Der

Lutheraner.

God's Word and Luther's Doctrine

Shall Never Perish.

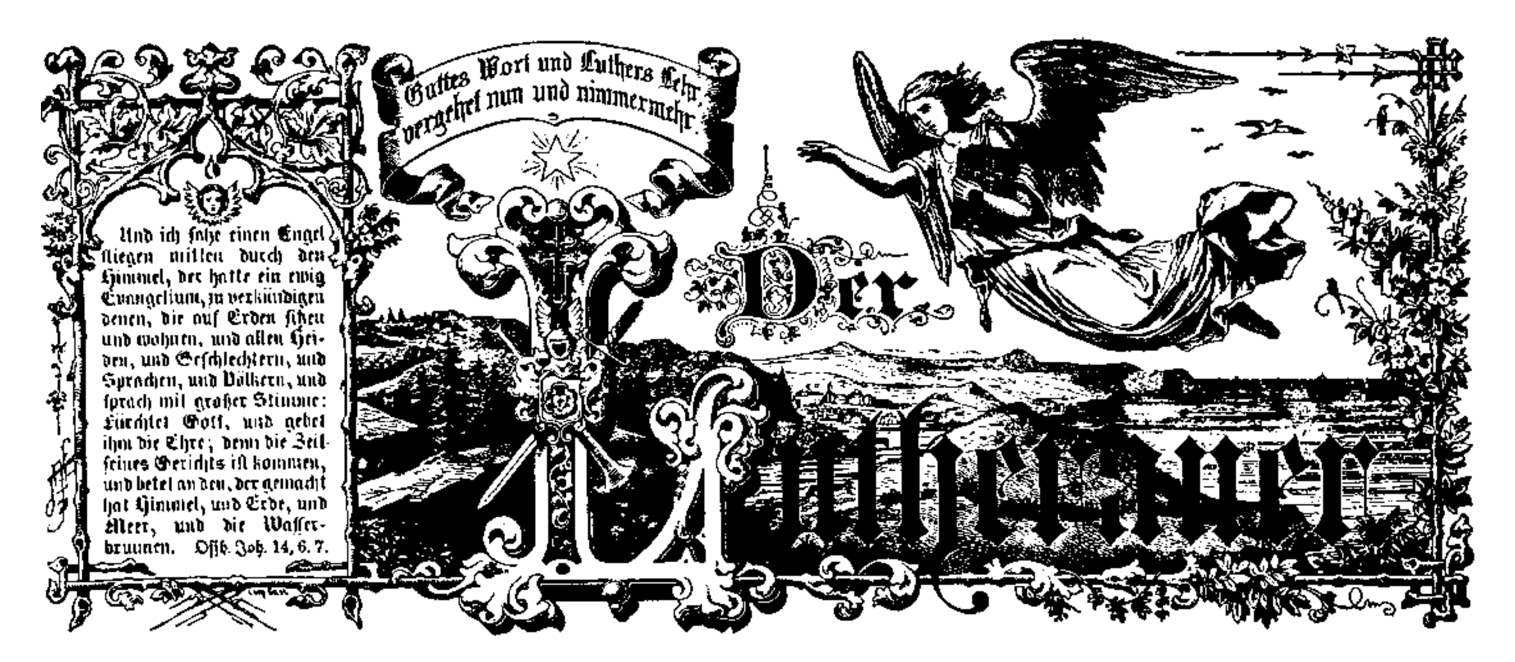
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Preface.

Our Lord and Master JEfus Christ saith, If ye continue in my sayings, then are ye my disciples indeed. 1) With this the Lord has made known for all time what is necessary for a man to be a disciple of Jesus, and that a true disciple, not only in appearance and not only in necessity, but in truth and in full measure. He who would be a true disciple of Jesus, or make others disciples of Jesus, otherwise than according to this rule, is at best a false spirit, and at worst a lying and murdering spirit, and in every case a swarming spirit. He who demands more for right discipleship puts a yoke on the necks of the disciples and makes miserable slaves in his part, where the Saviour wants free, joyful servants and followers. And he who wants to be satisfied for himself and others with less than the Lord demands of his right disciples, absolves himself and others of the devil, which for six thousand years has been, "Yes, should God have said?" 2)

To abide in the speech of Jesus means first and foremost to teach, to teach and accept everything and only that which Christ the Lord has taught and wants to be accepted. "Teach them to observe all things whatsoever I have commanded you," he says to all his disciples, with whom he will be and remain until the end of the world.3) Thus also the first great congregation of disciples remained "constant in the apostles' doctrine. "4) So also today and at all times the speech of Jesus, the doctrine of the apostles, the whole, unabridged, unadulterated, pure doctrine of Scripture, should be the highest glory and most precious treasure of a Christian congregation. Our Synod, too, has always known and emphasized this from its fathers, and its organ, the "Lutheran," has always regarded it as its highest task to proclaim and spread the pure doctrine and to fight against all the errors of the tiresome "Lutheranism.

1) Joh. 8, 31.
2) Gen. 3, 1.
3) Matth. 28, 20.
4) Apost. 2, 42.

The Church of the Holy Father and all sects and fanatics and false Lutherans. That for this reason we have been hated and attacked, shouted down and reviled in all countries, that in recent times the Missourians with their "Lutherans" have again been called Ishmael, whose hand is against everyone's hand, that we have been scolded for being quarrelsome and presumptuous and arrogant - what is the matter with that? Let him who cannot refrain from it always scold and maledict. For they have called the father of the house Beelzebub!

But as surely as we abide in the word of Jesus, which means first of all that we believe, teach, and confess in all things what Christ teaches, so surely we must also live and walk in a manner worthy of the teaching of Jesus. St. Paul exhorts the Christians, "I say therefore, and bear witness in the Lord, that ye walk no more as the rest of the Gentiles walk in the vanity of their minds," 1) and afterwards continues, "But ye have not so learned Christ, if ye have heard otherwise of him, and have been taught in him, as in Jesus there is a righteousness."(2) What the apostle of Jesus Christ says and testifies in the Lord, this he makes known as the doctrine of Jesus; and when he reminds the Christians how they have learned Christ, and what they have heard from him, and are taught in him, this means nothing else than to remind them of the speech of Jesus, in which they are to abide. And in this speech of Jesus they are to abide, according to this exhortation and remembrance, no longer walking as the rest of the Gentiles walk in the vanity of their minds. He then elaborates on this by continuing in close connection with this reminder: "Put away from yourselves, therefore, after the former manner of life, the old man, who through the air is corrupted into error. But renew yourselves in the spirit of your minds, and put on the new man, which is created after God in righteousness and holiness. Therefore lay aside the

1) Eph. 4, 17.
2) Eph. 4, 20. 21.

Tells lies and tells the truth. . . . . Be ye angry, and sin not. . . . . He that stole, let him steal no more. . . . Let no idle talk proceed out of your mouths. . . . Let all bitterness and wrath and anger and clamor and blasphemy be put away from you with all malice. .... And walk in love.... But fornication, and all uncleanness, and covetousness, let it not be spoken of you, as it is lawful for the saints to speak; neither profane words, nor foolish things, nor jesting, which befitteth you not.... .. Walk as the children of light.... And have no fellowship with the unfruitful works of darkness, but rather punish them. " 1) All these things, and others which he goes on to mention, belong to a walk which befits Christians who have learned Christ, and have heard of Him, and are taught in Him, how there is a righteousness in Jesus, or in other words, who want to abide in the speech of Jesus and be His true disciples in it. Whoever, then, still wants to walk as the world that is alienated from God walks in the vanity of its mind, whoever lives in lies and in sins of thievery, hatred, avarice, impurity, and generally walks in the unfruitful works of darkness, and thereby claims to be a Christian, He does not abide in the word of Jesus, but defiles and blasphemes the doctrine of Christ, and in his part gives cause that the true, pure doctrine shall also be defiled and blasphemed by others. 2) We Christians indeed still walk by faith and not by sight. 3) But our walk is already in heaven; 4) there is our home, our father's house, our citizenship. We are in the world, but not of the world. This also shall be seen and perceived in our life and walk. Yes, by this we ourselves also know that we are in Christ). And "whosoever shall say that he abideth in him, let him walk even as he walked. "6)

All this applies to Christians of our time, and especially to us Lutheran Christians of these last days. We have learned Christ and are taught in him, have recognized the teachings of Christ as the poor blind world does not know them, as many Christians under the pope and in the darkness of rationalism have not recognized them, many who were born and educated in the midst of the sects have not learned them. In our school and confirmation lessons, our Christian doctrines, our public preaching, our catechisms and edification books, our periodicals and synodal reports, at the bedsides of the sick and the dying, at tombs and coffins, everywhere, for young and old, year in and year out, the true doctrine of the Word of God is abundantly and manifoldly proclaimed, taught, driven and impressed as in no other church on earth. If anyone can know what a Christian should believe and how a Christian should live, it is we Lutheran Christians. But what shall we say, indeed, what will our Lord Christ say, when those who are called Lutheran Christians lead a course of life that should bring a blush of shame even to the world's cheeks and to the roots of its hair? If such, who bear the Lutheran name, intoxicate themselves with the goblets of the world's lust, sit, where the scoffers sit, in secret societies contrary to God's will?

1) Eph. 4, 22.-5, 11. 2) Rom. 2, 21-24.
3) 2 Cor. 5, 7. 4) Phil. 3, 20.
5) 1 Joh. 2, 5. 6) 1 Joh. 2, 6.

To be a part of a company, to increase their goods with other people's goods, with usury and excess, to cut off the wages of the workmen, to injure the employer's goods and chattels, to strangle the employee, to bear false witness in court and elsewhere, to commit sacrilege with oaths, to whirl about in shameless dances, to feast their eyes and ears and hearts on foul play, to practice sorcery and other devilish arts - is this to abide by the words of Jesus? To a church which was also rich in all things, in all doctrine, and in all knowledge, 1) the same apostle, who praises such things, said in the same epistle, "Your glory is not good. "2) Verily there are also churches today, and not only in Greece, which praise God, are rich in all doctrine, and in all knowledge, and whose glory is also not good; for the ungodly nature of this world has begun to penetrate into them, and to defile them. But how does Christ agree with Belial? 3) We are to be salt of the earth before others according to Christ's word. 4) But the salt has here and there begun to grow dumb.

And just as life soon has an effect on the teaching, so it also happens here. Where one has begun to leave room for the ungodly worldly being, it soon comes about that the teaching, by which such being should be punished, recedes more and more, and the light comes under a bushel. Where the teaching is still loud, it is then easily said, "That is a hard speech; who can hear it? "5) The willing understanding of the truth begins to wane; soon follows also open contradiction. The sluggish sleepers, and those who walk by night on evil ways, may not hear the watchman's call, and call him a disturber, and may even throw or shoot at him. What wonder if he prefer silence? Or, if he does raise his voice, what wonder if those who do not like to hear it, lest their works be punished, prefer to stay away, prefer not to go to the sermon that is so inconvenient to them. Is this the reason why there are more empty seats in some churches now than there used to be? O, let us be on our guard against the intruding world-being, which, where it takes effect, presses preachers or hearers, or both, from the speech of JEsu! Yea, he that hath a voice and a calling to speak, let him cry aloud what God's word and truth shall call him to cry; and he that hath ears to hear, let him hear. Let us consider what the Saviour says, "If ye abide in my speech, then are ye my true disciples."

And so the "Lutheran," who is also a voice of the church, the orthodox church, wants to work on his part so that in American Lutheran Zion the doctrine is pure and the life is right. We do not want to draw the barriers tighter than God's Word has drawn them. We do not want to be sworn with Sunday-worshippers and temperance fanatics and other swarming spirits who want to bind consciences where God has left them free. Far be from us the Pharisee piety, which will not let God's grace and Christ's merit be enough for the salvation of sinners. But as against false doctrine and false piety, let our witness and struggle also be directed against all ungodly things of this world, namely

1) 1 Cor. 1, 5. 2) 1 Cor. 5, 6. 3) 2 Car. 6, 15.
4) Matth. 5, 13. 5) Joh. 6, 60.

Especially and especially when it approaches the gates of Zion or has already entered the city of God to cause death and destruction or to hand over the whole fortress to the enemies. Whether then also our call remains unheeded by many; whether some even reproach us unruly troublemakers: that shall not stop our mouth. There will also be those who hear us and follow us, perhaps more than we think. For as David had his faithful in Ziklag in the time of trouble, who flocked to him and greeted him in the land of the Philistines, so David's son and Lord in Zion will not look in vain for his people and his army, who cry out to him, "We are yours, and we will keep company with you, O son of Jesse." 1) Let this also be our cry, and that of our readers, in the new year, and as long as we walk and work here. Over a little while, then not only a year, and with it a century, but this world time has hastened to an end; then comes the Lord our Lord in glory. Well then to those who have remained in his speech. When then this world's edifice shall break down, then shall the word of our Lord and Master remain. When then the world passes away with its air, JEsu's right disciples with their Prince of Peace enter into the city of the blessed. Eia, if we were there! A. G.

"He was lamented by the people."

The evangelist Matthew testifies about our Lord and Savior Jesus Christ, "because they were faint and scattered, like sheep that have no shepherd. Matth. 9, 36.

"Him the people mourned" when he looked upon Jerusalem, the chosen but apostate, and wept over her; "him the people mourned" when he trembled and shook in Gethsemane, and prayerfully contended for our souls; "the people mourned for him" when he hung on the cross and poured out his heart's blood for the salvation of all the wretched; "the people mourned for him" when he sent out his disciples to preach the gospel to all nations, inviting whomever they found, good and bad, to the marriage of the Lamb, that his house might be filled.

Is his house full yet? Has everyone come? Has everyone been invited? Have all, all heard of the name that is above every name, and of the man that came to seek and to save that which was lost?

Oh, no, darkness still covers the earth and darkness the nations. Millions are still passing away in sinful service and misery; millions - oh, dear reader, they are not oxen or swine, but immortal, dearly purchased souls - millions are perishing without salvation, eternally into the most dreadful darkness - and where are the merciful hands that reach out to help them, to save, to help, to bless, to bring them to "dying love"? Where are they, the messengers who are to call out in all the streets and alleys that everything is ready, that his oxen and fatlings have been slaughtered - where are they, who urge, entreat and entice everyone, Christians and Jews and Gentiles, until his house is filled?

1) 1 Chron. 12, 18.

The field is large, white, and ripe for harvest, and few, oh, very, very few, are the laborers, the faithful, eager, self-sacrificing laborers; there are, alas, enough lazy people who miss the grain, donkeys who eat it. The Muhammadans have sent 400 such "missionaries" to Africa in the past year alone! But where are the workers? Where are sufficient, real laborers to harvest this immense field?

"Africa is bleeding from every pore; it must bleed to death if Europe does not come to its aid with haste! From the small country of Uganda alone more than two thousand slaves are dragged away every year. Will Christendom let this dark part of the world bleed to death without energetic intervention? Haste is necessary! The Arabs with Islam cover the land fchaarenweis, while the Christians venture out only sporadically." So wrote and lamented the missionary Alexander Mackay, who died in 1890, consumed in the service of these poorest, the perishing heathen; did he write the untruth?

Dear reader, it is said of our Lord and Saviour: "He was grieved by the people"; do we also grieve? Does our heart also break over those abandoned, those poorest of the poor? Hand on heart, dear fellow-savior, how do you feel when you think of the miseries of the heathen world? Can you be calm about it? Or do you even say: Should I be my brother's keeper?

Yea, saith thou, what can I do? Hast thou done all that thou canst for them? All? Look within thee, is thy heart burning with love to thy declining brethren? Dost thou often go down on thy knees for them? Look around thee. Couldst thou not spare this or that, give it up, to save souls, immortal souls? Father, mother, hast thou no child to spare for those poor, to convey to them the message of peace and joy of JEsu? Young men, boys, who read this, who among you will be a messenger of eternal love? He loved you unto death, do ye love him again? Will you sacrifice yourselves for him and for the good of your poorest brothers? We now have four missionaries out in a heathen country; would it not be possible to have more soon?

One day, as Missionary Shaw was reading from the Bible to the Kaffirs, one of their chiefs came and exclaimed, after listening for some time: "O! why has not this word come to us before? What has become of our forefathers who have died? Ah, if what is written in this book is true, why did you not come here sooner?" - The missionary was ashamed of Christianity at this moment, and frankly confessed that it was certainly true that JEsus had commanded His Gospel to be spread among all nations, but that this command had not always been rightly obeyed. But now many Christians were about to send the word of life to all nations. Then their faces shone with joy, and one of them said, "Surely it was not right of your people when they found such a sweet honeycomb that they sat down around it and ate of it, saying to one another, 'How sweet it is,' although the Lord has told you that there is enough for the whole world. But yet we rejoice that ye are now resolved to communicate it unto us."

A converted Hindu, Wilhelm Tscharan, made a statement to Missionary Wilkinson some years ago to the English Christians, which all Christians can take to heart and regard as the voice of all heathens: "Tell them that Wilhelm Tscharan, who by the grace of God is a servant of JEsu Christ, was formerly a servant of sin, and would still be a servant of sin if they had not sent you to tell me of Christ. Tell them that my heart thanks them. O! when I think that I would have been eternally lost if the English Christians had not sent JEsum Christ to me, I must love them. But then tell them how much we wonder that they have sent but one or two missionaries. What is one or two? Do they not know how many millions of my poor Hindu brethren are still without God? O, tell them that William, who thanks them for his own sake, must yet accuse them for the sake of others. - I have heard you say that in England there are several millions of people, and I think: Well! several millions, and only one, two, or three missionaries come to India to save millions of those who are lost in sins? Tell them we have 330 millions of gods whose slaves we are. And ah! tell them that, though these gods have never spoken before, yet in the day of judgment the God of the English Christians, who is a God of the whole world, will give every one of them a tongue to condemn the Christians for not sending the gospel and more missionaries to India."

These are the words of a Gentile Christian; what shall we say to them? -

Dear reader, of our Saviour it is said: "He was lamented by the people"; do we also lament?

There is still room! His house is not yet full, His table is yet too empty! The place is there, Where everyone shall sit:
Bring his guests here!
Go, nöthigt them on all roads!
The Lord has prepared many things;
There's room. S. Rathke.

Christmas at the St. Louis City Mission.

It was only a wish that the missionary expressed on the occasion of a lecture shortly before Christmas, namely to be able to celebrate Christmas around a Christmas tree with his poor and sick and insane and prisoners. The missionary did not dare make a direct request for Christmas gifts. He knew how the congregations had enough and over enough expenses for their own budget, for synodal purposes and also for the salary fund of the city mission. But the God who calls Himself the poor man's shelter, and who once Himself came to the consolation of all poor sinners so poor on earth, willed that His poor in St. Louis should rejoice over His birth as never before. Therefore he so arranged it that after that lecture one of his Christians had to go to the city missionary and give him all the ornaments for Christmas trees; a second gives the trees; a Christian leaves H5.00 for the city missionary to the overseer; a fourth sends not merely one, but two barrels of apples; others send gifts of tobacco, and before the missionary knows it, he has everything his heart desires for the feast, and more besides. And he celebrated such a happy Christmas as never before in his life. The dear students and the dear brother from the teaching staff, to whose cooperation the missionary owes so much, will not forget the first Christmas in the city mission.

Sunday morning they went out to the poorhouse. Here in the hospital the students introduced the feast with the old and yet always new song of joy: "O thou merry, O thou blessed, grace-bringing Christmas time!" Then the missionary, that all the sick may hear it, proclaims in German and English the angel's message, "Fear not; behold, I proclaim unto you great joy," etc. He exhorts: "Praise God, all ye Christians," etc., and concludes with the prayer: "Well, then, I will cleave unto thee, O JEsu," etc. (Song 25:4) Tears of joy shine in many an eye that has not wept for a long time. Then the old, trembling hands stretch out longingly for the beautiful red apples which are offered to everyone; many also take a New Testament with joy and thanksgiving. "God bless you! Merry Christmas! Many thanks!" resounded loudly from the bedsides as the missionary and his assistants departed. The same picture is repeated on the two floors of the "Hospital-Annex", where about 150-160 old invalids are facing their end.

Alas, the missionary cannot go to the poor 800 insane people with his Christmas carols and the sweet, joyful Christmas message. Nor can he go to the "barracks" with their 300-100 inmates. Even in the large women's section he has to be content with a few Christian women from one of the English sister congregations who are willing to make sacrifices and share out their gifts; time is pressing, the actual service must begin in the chapel at nine o'clock, and now it is already a quarter past nine. Here in the chapel other students had already decorated the Christmas tree, and a large congregation was already waiting for the preacher. Here a double celebration is held in German and in English according to Fr Lochner's "Liturgy". In the sermon the question is raised: What did you get for Christmas? You think: nothing - no one thinks of you, you have no one who loves you and gives you a gift of love for Christmas! But think for a moment whether this is true! Behold, though all the world should have forsaken thee and forgotten thee. One has not forsaken thee, One has not forgotten thee, thy God and Father in heaven, He has given thee a gift to-day; if thou couldst know it in all its glory, thy heart would burst with joy. And then there is preaching about God's Christmas gift, - and showing how the Saviour has come to the comfort of all, all poor sinners.

Sunday afternoon we go to the large city hospital. Here English is preached about the Gospel on the Fourth of Advent, for our Christmas celebration is not until the following afternoon. 72 listeners were in this service. On the way home, a "block" from the house, a telephone message reaches me to return immediately to the hospital, as a dying man wishes to see me. When I returned, I was led to a young German who had come from Cologne on the Rhine.

and, hardly a year here, should find his grave in foreign soil as a result of a hernia. He reveals himself as a poor, penitent sinner. Many a one, he tells me, would have wanted to seduce him from his faith, and would have thought him a fool, because he still believed in the Bible. And alas! he would often have gone astray; he would often have thought: you want to do like the others, and believe nothing more; but the end would have been that he returned to his old faith. Here inside (pointing to the heart) would have been something that would have left him no peace. Only with the greatest effort did he bring forth this confession, but with what joy did the missionary then preach to him the angel's message: "Fear not; behold, I proclaim great joy to you," etc. "Yes, to all the people!" "The Saviour," lisped the dying man. He can still listen to the interpretation of the Second Article, the Lord's Prayer, and a number of consolations, then he says, "I will go to sleep," and while the missionary prays to him, "In Christ's wounds I fall asleep," the weary eyes close in the sleep of death. Outside, Christmas Eve had come. In the houses the Christmas firs were already shining here and there in the radiant glow of lights, but in the heart of the missionary on the way home it sounded deeply moving: "On thee, on thee alone, my JEsus, I fall asleep!"

On Christmas morning the missionary and his quartet of students hurry to the asylum. Soon the second Christmas tree is decorated, and as the sick line up for the service, wonder and amazement paint themselves in their often so lifeless features. Here only German is preached, and it is touching how most of them can read the answers clearly and aloud from the liturgy. With devotion they listen to the sermon and the student choir. With what joy they receive apples and New Testaments! They have not yet experienced such a Christmas in the asylum, and some have been there for five or six years. With many expressions of gratitude and joy we were also dismissed here.

And now the celebration in the city hospital! What still had legs or even only one leg (how many) and could drag itself along, had appeared. A sick boy was carried into the sermon hall and placed in a large rocking chair. The five schoolboys sat before the Christmas tree and looked curiously at the manger, which told the Christmas story in a lovely picture before their astonished eyes. Here the celebration was only in English, but so deep was the impression that the nurses present asked to be allowed to keep the liturgy. They had never witnessed such an uplifting Christmas celebration. About 250 poor patients must have been present at the first Lutheran Christmas service in the city hospital. The missionary had prepared for 200, but his gifts were not nearly enough. And oh! if he had been allowed to celebrate Christmas in the prisons, how much joy he could have given, how many poor sinners he could have shown the sweetness of the Gospel to! But time and strength did not permit it, and so it will remain his most ardent wish and request that when Christmas comes again, instead of one, there will be two city missionaries here in St. Louis, and just as many in all the other large cities of our country. F. W. H.

A mission report on Montana.

The State.

In 1803, Napoleon I sold Louisiana to the United States. This included, among many other stretches of land, what is now Montana. Two years later, the negation surveyors, Captain Lewis and Lieutenant Clark, crossed the vast regions in the north of the newly acquired territory for the first time and brought the first news of the areas that were once to become the Treasure State for the sister states. Not much is to be reported of the first fifties, except isolated missionary attempts by the Romulans among the Indians-the traces of the missions are still to be found beyond the rocky mountains-except the wide wanderings of the fur hunters, and the successful hunts from the prairies, which swarmed with buffalo and pronghorn, or in the mountains, where mountain sheep, goats, and deer are now still to be found singly. In the sixties, however, the gold wealth of the state became known, and was soon followed by the discovery of silver deposits, copper ores, and lead ores; in the years 1862-1898, over 750 million dollars worth of these four metals have been extracted in the state. This wealth of metals is found in the western half of the state, which is 535 miles long and 275 miles wide, making it the third largest state, extending farther than New York and the New England states combined; to the west Montana is what its name implies, namely, a mountain state. When the aforementioned riches attracted the masses, there was also a demand for the products of agriculture, which was soon practiced in the fertile valleys; of course, artificial irrigation must be used because of the dry climate; more than 200,000 acres are already under cultivation. On the foot hills of the mountains, as well as on the immense undulating plains of the eastern half, cattle breeding is practiced on a grand scale. In 1897 there were over three millions of sheep in this State, while the State of Ohio, mostly known as a supplier of wool, had only over two millions. The yield of the sheer number of cattle exceeded ten million dollars. Notwithstanding these vast lands, products and riches, the State has only 132, 150 inhabitants, according to the census of 1890, and 200,000, according to an estimate of last year.

Beginning of the work of the Inner Mission.

Fifteen years ago the Mission Commission of the Minnesota and Dakota District decided to bring the gold-pure Word of God to this gold-rich state. Our Lewis and Clark, the first spiritual surveyors, were Father Gläß and the present President Pfotenhauer, who made several missionary journeys to the rocky mountains. The latter wrote in his report: "I have often been like Ezra and Nehemiah in my wanderings, when they called upon the Jewish people to return to Jerusalem - the people had forgotten Jerusalem and had grown fond of the customs of Babylon; yes, I have also been brusquely rejected here and there, but I have also read joy, true joy, on their faces at my words: "I am a Lutheran preacher," etc., and I am willing to be a Lutheran preacher.

Reception found. I was able to preach the Word of God to about 330 souls in the mild rocky mountains, souls who had not heard the pure Word of God for twenty years. Even though I had to listen to many horrible speeches, I also heard many a beautiful confession, which testified that a dear child of God was speaking to me; for example, in Helena, in a small blockhouse, I found a dear Hannah. She spoke to me: Pastor, many a soul has already languished here. Why didn't your synod send a preacher long ago?'" By resolution of the District Synod, then, the Candidate of Theology Joh. Meyer was employed as Montana's traveling preacher in the summer of 1886; he was the first Lutheran, indeed, the first German preacher in the State, and has now already entered into the rest of God's people; his name is still called with love and respect in Montana. There then came into the State, in order, PP. A. Bartting (1888), J. M. Gugel (1889), M. Mertz (1890), H. Eggers (1891), M. Hudtloff (1893), O. Zemke (1895), A. Lobitz (1896), R. Zimmermann (1896), P. Kretzschmar (1897), E. Wachsmuth (1898). Of these there are now still in work Mertz, Hudtloff, Lobitz, Zimmermann, Wachsnuttb. During this time visitations were held by P. C. Dreyer (1889), P. C. F. W. Maaß (1891) and Director Th. Bünger (1898). Something of the latter's visitation journey is to be communicated in the following.

Bozeman Parish.

On the 17th of July I left St. Paul with the Northern Pacific. The fertile lands of Minnesota were hurriedly traversed by our great transcontinental train, and towards evening we flew through the park region of our state; how one felt doubly at home here! In all the more important towns one could recall the name of one of our pastors as the local pastor. During the night the train crossed the mighty North Dakota. In the morning we could still see the strange "Bad Lands" with their peculiar earth formations, which made a surprising impression in the bright, sometimes garish colors in the morning sun. Soon we entered the mountain state. The railroad, which was built in the seventies under military cover, follows the course of the great Yellowstone River for 340 miles to the portal of Yellowstone National Park. The first larger town is Miles City with Fort Keogh. To this point the pastor comes from Bozeman, 300 miles from his residence. He ministers Word and Sacrament to a number of families who live about 15 miles southeast of the city in the Bad Lands, and who are still extremely weak in knowledge and zeal. In Miles City itself, although it has 2000 inhabitants, no preaching station has been established. Due to special circumstances, I did not visit this place; it is the only one I had to visit. I met Lobitz when I arrived in Billings in the evening. We immediately went to the local church, where services were held, and I preached to more than twenty hearers, some of whom live forty, nay, fifty miles from the city. The next day we visited all the people who are German and call themselves Lutheran that could be reached. Billings is a place of 3000 inhabitants, a Preaching place that has a view; quite a few of the most influential people in the place stick with us. Certainly the pastoral service is scarcely adequate, as the place is 150 miles from the pastor's residence, and therefore can be served only every two atonals. To the north and northwest of it a preaching place has lately been started at Elso and White Sülphur Springs. Thirty souls are holding out to us there, and there are also good prospects at Columbus and Absarokee. This region is particularly busy in consequence of the large herds of cattle which are grazed there, and the trade which this brings with it, Father Lobitz accompanied me on the following days to Livingstone and Muir. The one is a town where trade is brought by the park traffic, work by the railway workshops; there are also a number of German families living there, so that the school lessons which the pastor held there monthly were attended by 18 children. The other place is in the middle of the mountains. There are four families that we are allowed to serve, simple people, but some of them showed good knowledge. To reach the last place, and thus the residence of the traveling preacher, we passed through the elevated railroad tunnel that cuts through the eastern draw of the Rocky Mountains nearly 6,000 feet above sea level, at the highest point that any railroad in Montana must climb. Through the sublime Rock Canyon, formed by light gray, sheer white towering masses of rock, we entered Bozeman and one of the three most fertile valleys in Montana, the Gallatin Valley. This valley is 3 to 20 miles wide and about 50 miles long. Harvests occur here that yield 50 bushels of wheat and 100 bushels of oats from the field. In Bozeman there is also a large grist mill and in general, as the capital of the valley, there is a lively life among the 4000 inhabitants. Our people, whom I have also visited here, as almost everywhere, all in the heaps, make a good impression, they are eagerly endeavoring to bring their church system forward, have recently proven themselves well in the riots of the Lodge of the Sons of Hermann, and all came to the church service with the exception of five persons who had valid excuses. In the congregational meeting, special attention was given to the confessional fidelity of the true Lutherans. There are between 15 and 20 families who adhere to us in this beautiful little town surrounded by mountains, and we wish them that they will soon be able to build a little church of their own. Th. B.

(To be continued.)

A greeting from the Danish Free Church.

My fellow believers!

After we had been struck by God's incomprehensible guidance with the heavy blow that Fr Uplegger, who had become so dear to us, had to leave Denmark again because of the serious illness of his wife, it was a special source of refreshment for us to experience your sympathetic love again and again. We can never repay you for this, but the dear God, who is the Father of us all, can and will bless you for all that you have done for us, for He Himself has blessed us.

saith, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matth. 25, 40. But one thing we can and will do: We thank you with all our heart, and ask God to bless you abundantly in time and eternity for what you have given us. May the faithful God continue to unite you with us and us with you in love and truth. We know well that the devil would like to break the bond of love and truth that unites the children of God on earth, and alfo harm the Church of God. From this the faithful Saviour protects us. May He grant that, although we are far separated from one another in our localities, we may nevertheless "keep the kingdom" in the struggle for truth and against the devil's lies and deceit, hand in hand on the firm foundation of the Word of God.

That we have not had great success in our church work is due to the great obstacles placed in our way by the state church and the various sects. To break away from the state church and to profess us is considered something reprehensible. The pastors of the State Church work against us much more than against the enthusiasts, and while the government recognizes Jews, Papists, Methodists and others, all doors are closed to us. Yes, we must confess with our father Luther:

> "On us their mind is so angry, Where God would have admitted it, They would have swallowed us up with all our body and life; We would have been drowned as a flood, And over which great waters run, And washed away with violence."

Although we cannot hope that the Lutheran Free Church will displace the false-believing church communities of our country, we know that our Free Church has the mission from the Lord of the Church to grant a free city to those who love the truth and otherwise do not hear the truth purely and loudly, and at the same time to be a living testimony against the despisers of the Word. And when we consider how many souls, who do not join our Free Church, we may show the way to salvation through the precious Word of God, we know that the last day will one day show a greater harvest of our weak work, which you so faithfully support, than we see on earth. God's word never comes back empty. This comforts us as often as Satan wants to tire us and move us to withdraw our hand from the plow; and therefore we also ask you not to grow weary of us when you do not see a great harvest of your gifts of love. Above all, continue to carry us diligently on a praying heart.

I would especially like to thank all those who have supported me personally in my distressed circumstances. My heart was filled with gratitude to God and the brothers when I received this unexpected help in my great need.

Warm greetings in the name of the Danish Free Church from your heartily and gratefully united with you in the Lord.

W. Grunnet, Lutheran Pastor.

Copenhagen, November 1899.

To the Ecclesiastical Chronicle.

America.

From our Synod. A few weeks ago the undersigned received from a pastor of the Eastern District of our Synod the following note: "On behalf of a dear Christian I address you for good counsel in regard to the finances of the Kingdom of God, and more particularly in regard to the debt of the General Synod. Our brother is concerned about the last report of the General Treasurer. He has read that if the balance and debt of the General Synod are compared, we have a debt of about 20,000 dollars. He has come to the conclusion that we do not 'need' this debt, for our Synod is rich enough in its members to fully cover its debts. God has blessed him with earthly goods, and he is anxious to prove himself a faithful steward of God. That is why he is driven not only to do what he can for this or that fund in particular, but also to keep an eye on the general good. And because he believes to serve the general welfare of the synod best, he wants to pay off 1000 dollars of that debt. ... The question he wishes you to answer is this: How will this 1000 dollars be most appropriately applied to the discharge of that deficit. The debt seems to be divided among several coffers." From this the undersigned, after consultation with the General Treasurer, replied with a brief statement of the financial condition of the General Synod: "The General Synod has debts in only one treasury, namely, the General Building Fund. In the other funds, namely in the Synodal Fund, the revenues cover the expenditures. These debts in the building fund come from the fact that in earlier years the Synod of Delegates decided on a number of buildings, which seemed to it to be very necessary, by abolishing the so-called two-thirds rule, that is, the Synod listed buildings without first collating the building sums. Afterwards, however, this happened only partially, because in the meantime other needs occupied attention. Thus the General Building Fund has had a debt of about 20,000 dollars for years. - The aforementioned brother let us know immediately after this presentation that he was pleased, indeed that he considered it a great honor, to be able to lend a helping hand in paying off the debts of our General Building Fund. At the same time he sent us an order for 1000 dollars, which we have already handed over to the General Treasurer. We do not know the name of the cheerful donor; he also does not want to have named him. We believe, however, that we should report the above in the "Lutheran" in order to encourage heartfelt thanks to God, who still makes the hearts of rich and poor willing to serve their Savior even with their earthly goods. Perhaps other Christians of our Synod will be moved to contribute to the repayment of the debts of the General Building Fund, so that the General Synod could then stand without any debts in the course of the year 1900. As is well known, the buildings decided upon by the Delegate Synod of 1899 will not be started until at least two-thirds of the building sum has been secured. In the political world at the present time there is strife and strife, and it looks there like great upheavals. In the kingdom of God, by God's grace, let us diligently press on with the peaceful work of preaching the blessed gospel. Let us work while it is day; the night is coming when no one can work. Joh. 9, 4. F. P.

Inner Mission in South America. As is well known, last year's Synod of Delegates decided to tackle the interior mission in South America, especially in Brazil and Argentina, because the

At the first Synod, it was not only testified that a considerable German immigration to South America was taking place, but also that there was a direct request from South America to take up the work there. The General Commission for Inner Mission, which was charged with carrying out the Synod's decision, therefore asked in No. 24 of the "Lutheran" for contributions for this mission, because the Synod of Delegates had decided that our treasury for Inner Mission in North America should not be deprived of funds for South America. Now the request for contributions for the mission in South America has been granted beyond all our expectations. The Treasurer of the Eastern District recently sent in a shipment of over 2000 dollars for South America. The Commission will now take immediate steps to carry out the decision of the Synod of Delegates. F. P.

Some incidents in the Episcopal Church of our country are attracting attention. Dr. De Costa, a well-known and highly respected preacher of that communion, having grown old in its service, has converted to the Roman Catholic Church. When last year Prof. Dr. Briggs, who had become famous for his apostasy from God's Word, had to leave the Presbyterian Church and, in spite of his fundamental errors, was accepted in the Episcopal Church, Dr. De Costa had resolutely raised his voice against it and objected to the Episcopal Church becoming the gathering place for all kinds of free-minded preachers. His protest, however, was of no avail, Briggs was ordained as an Episcopalian preacher, and the consequence is that De Costa leaves his church and joins the sect of the great Antichrist, with which he had probably been flirting for some time, like so many in the Episcopal Church. Among the causes of his defection he mentions that the Roman Church is the only safe Church of the future, in which liberalism and unbelief have no place. What a disastrous delusion! He has been so deafened by the outward power and firm unity of the Pabstical Church, and by the ungodly, unrestrained power of Antichrist in all matters of faith, that he no longer sees how the whole Pabstical, as well as the unbelievers in the Episcopal and Presbyterian Churches, have fallen away from the firm prophetic word. - Another preacher of the Episcopal Church, Dr. Percival, lately publicly made the assertion that all Protestantism was in decay, and that Protestant Christendom was drifting toward Catholicism. He asks, "Where are those who believe in Luther's doctrine of 'imputed righteousness,' in the doctrine of 'justification by faith alone'? This doctrine has disappeared." He himself, of course, does not believe in this doctrine of Luther's either, which is nothing else than the pure doctrine of the Word of God, and therefore sees no other way before him than that which leads to Rome. Thank God that the matter is not so bad. There is still a large Lutheran Church that holds fast to the truth, and is not led astray either to the sects on the right or to Pabstism on the left. The right Lutheran Church stands firm on the: It is written, on the infallible, inerrant Word of God, which cannot waver or be overthrown, and rejects and condemns with all its heart the false doctrine, which is becoming more and more widespread among the sects of this country, that the Scriptures are not literally inspired by God and therefore also contain errors. And likewise it confesses the fundamental article of faith, that we are justified and saved before God by grace, for Christ's sake, through faith, and rejects and condemns with all its heart the lie of Rome, that we can obtain salvation by works. L. F.

The father of the German Baptist Church in this country, Prof. A. Rauschenbusch, died in Germany last month. He was the son of a Lutheran preacher in Westphalia and also worked as a Lutheran preacher in Germany for several years. In 1846 he came to America, came into contact with the Fathers of our Synod, but fell into the well-known Baptist error that infant baptism was ineffective and insufficient, and was therefore baptized again in 1850 in St. Louis, Mississippi. He was then very active in spreading the Baptist errors and held a teaching position at the Baptist seminary in Rochester, N. Y., for thirty years, but returned to Germany at the end of his life. His effectiveness was not one blessed in the service of truth. By his word and example many Germans, who were Lutherans by birth, became entangled in the Anabaptist perversities, and fell away from their church. And to this day, many of the German Baptists in our country have certainly come from Lutheran circles. Faithful Lutherans, however, hold fast to all Anabaptists and those who despise baptism according to God's Word, that infants should also be baptized, because Christ commanded all nations to be baptized, Matth. 28, 19, because infants, born of the flesh, also need baptism, Joh. 3, 5. f., and because baptism also works in infants to forgive sins, redeems from death and the devil, and gives eternal blessedness to all who believe, Apost. 2, 38. 2, 38. Marc. 16, 16. Tit. 3, 5. ff. L. F.

Celibacy of Priests. There is a report in the newspapers that a papal letter has been published in a clerical paper in South America which releases the priests in Latin America from celibacy, which the South American bishops asked for last spring in Rome. As reasons for the local abolition of the celibacy are given: That not God, but the Church (Pope) had commanded celibacy; that the profession of a priest had fallen into disrepute in South America; and that in consequence there was a shortage of priests in South America. But we do not trust this report, as it has already been denied by Rome. If the pope had wanted to accept these reasons, especially the second, that celibacy leads to fornication, celibacy would have been abolished long ago, not only in South America, but in the whole world. This complaint is as old as celibacy itself. However often the history of the centuries has presented the Pope with the alternative of choosing between fornicating or conjugal priests, the Pope and his creatures have each time decided in favor of the former and against the latter. The papal commandment of celibacy is not intended to serve chastity, but only the appearance of chastity. In South America, too, the pope has kept it that way up to now, and it will probably remain that way there. False doctrine cannot remain without an ungodly life, and in the papacy the ungodly life has always expressed itself especially in the form of imperiousness and immorality. In the Apology it says: "Although the great, unheard-of fornication with whoredom and adultery among psalms and monks, etc., is so reprehensible in high monasteries, other churches, and convents throughout the world that people sing and say about it, yet the adversaries are so completely blinded and insolent that they defend the pope's law forbidding marriage, and in addition with false pretenses, as if it were spirituality. . . And the pure, chaste people may exhort the imperial majesty, the electors and princes, that they should not suffer the priests' marriage ad infamiam et ignominiam imperii, that is, to the Roman empire to dishonor and dishonor. . . . The pope otherwise dispenses daily in many necessary laws, in which the common good is much concerned, since he ought to be justly firm. But in this law of celibacy he shows himself to be as hard as stone and iron, when it is known that nothing is but a law of men." (Müller, p. 235. 245.) F. B.

Abroad.

A good confession of the German Empress is what the "Evangelical Lutheran Free Church" calls an answer which the Empress gave to the Berlin city councillors and which has been discussed by the entire press in Germany and abroad in recent weeks. A member of the city council, who is also a teacher at the Berlin University, the Jew Dr. Preuß, had indulged in blasphemous and mocking phrases in a public meeting, had said during the discussion of an issue: "Command your ways and what grieves your heart to the most faithful care of the magistrate who governs us" and: "His Excellency" (a civil servant was mentioned) "has given it. His Excellency has taken it, the name of his Excellency be praised," had thus ridiculed the well-known Christian hymn verse and the pious saying of Job with his sayings. When, soon after, the Assembly of City Councillors congratulated the Empress on her birthday, and the latter thanked her for this in a letter, she also had the following words written with reference to this incident: "Her Majesty has taken note with deep sorrow of the fact that recently ... in the assembly of the city councillors, a teacher of the royal university, without being duly rejected, used holy evangelical and biblical words of consolation for mockery in a manner which must have deeply offended every custom, but above all Christian feeling." The Empress's Lord Chamberlain, the writer of the letter, was bitterly attacked in consequence, and with him, of course, the Empress herself. The press is mostly under the direction of Jews and unbelievers, for whom this was again a welcome opportunity to express their hatred of Christianity, just as if they alone had the right to make known their ungodly opinion, and Christians, even if they occupy princely positions, do not and should not also confess their Christianity. In this case, the Empress' confession is all the more to be acknowledged. According to the Scriptures, every Christian has the right and the duty to confess his faith and his convictions before friend and foe, and should not let his mouth be closed by earthly, human, and carnal considerations. Every Christian in the world comes into contact to a greater or lesser degree with those who are enemies of the truth, and it is well known how such are incited by the devil to mock or blaspheme what is holy to Christians. . In this case we must not be cowardly, but rather courageous and punish such ungodly beings. Even if this brings us opposition or enmity, it is still the only means of possibly helping such unhappy and blinded people from the error of their ways. L. F.

The dangers to the souls of Lutheran patients in Roman Catholic hospitals have already been mentioned several times in these columns. Only a few weeks ago we reported how the nuns and other employees in such hospitals are expressly instructed by Rome to try to win over "heretical," that is, Protestant patients to the papal religion, and how they are forbidden to call a preacher of their own faith for such patients. This cruel, disgraceful treatment is illustrated by an article printed in the "Allgemeine ev.-luth. Kirchenzeitung" according to a paper published in Warsaw in the Polish language. In this large Polish city, the nursing of the sick in the hospitals is carried out by so-called "merciful sisters. About their "mercy" the paper says: "Sadness fills the heart of a Protestant pastor when he, called to a sick person in the local (Warsaw) hospitals, has to hear again and again the complaint that the merciful sisters or also the service personnel have refused the request of a Protestant sick person to call his pastor. With tears in their eyes, Protestant patients declare that the nurses, by means of persuasion, threats of punishment in hell, or even of removal from the hospital, are endeavoring to induce the Protestant patients to send for a Catholic clergyman and to convert at the last moment into the bosom of the 'only-holy' church. Thus the last hours of life, in which the sick person would prefer to pursue his own thoughts and wish for peace and quiet, are clouded by fanatical instincts. The Catholic fellow-sufferers are no better: at every turn the Protestant sick person hears blasphemies, vituperations, and mockery of his convictions and of all that is sacred to him. Yet such proceedings are regarded as care for the salvation of the heretic's soul. What a cry of indignation the Catholics would raise if a similar practice were to be adopted for the conversion of Catholics in the Protestant hospitals here! It is sad. But we should not be surprised. The sisters and the staff have instructions from the spiritual authorities to act in this way." In the light of such experiences, our Lutheran hospitals appear to be places of true mercy, where not only the body, but above all the soul of the Lutheran sick is cared for in the right way. May these institutions continue to be faithfully supported by the love of our Christians. This is a labor of love for the poor brothers and sisters, which the Lord will not leave unrewarded on the last day. Matth. 25, 36. 40. But may our sick Christians, if necessary, only visit Lutheran institutions, if this is somehow possible. L. F.

From World and Time.

The insecurity of so-called life insurance among the Lodges, the fraud perpetrated in this way upon thousands and tens of thousands, is clearly brought before us in the "Independent," by one case. John M. Price, of Atchison, Kans. recently deceased, was quite an excellent man, and was especially also noted for his advocacy of life insurance in the vernacular societies and lodges, in which, by certain deposits (assessments), very small at first, but soon increasing, the amount of life insurance is raised in case of death. He also acted according to his convictions and was "insured" in a number of lodges with the following result: In 1878 he paid the "Kansas Masonic Order" 88.05; in 1892 he had to pay 843. 20 and before he died the claims were so high that he felt compelled to resign from the society. In 1878 he paid the Knights of Pythias 816. 95; in 1892 he had to pay 883. 10 on the same policy. In 1879 his payments to the "Knights of Honor" amounted to 819. 50; but in 1892 to $48. The "Chicago Masonic Aid" charged $37. 50 in 1878, but in 1892 $163. 62, and another society in the former year $40.00 and in the latter 8149. 90. Again to another society Price paid in 1884 888. 40 and in 1892 $299.50, in all $1600.00, and then the society went to pieces. For several years before his death his friends had had to come to his assistance in making the payments, although other lodges in which he was insured had also gone to ruin. And when he finally died, almost half of his large "life insurance" was gone, either because the societies had dissolved or because he no longer had his deposits.

can afford. Such occurrences, which are not at all uncommon, may be remembered by those who allow themselves to be seduced by life insurance into joining the Lodge. The main reason, of course, why we continue to testify against the secret societies is their abominable heresy, their abuse of the divine name, their religious mongering, and other sinful things which are punished by God's Word. L. F.

The merrymaking and amusements in Germany are getting so out of hand that recently the Association of Factory Owners of the Government District of Cologne made a special petition to the Minister of the Interior in Berlin asking for their restriction, because according to diverse experience the workers often miss their work and penetrate their money by attending the various public festivals. Among other things, the petition asks that provisions be made whereby "the public merrymaking be appropriately limited, in particular the dancing entertainments be reduced, the funfairs be combined and limited in their extent according to the present conditions, according to which it is completely sufficient if in the large cities the church consecration festivals last for one day, but in smaller places for no more than two days". If such decrees are issued, they will hardly be of much use. The mad desire for pleasure of our day is a feature of the times and at the same time a sign of the times, also a proof that the broad strata of the peoples who still call themselves Christian have fallen away from God and God's Word and want to serve the prince of the world and his nature. In our country things are hardly better. This is clearly evident. How noble time is wasted, work neglected, money wasted, and offence and vexation caused by participation in amusements and merrymaking, which, as a rule, are in themselves nothing but manifest carnal trappings! And even some who bear the Lutheran Christian name forget that they should be the light of the world and the salt of the earth, and run with the world into its desolate, disorderly nature. Keep us safe for this, dear heavenly Father! L. F.

"Who redeemeth thy life from destruction."

Ps. 103:4.

It was a bright autumn day in 1880. I approached the Frankenteich near Stralsund with six boys for my first skating trip. The sun sent its mild rays from the west and was reflected in the glittering surface that lay smiling before us. My comrades were already cavorting on the ice and waiting impatiently for me to dare the first crossing, hand in hand, in rank and file. I hurried, tried this way and that, but this time I couldn't finish, the skate wouldn't fit. At last it fit, and off we went after the others, who had already hurried impatiently ahead. They always seemed to be in a valley and to be skating uphill, so the thin, crackling sheet of ice wavered; at last they were hardly visible to me - there, what is that? The surface lifts, the water foams up high, shouts resound, then everything becomes quiet. I can hardly turn quickly enough, almost paralyzed with terror and trembling in all my limbs, I run back. Over in the barracks, however, things come to life, men hurry over with ladders and ropes; they also succeed in picking out the unfortunates, but too late! Their mouths, so full of joyful rejoicing a moment ago, were silenced forever. The last rays of the sun shone on six corpses. - But God had saved my life, and that by a seemingly quite insignificant little thing. Thus God often accomplishes great things by small means. In the East our lives are in danger without our noticing it, but the Lord turns the danger away from us.

Thy everlasting faith and mercy, O Father, know and see What is good or harm to mortal blood; And what thou then choosest, That thou, strong hero, dost drive, And bring to state and being What pleases thy counsel.

A "Lutheran" reader.

What is your Bible worth to you?

Today, Bibles have become very cheap. Every older school child probably has a Bible. Is it perhaps due to the fact that many value their Bible so little? In former times it was different. The large folio volumes, possibly with interpretations, were expensive. A family that owned a Bible held it like a precious, great treasure. It therefore often happened that in times of persecution, as in the Thirty Years' War and in the Silesian Counter-Reformation, the father of the house abandoned all his possessions; but he saved his precious Bible for himself and his descendants. Thus the following is told of the Counter-Reformation in the town of Schwiebus from the year 1628:

"On a December day, the faithful old master Drabsch, who had already suffered much with his fellow citizens, was transported to Glogau with his equally aged wife, bound between the horses of two Lichtensteiners, in order to work him even more thoroughly there. In his bound hands he carried his 13-pound Bible, to which he referred in all attempts at catholization. In the Glogau parish church, before many witnesses and after a long wait, the couple declared that they would remain faithful to their Lutheran faith to the end. Then the Roman Catholic judge became enraged and squeezed the fingers of the bold old man in the heavy Bible in such a way that the blood splashed around. Then, tired of the tortures, the faithful old man was released to his home, where he arrived sick and miserable and soon died. That Bible, however, is still inherited in the family as a sacred treasure. It dates from 1594 and is in the possession of the narrator. In chapter 5 of the prophet Zechariah there is a large red stain, under which it literally says: 'This red stain is blood, and in the great (Catholic) Reformation in Silesia it struck our father, a young man of 80 years, who had this Bible in his hands and did not want it to be sown, in the Glogau parish church in such a way that this blood spurted out from under his nails, but nevertheless, along with his old mother, he remained steadfastly with the Protestant religion!

Yes, the Bible is a treasure!

She was the same for another old father who went home last year. You could tell by the look on her face that she was much needed. You could tell by the look on his face that he needed her. How had he come to this? In his family, the younger child always inherited the only school Bible from the older; so when he was confirmed, he had to give up the Bible as well. He was sorry about that, and he thought for a long time about how he could get his own Bible.

Now his father was a ferryman across the wide water on which his home village lay. Often, especially on Sundays, the sons had to stand in for their father. So one Sunday our dear old man earned his first penny. Then he had the idea of taking this

to save up for a Bible. He did. And he added all the money he had collected later. At last he was able to buy the Bible he wanted. His joy was great.

She was his first merit. She was his faithful companion. It was and remained his comfort in his old age and in his loneliness. Throughout his life, his Bible was his greatest treasure.

How do you value your Bible?

New pressure seats.

Gospel Sermons. Country Sermons Vol. III. by F. Kuegele. Augusta Publishing Company, Crimora, Va. 1899.

376 pages 8-1/2X 6. Bound in cloth. Price: $1.00. To be obtained from Concordia Publishing House, St. Louis, Mo.

The revered author, former long-time president of our English sister synod of Missouri and other states, has already given the English-speaking Lutheran church of our country several valuable books. We mention the two volumes of "Country Sermons" (Lountrz Sermon?), the "Devotional Book" (Rook ok Devotion), the "Confirmation Vow" (Vour Lonürmation Von). The present work is a particularly welcome gift. It forms the third volume of the "Dountr.v Sermons" and contains sermons on the Gospels of the first half of the church year (Advent to Pentecost), the first two volumes of this collection having dealt with free texts. The author calls his sermons "country sermons" because he preached them in the country parish to which he had been a shepherd and teacher for years. This volume, however, is especially worthy of appreciation, because there are very few purely Lutheran books of sermons on the Old Church Sunday Gospels in the English language. With this we have already indicated the advantage and value of this postilla, which consists precisely in the fact that the old and eternal Gospel, this divine power for salvation, is proclaimed in these sermons, not in high words, but in proof of the spirit and the power. Pure doctrine, simple language, application of the divine word especially for teaching, but also for punishment, for correction, for chastening in righteousness, and for consolation: these are the excellent qualities of these sermons, which would be worthy of being preached somewhere, and which we hereby warmly recommend also for private reading and as a home postilion. The second part of these Gospel Sermons is expected to appear soon. L. F.

The Concordia Magazine. An Illustrated Semi-Monthly for the Christian Family. Volume IV. 1899. st. louis, mo. concordia publishing house. 1899. 768 pages 10X7. Price: HI.00 in booklets, beautifully bound in half french $1. 60 and postage.

Now that the fourth volume of this English entertainment journal of ours has come to an end, we would once again like to call the attention of the readers of the "Lutheran" and all those into whose hands this number comes. The rich and varied, and yet at the same time carefully selected and edited by a very reliable hand, content of the journal is quite apparent when one looks through the whole volume again. About half of the volume contains all kinds of longer or shorter stories, the other half instructive and descriptive articles from different countries and times, so that neither the actual entertainment literature, nor the educational and promotional information is neglected. The whole handsome volume offers for a low price an estimable work of lasting value for the house library, at whose contents old and young readers can and will create themselves. At the same time, attention is drawn to the fifth volume now beginning. A 32-page booklet appearing twice a month will certainly find a friendly reception in homes where young people like to read English and will keep other harmful reading material at bay. L. F.

Introductions.

At the request of the Honorable Praeses Rösener, Fr. Breihan, assisted by Fr. J. Roschke, was installed by F. W. Mahnke in the Immanuel congregation in Joplin, Mo. on the 3rd Sunday of Advent.

At the request of the Honorable President Walker? J. W. Eberlein in the congregation at Blenheim, Md., introduced on the 2nd Sunday, Adv. by Fr.

By order of the Honorable Praeses Spiegel, Father J. F. Müller was installed on Sunday, N. D., at the Zion Parish near Depart. Christ Day at Zion Parish near Deerfield, Mich. by J. Fackler.

Initiations.

On 2 Sunday, Adv. the Lutheran Trinity congregation at Cedar Rapids, Iowa, dedicated their newly built church (34 x65, steeple 65 feet) to the service of God. Celebrant preachers: Dk. J. Aron and Ph. Studt. The altar service was conducted by D. C. W. Baumhöfener. It preached in English and said the consecration prayerI . Deckmann.

On Thanksgiving Day the Trinity Lutheran congregation near Vallonia, Ind. dedicated their newly built school (frame building, 24X26 feet, with vestibule 8X^6 feet and bell tower) to the service of God. The festival preacher was? Bro. Meyr. Collecte: H14th 50. M. W. Pot t.

On the 3rd of Sonnt, the Adv. the newly built school of St. Peter's Lutheran parish at North Ridge, N. A., was dedicated. Festive preachers: kk. Ph. Laux and W. Oldach (English). A short address to the children was delivered byE . G. Hahn.

On the 2nd Sunday, Adv. the Trinity congregation at Hazard, Nebr. celebrated the consecration of the tower and bells. The local pastor and (English) ? preached. Ad. K. Engel. A. A. Schormann.

Anniversaries.

On 3 Sunday, Adv., the Lutheran St. Paul's congregation at Calumet, Mich., celebrated its 25th anniversary and at the same time consecrated its newly built church (34x68, tower 95 feet) together with the school on the ground floor to the service of God. The I'D.: C. F. Ebert and Phil. Wambsganß. Besides them the following officiated at the celebration: DD. H. Prekel, G. Traub juu. and Joh. Huchthausen.

On the 10th and 11th of December the Lutheran St. John's congregation at Donkers, N. D., celebrated its 25th church anniversary. Festive preachers were the Dk.: F. W. Föhlinger, M. T. Holls and A. H. Holthusen (English). Collecte for Mission: K65.00. Alex. v. Schlichten.

Mission Feast.

On the 17th Sunday, n. Trin.: The congregation at Renault, III. preachers: kk. A. Grörich and C. Holst juu. Collecte: K27. 91.

Conference display.

Due to special circumstances, the next meeting of the St. Louis Teachers' Conference has been moved from January 6 to January 13, 1900.
Th. Weseloh, Secr.

Announcements.

Since the first edition of our calendar for 1900, which was larger than ever before, is completely sold out as a result of the large orders, we will immediately organize a second edition, but will no longer be able to include the image of Christ produced in Germany, but will include another beautiful wall decoration free of charge. At the same time, we ask those of our customers who still have calendars in stock that they no longer hope to sell to send them back to us pre-paid as soon as possible, so that we can credit them for the returned copies.
Concordia. Publishing House,
St. Louis, L4o.

According to the decision of the Synodal Conference, I will send the various Synodal reports to the members of the examination committees appointed by Praeses Bading in the course of January. The committees are requested to send in their reports during the month of July 1900.
J. Schaller,
Secretary of the Synodal Conference.

Proceeds to the Treasury of the Illinois District:

Synodal treasury: By Wm. Balzer, Coll. on the 1st Sunday of Advent by I'. Great Gem. in Addison, §36. 15, Reformation FcoU. by Chas. Link of Trinity's Gem. in Springfield 28. 38, and by L. Krelling of !'. Katthain's Gem. in Hoyleton 8. 45, P. Lochner in Chicago, Coll. on l. Advsonnt., 9. 75, P. Engelbrecht das. by Dtlomar Brill "for the kingdom of God" 1.00, P. Martens m Danville, Coll. of the Gem., 11. 84, D. Hansen in Worden by f. Gem. 4. 88, P. Clausen of the Gem. in Philo 2.07, and 9. Döderlein in Marengo, Theil. of the Missionsfcoll. 10.00. (S. §112. 52.)

Synodal building fund, specifically for Milwaukee: U.Lücke in Chicago v. s. Gem. 95.00; for signatures by P. K. Schmidt the. of Joh. Bohnhoff 3.00. (S. §98.00.)

Synodalbau lasse: P. G. A. Müllers Gem. in Schaumburg 50.00, v. d. Gemm. d. kk.: Klettke in Lydda 10. 40, H. Sieving in York Centre 27.00, Knorrin Centralia, nachtr., 2.00, Grörich in Conant3. 50, Fricke in West Chicago 3. 30, Roesel in Burlington 11. 17 & Hampshire 9. 78, E. A. Sieving in North Plato 7. 20, Krietemeyer in Sands, Reformation Coll., 3. 64, Sichler in Genoa from etl. Gl. on Tank Day 15.00; for signatures: dch. k'. W. C. Kohn in Chicago, 1st ZHI., 50. 45, dch. P. Pardieck the., 1st Zhl., 48. 75, by P. Werfelmann in Strasburg, 1st Zhl., 35. 50. (p. §277. 69.)

General Inner Mission: U.Vogt inGoodfarm v. N.N. 2.00.

Inner Mission: By W. Baiser in Addison by F. Stünkel sen. 5.00, P. Wunder in Chicago by A. Klabuhn 5.G), 1>. K. Schmidt das. by A. Sieckiuann 1.00, dch. Chas. Link in Springfield, part d. Missionsfcoll., 31. 41, P. Schwankt v. d. Gem. in New Berlin 1.05, P. Steege in Dundee v. H. Wendt 2.00, P. E. Reinke in Chicago v. s. Gem. 80.00, P. J. E. A. Müller das., Theil d. Missionsfcoll., 40.00, P. Döderlein in Marengo, desgl., 27. 94, of P. Traub in Bath 1.00, and of Clemens Niederer daf. . 50. <p. §199.iXI.)

Inner Mission in South Jllin ois: Fr. Brecht in Darmstadt by a Gemglied 2.00.

Inner Mission in the Southern District: Fr. Vogt in Goodfarm by N. N. 3.00, Fr. Piehler in Genoa by some parishioners on Thanksgiving Day 8. 50; specifically for the parish in El Paso, Ter.: Fr. Graf in Blue Point, part of the Coll. at Metzler-Hülskötters Hochz. 2.00, by Fr. 5.00, P. Traub in Bath by F. Wieder u. F. Halm each 1.00, H. L. Hahn and Heinr. Siltman each . 50, Heinr. Dierker. 25 and Gerh. Greve . 10. (S. §21. 85.)

Negro Mission: Dch. Chas. Link in Springfield, Theil d. Missionsfcoll., 4. 92, P. Steege in Dundee by H. Wendt 2.00, P. Große in Oak Park by Gotts. Amling . 50, P. Döderlein at Marengo, part of the missionary coll-, 10.00, and P. H. F. C. Meyer at East St. Louis by Karl Sutter 1.00. (P. §18. 42.)

Student Louis Werner in Winfield, Kans.: ByE.Leubner in Addison 5.00.

English Mission: Dch. Chas. Link in Springfield, Theil d. Misfionsfcoll., 4. 91.

English Congregation in North Tonawanda, N.A.: U-Engelbrecht in Chicago from the Jungfrver. 5.00.

English Mission in Chicago: P. E. Reinke in Chicago v. s. Gem. 10.00, P. J. E. A. Müller das., Theil der Missionsfeste"!!., 5.00. (S. §15.00.)

Jewish mission: Dch. Chas. Link in Springfield, part of the Missionsfcoll., 4. 92, P. Steege in Dundee by H. Wendt 1.00 and P. Wagner in Decatur by Frl. L. Wagner 1.00. (p. §6. 92.)

Emigrant Mission: By Chas. Link in Springfield, part of the Mission Fcoll., 4. 91 and H. Wagner in Decatur by Miss L. Wagner 1.00. (p. §5. 91.)

Indian Mission: Fr. Wagner in Decatur v. Miss L. Wagner 1.00.

Mission in Brazil, S ü d - A m e r i c a : by E. Leubner in Addison I.OO, P. Hernpfing by F. Missal in Wenona 1.00, P. K. Schmidt in Chicago by N. N. 2.00, N. N. 1.00 and A. Sieckmann 1.00, by W. F. in Addison 5.00, by P. Pissels Gem. in Eberle 4.00, P. Noack in Arlington Heights from F. Gehrke 1.00, from P. J. F. C. Schcnidt in Stewardson 1.00, Strieter's Gem. in Proviso 16.00, from P. P. Hansen in Worden 1.00 and N. N. the. l.ltO, P. C. A. Mennicke in Rock Island from MissionSver. 10.00,

Clausen v. d. Gem. in Tuscola 1. 25, P. J. E. A. Müller in Chicago, part of the Misfionsfcoll., 25.M, I'. Kirchner in Secor by H. Dierking 15.00, by H. F. Rathe in Homewood by N. N. 2.00, Coll. by. H. W. Lewerenz' Gem. in Des Plaines 5. 48, P. Wagner in Decatur by Frl. L. Wagner 2.00, P. Döderlein in Marengo, part of mission coll. 10.00. (p. §105. 73.)

Heathen Mission: Dch. Chaö. Link in Springfield, part of the missionary collection, 4. 92, P. Müller's congregation in Ehester 16. 35, P. Döderlein in Marengo, part of the missionary collection, 10.00. (p. §31. 27.)

Support ca s s: thank you coll.: dch. H. Workman in Fountain Bluff it.OO, I". W. Kohn in Chicago from St. Marcus Gem. 15.00, D. J. H. F. Sieving in Manito 6. 36, I'. Engiert at Parkville 3.00 (Theil), P. Hornung at Sadorus 10. 15, tt. Bergen in Litchsield 7.05, P. Lochner in Chicago 7. 82, F. H. Graue v. Molthan's Gem. in Hinsdale 4. 43, P. Brunn v. d. Gemm. i" Oak Glen & Lansing 13. 65, P. Dorn in Pleasant Ridge 9. 15, P. J. F. C. Schundt in Stewardson 4. 20, P. Große in Oak Park 12. 84, P. Wagner in Decatur 6. 27; also Coll. of the Gemm. dch. her ??.: Brauns at Nashville 4. 50, Hempfing at Wenona 6. 46, K. Schmidt at Chicago 25. 65, Bergen at Steeleville 5. 10, Clausen of the preaching place at Bourbon 2.05, G. Sievers at Chicago 3. 72, Bentrup of the St. Joh.Gem. in Cowling 6. 15, Steege in Dundee 10. 75, J.E.A. Müller in Chicago 20. 25, Früchtenicht in Elgin 8. 12, Schröder in Squaw Grove 17. 51, Pisiel in Eberle 3.00, Strieter in Proviso 18.00, Lewerenz in Des Plaines 9. 14, Hallerberg v. der St. Jacobi-Gem. in Quincy 10.00, Em. Meyer v. the comm. in Hopkins 8. 16 and v. the comm. in Lyndon 8. 51; dch. the??, in Chicago: Pardieck 14. 70, Feiertag 5. 20, Nütze! 8. 33, Engelbrecht 25. 50, Büngers, of St. Stephen's-Gern. 12. 13, Succop 80.00; P. Brauns in Nashville, posttr. of Okawville Specialconf., t. 15, U. K. Schmidt in Chicago of H. Brüdigam 1.0t), P. Clausen of N. N. in Bourbon 2.00, of P. Bergen in Litchfield 3.00 and Mrs. Benzle the. 1.00, ?. J. E. A. Mueller in Chicago from F. Wolfs 5.00, Budach in Washington Heights, Chicago, from the Women's Conf. 5.00, P. A. J. Bünger from the ChicagoPaftoralconf. 17. 75, from?. Schröder in Hinckley 3.00, P. Werfelmann in Strasburg from Mrs. S. 1.00, 1^. Blanken of the Conf. in Lhampaign and vicinity 12. 70, teacher P.Appelt v. d. Chicago teachers' conf. 29.00, Fr. Früchtenicht of the Fox Niver Specialconf. 4. 75, of 1^. Lüker at Bethlehem 2.00, r. Mueller at Ehester, Coll. at Bargmann-KoopmannS Hochz., 4.05, F. C. Schulz at South Chicago v. d. Imm. Gem. 10. 17, P. Doderlein in Marengo, Theil d. Misssonsfcoll., 10.00 and P. Brecht in Darmstadt from a Gemgl. 3.00. (S. §537. 42.)

Students in St. LouiS: K. Schmidt in Chicago by Joh. Bohnhoff for Metzger 3.00, dch. H. F. Rathe by P. FeddersenS Gem in Homeivood forS. J. Detjen 25.00 u. Prof. Gräbner v. P. Wittes Gem. in St. Peter for A. Fedderfen 6.00. (S. §34.00.)

College household in Springfield: Prof. Simon v. P. Schwandt's Gem. in New Berlin 28. 70, Thanksgiving Coll. v. P. Eberhardt's Gem. in Arenzville 13. 50, by ChaS. Link at Springfield, part of Missionary Coll. 4. 91. (p. §47. 11.)

Students in Springfield: Fr. Englert in Parkville, part of the thanksgiving coll. for Karl Eisele, 5.00, dch. H. Koboldt, communion coll. of St. John's.Cong. in Efiingham for C. Frankenstein, 5. 16, P. G. Kühn in Staunton, Coll. of Cong. for Heinr. Kolb, 8. 15, P. Hölter, Chicago, v. Jungfrver. for Blödel 10.00, P. C. A. Mennicke in Rock Island by the Women's Ass. for C. Mennicke 7.00 & E. Niest 7.00, P. J. E. A. Muller in Chicago by Jung Women's Ass. for H. Gerike 17.00 and 1'. Lüker from the congregation in Bethlehem for Helmuth Schulz 10. 20. (p. §69. 51.)

Laundromat in Springfield: Prof. Simon from the Women's Ass. in Springfield 2.00.

Students at Fort Wayne: P. W. H. Meyer at Bonfield, part of the Harvest Fcoll., 6.00 for poor students & part of Coll. for Fram Kersiek 15.00, 1". Gockel in Richton from Women's Ass. for Arthur Brunn 8. 55, 1>. E. Reinke in Chicago for Fried. Schröder from the Frauenver. 18.00 and Jünglver. 17.00,

Merbitz das. for Joh. Streckfust from the Women's Association 5.00, from the women Wehrmeister, Pastger, Mußmann, Hardt, Grebing, Klaus, Jeske, Beilsust, Neumann, Iserloth, G. Rakow, Wilk u.F. Hardt 1.00 each, E. Domle, W. Beilfuß, Dahn, Zenke, H. Rakow, Blank, Beilfuß, Raddatz, Hinz and Merbitz . 50 each, Mrs. Fälsch 2. 50, Mrs. Braun 2.00 and Mrs. Dumke . 25, from Mrs. Peters auS P. Fricke's congreg. in Batavia for Martin Heintz 5.00. (S. §97. 30.) Pupils in Milwaukee: By H. Bolte in Genesen, thank-you coll. from d. Concordia-Gem. for Wm. Brügaemann, 11.00, L. Hölter in Chicago from the Jungfrver. for Teßmann 7. 50, P. Budach in Washington Heights, Coll. at the Stiftungss. of the Jugendver. of Zions-Genr. for Paul Felten, 10.00, and

W. Jaß in Peoria, Coll. d. Christus-Gem. in Peoria for G. Gundlach, 8. 75. (p. §37. 25.)

Seminarians in Addison: P. G. A. Müller in Schaumburg by N. N. for Hch. Möller 2.00, 1'. Hölter in Chicago from Jungfrver. for Drogemüller 7. 50, P. J. E. A. Müller das. from Jünglver. for M. Kosche 10.00, 1'. H. Meyer in Ruma from Wwe. M. Wegener for Paul Scheer 5.00. (p. §24. 50.)

Church building fund of the IllinoiS - District: Fr. Wockenfuß from the congregation in Dwight 5. 75, I'. Strieter of the congregation in Proviso 15.00, Father J. E. A. Müller in Chicago, part of the missionary fund, 9.00, and Father Doderlein in Marengo, the same, 20.00. (p. §49. 75.)

Institution for the deaf and dumb: By Chas. Link at Springsteld, part of the missionary funds, 4. 92 & P. Doderlein at Marengo, part of the missionary funds for Alb. Handrock, 5.00. (p. §9. 92.)

Deaf and Dumb Mission: Fr. Herrmann in Nokomis v. s. Landgem. 10.00, Fr. E. NeinkeS Gem. in Chicago 12. 50 and Fr. J. E. A. Müller das., Theil d. Missionsfcoll. 5.00. (S. §27. 50.)

Parish at Denison, III: By Kass. H. W. C. Waltke at St. Louis, Mo., 1.00.

Saxon and German Free Church: I>. Bertholt), Coll. s. Gem. in Danville, 10. 60 and ^.Bergen in Steeleville, Coll. s. Gem. 4.00. (S. §14. 60.)

Danish Free Church: Coll. v. P. Bergens Gem. in Steeleville 2. 25.

Congregation at Champaign, III: By Kass. H. W. C. Waltke in St. Louis, Mo. 4.00, 1'. Schwanke v. s. Gem. in Hensley Tp. 12. 16. u. Coll. v. P. Steeges Gem. in Dundee 16. 51. (S. K32. 67.)

Parish in St. Joseph, Mo.: Fr. Graf in Blue Point, Theil. of Coll. at Metzler Hülskötters Hoch;., 2.00 & Fr. Cngelbrecht in Chicago from Jungfrver. 5.00. (S. §7.00.)

Hermannsburg Free Church: U.Noack in Arlington Heights by F.Gehrke2.00.

Concordia congregation in Chicago: Fr. Schüßler of the congregation in Lockport 5. 40, Fr. Made of the congregation in Wheeling 5. 50, Fr. Fülling of the Emmaus congregation in Chicago 5. 50 and? Doderlein, Harvest Coll. of the comm. at Union & Marengo, Aug. 20 (p. §36. 48.)

City Mission at St. LouiS: Fr. Kirchner in Secor v. H. Dierking to purchase New Testam. for the poor for Christmas 15.00.

Parish at Cushing, Okla.: P. Heyne in Decatur v. Juvenile Conv. 5.00, v. d. Confirm. 2.00 u. v. N. N. 1.00. (S. §8.00.)

Retirement Home in Arlington Heights: U.Budach's Gem. in Washington HeightS 12. 10, P. Wagner in Chicago v. s. Gem. 22. 47 & P. Holiday's. v. C. Mau 2. 50. (S! §37.07.)

Children's Friend Society in Wisconsin: P. H. Bodeä Gem. in Ash Grove 10. 25.

Orphanage in Des Peres: k.Bergen in Litchfield by Mrs. Benzle 1.00, dch. d. orphan father Lutz by P. Feddersens Gem. in Bethalto 8. 25 and U. GrörichS School, in Conant 2. 20, P. Brauns in Nashville by s. Schulk. 2.05. (S. §13. 56.)

Orphanage in Addison: Direct 40. 16 u. dch. Kass. Ritzmann reports 85. 17 (p. §134. 33.) RL. The individual items will be Kass. Ritzmann acknowledge the individual items.

Letten- und Esthenmission: U.Rabe in Warsaw v. Frau Elisabeth Bornscheuer 1.00, Frau Elisabeth Knoche . 50 and Mrs. Louise Sonneborn . 50,U. Lochner in Chicago v. A. Narten 2.00. (S. §4.00.)

Mission in London: U.Noack, Arlington Heights, v. F. Gehrke l.OO.

Mission in Hamburg: U.Noack,Arlington.HerghtS,v.F. Gehrkel.OO.

Mission school in London: Fr. full in Chicago v. Mrs. Hannigan 1.00 and teacher Paul Streufert the. of Willie Jäckel . 50. (S. §1. 50.)

Total: §2171.09.

^U. Signatures for the synod building fund were registered: P. Wunder of P. W. C. Kohn's congregation in Chicago 150.00, ^.Werfelmann of the congregation in Strasburg 100.00, P. P.Döderlein of the congregation in Marenao 50.00, and of the congregation in Union 15.00. (S. .§315.00.)

Addison, III, December 16, 1899. H. Bartling, Cassirer.

Synodal treasury: Danktaascoll. of P. Sallmann's congregation in Highland Park §2. 25, Abendmcoll. v. 1'. Plehn in South Litchfield 3, 90 & P. Kusfners Gen,, in East Wheatlaud 4. 67; Weihncoll.: P. Behrens v. d. Gem. in Varna 12. 76 and La Rose 6.00, by Win. Balzer of the Gem. at Addison 70. 22, U. Werfelmann v. d. Gem. at Strasburg 13.00 and P. Schmidt's Gem. at Stewardson 8. 50, 1'. Koch's Gem. at Okawville 5. 51, dch. H. Volte of the Concordia Gem. at Geneseo 11. 44, P. Flach v. d. St. Pauls Gem. at New Gehlenbeck (Theil) 10. 47, dch. F. Collmeyer in New Minden v. 1'. Kösterings Gem. 20. 58 & half of the Weihncoll. by Fr. Great Gem. in Oak Park 13.00; further: Fr. Leeb in Chicago, Coll. sr. Gem., 15.00 and a. d. Synodalüchse 3.00, P. Hölterdas., Coll. sr. Gem., 44. 61, P. Weisbrodt's Gem. in Mount Olive 4. 10, P. Hieber's Gem. in Chicago 10. 87, P. Frederking's Gem. that. 5. 25, dch. F. C. Schultz in South Chicago by the Imm. comm. 19. 27. (P. §284. 40.)

Synodal building fund, especially for Milwaukee: P. K. Schmidt in Chicago for signatures of Ernst Mißbach 2.00.

Synod Building Fund: Bro. Hempfing of the Washburn congregation, 6. 10, and of the Wenona congregation, 3. 20; Bro. Wunder of Chicago, Coll. in the church at his. Jubilee, 86.05, Bro. Bode of Ash Grove congregation 12. 10 and Bro. Hafner of Broadlands congregation 7.00; for signatures, Bro. Strafen, 2nd c. of Wine Hill congregation, 30.00 and Bro. Leeb's Chicago congregation 100.00. (p. §244. 45.)

Missionary Church in Granite City, III: By C. Huber v. U. Farks Gem. in Bunker Hill 5. 40.

Missionary Pretzsch: Dch. P. H. Engelbrecht in Chicago v. H. Plumhoff for flat 1.00.

Polish Mission in Chicago: Fr. Succop in Chicago by Mrs. N. N. 5.00.

Inner Mission in the Southern District: Fr. Hafner at Broadlands, Coll. at Hammel Wienke's High School, 3. 90, part of the Christmas Roll from U. Kühn's congregation at StauMon 10.00 and from Fr. Drögemüller's congregation at Palatine 2.00; specifically for El Paso, Tex.: by C. G. Blum from Fr. Ottmann's congregation at Collinsville 9. 40, 1'. Holiday, part of Jubilee coll. by Bethlehem congregation at 103rd St. in Chicago, 4. 35 & P. Kuehn in Staunton, part of Christmas coll., 3. 10. (p. §32. 75.)

Inner Mission: Fr. Strasen in Wine Hill, Thanksgiving Day Coll., 26.00, U. Werfelmann in Chicago from the estate of Bl. S. 15.00, Fr. Feier tag, part of the Jubilee Coll. of Bethlehem Congregation at 103rd St. in Chicago, 30.00, Fr. Almstedt of the congregation in Granite City 10.00, Fr. W. H. Meyer in Bonfield, Christmas Coll, 11.00, P. BraunS of the congreg. in Nashville 10.00, U. Richter in Evansville, Weibncoll., 3. 50, P. Leßmann, Coll. sr. Gem. in s Okawville, 8. 45, P. Dorn in Belleville by W. Slüter Sr. 5.00, P. Große in s Oak Park by Bertha Gotsch 1.<X); from Gemm. d. l'U. in Chicago: Uffenbeck 9. 64, K. Schmidt by Ernst Mißdach 1.00, E. Reinke by Ferd. Klopp 4.00, H. Engeldrecht v. H. Plumhoff 1.00, Wagner v. Wwe. Pilgrim 1.00, W. C. Kohn v. J. Klinger 1.00, P. Succop by Chr. Walther 3.00, P. Hölter by Julius Gresens 2. 50 u. P. Frederking v. N. N. 2.00. (S. 8145.09.)

Negro Confirmands: P. Brewer in Eagle Lake v. s. Confirm. 2. 45 u. v. Father Brands 1.00. (p. §3. 45.)

Negro Mission: From Chicago: Fr. Wagner from Wwe. Pilgrim 1.00, U. Uffenbeck from Franz Noffke 1.00, Fr. K. Schmidt from Spard. from Paul Fromm & siblings for Christbescherung 2. 50, Fr. Leeb from. Johanna Claussen 1.00, Fr. Succop v. Thoms Bros. 5.00; Fr. Döderlein in Marengo from Mrs. l Joh. Nowak 5.00, Fr. Feddersen from the Gem. in Bethalto 4. 25, Fr. Berg in Beardstown from N. N. . 50, P. Rösel in Burlington, Christfestcoll. d. Schulk., f 3. 30. (p. §23. 55.)

English Mission in Chicago: From Chicago: Fr. Werfelmann from the estate of the late S. S. 10.00, 1'. Holiday, part d. Jubelfcoll. d. Bethle hemS-Gem. at 103rd St., 5.00, Fr. Succop from Mrs. N. N. 5.00 and Thoms Bros. 5.00. (S. §25.00.)

Jewish Mission: Fr. Succop in Chicago v. Thoms Bros. 5.00.

Emigrant Mission in New '))ork: x. Succop in Chicago by Thoms Bros. 5.00.

Emigrant Mission in Baltimore: 1'. Succop in Chicago by Thoms Bros. 5.00.

Heathen Mission: Chrism. coll. by Fr. Hornung's congreg. in SadoruS 8.00.

Mission in Brazil: From Chicago: Father Lücke from W. Schmidt 2.00 and H. Schmidt 2.00, Father Werfelmann from the estate of the late H. S. 10.00, 1'. Lochner from H. Greisendorf, Mrs. F. Heidorn and Dr. S. Bötticher 1.00 each, C. Neumann . 50, from a "Lnth." Reader at West Point, Nebr. 5.00 u. from I. Rufs at Grand Island, Nebr, 1.00, P. K. Schmidt from Ernst Mißbach 1.00, P. Wagner from Wwe. Pilgrim 1.00 and N. N. 1.00, P. E. Reinke from Ferd. Klopp 2.00 and Aug. Treskotsch 1.00, P. H. Engelbrecht from Mrs. K. Schultz 4. 75 and H. Plumhoff 1.00, P. Pardieck from Mrs. E. Hedder2.00, P. Succop from Teacher Johnson . 50 and Thoms Bros. 5.00; teacher G. J. Neumeyer in La Grnnge by Jüngl.- u. Jungfrver. 5.00, P. Feddersen v. Gemm. inHomewood 8. 25, P. Link in Red Bud v. H. Just 5.00, P. Döderlein, Weihncoll. d. Gemm. in Marengo & Union 13. 92, P. Beil, Weihncoll. d. Gemm. in Conant, 5. 86, P. Pfotenhauer, Coll. of the Gem. in Lemont, 8. 25, P. Weisbrodt in Mount Olive 5.00 (on Christmas Eve in the bell-bag aef.), P. Plehn in South Litchfield of N. N. 5.00, P. Kuehn in Staunton, Theil of the Chrismcoll, 6. 15, U. Blanken at Buckley from H. B. 1.00, P. Drögemüller at Palatine from the comm. 2.00, P. Brauns from the comm. at Nashville 6.00, P. Krebs from the comm. in Tinley Park 4. 73, P. Schwandt v. d. Gem. in New Berlin 5. 10, P. Bertram v. d. Gem. in Crystal Lake 4. 10 & P. Bentrup in Cowling v. N. N. 50.00. (P. 8178. 11.)

Support fund: Dch. C. G. Blum from Fr. Ottmann's congreg. in Collinsville 14. 70, from Prof. Wessel in Springfield 4.00, Fr. Bünger from Chicago Pastoral Conf. 11. 25, Fr. Holiday in Chicago from Fritz Eggers, Sr. 5.00, k. Burgdorf in Lincoln, Thanksgiving Coll. of Zion Cong, 13. 80, & Christmas Offering of Women's Assoc. 5.00, Fr. Herrmann's congregation at Nokomis 8. 42, Fr. Feddersen at Bethalto 4.00 & by the congregation that. 4.04, Fr. Winter at Hampton, part of Christmas coll., 7.00, Fr. Kuehn at Staunton, part of Christmas coll., 6. 15, 1'. Blanken at Buckley, Weihncoll., 21. 41 u. v. d. Conf. at Champaign and vicinity 3.00, P. Drögemüller at Palatine v. sr. Gem. 5.00 u. v. d. Arling ton Heights Pastoralconf. 3. 15, Fr. Detzer's Gem. in Niles Centre 7. 50, Coll. v. U.'Frederking's congreg. in Chicago 3. 50, P. Brauns v. d. congreg. in Nashville 10.00, P. Hallerberg, Jr. in Ouincy 2.00, & P. Gübert in Sigel, part of a coll., 2.00. (P. H140. 92.)

Students at St. Lo'uis: Fr. Küffner v. Women's Ass. in East Wheatland 5.00, Fr. Leeb in Chicago for A. Lahl v. Mrs. M. Jannsen. 75, Johanna Clausfen 1.00, Hertück . 25, C. Wilke . 50, E. Karver . 50 u. Johanna Giench 1.00, P. Herrmann in Nokomis v. sr. Gem. for Kowert 10. 60. (S. §19. 60.)

Students in Springfield: P. Küffner of the Women's Ass. in East Wheatland 5.00, dch. Mrs. Elis. Hoffmann from the Women's Association in Jacksonville for Olaf Schröder 10.00, Fr. Hölter in Chicago from the "Harmonia" in the community for Blödel 5.00, Fr. Werfelmann in Strasburg, Coll. at Löding-Döhrings High;., for Aug. Parge 5.00 and Fr. Weisbrodt in Mount Olive from the community for Aug. Bergmann 3.00. (p. §28.00.)

Laundromat in Springfield: part of Christmas collection from P. Winter's church in Hampton, 7.00.

Student J. Streckfuß in Fort Wayne: Prof. Streckfuß by W. Tempelmeier in Venedr" 15.00.

Seminarians in Addison: From Chicago: Fr. W. C. Kohn of the Disciples' Association for B. Hoppe 10.00 & P. Leeb for W. Bachert from H. Nitz 1.00 & H. D. Clausien 1.00. (S. §12.00.)

Studying Orphans from Addison: P. Succop in Chicago v. Thoms Bros. 5.00.

Church building fund of the Illinois district: P. Werfelmann in Chicago from the estate of the same H. S. 10.00, P. Schwermann's parish in Covington 8. 76 and part of a coll. from P. Gübert's parish in Sigel 1. 20. (p. §19. 96.)

Deaf and Dumb Institution: Fr. H. Engelbrecht rn Chicago from teacher Treide's class 1.00, Fr. Wunders Gem. the. 10. 30 & dch. 1>. Hansen in Worden 2.00 (caught in the bellb.). (S. §13. 30.)

Deaf and Dumb Mission: From Chicago: P. Werfelmann from the estate of the late H. S. 5.00, P. Reinke from Jungfrver. 50.00 and from Ferd. Klopp 2.00, 1'. H. Engelbrecht to teacher Nimmer's class . 25, P. Hölter from Julius Gresens 2. 5t) and P. Succop from Thoms Bros. 5.00; dch. Kass. Th. H. Menk at St. Paul, Minn. 23. 12, Chrismcoll. by P. Plehn at South Litchfield 8. 35, l'. Flach, part d. Weihncoll. by St. Paul's congreg. in New Gehlenbeck, 11. 62 and by Wolters congreg. in Matioon 3.00. (p. §110. 81.)

Parish at Cushing, Okla.: P. HölterS Congregation at Chicago 45. 77.

Parish at River Grove, III: Dch. 1*. Zapf reports: from s. Gem. in Melrose Park 184. 40, from Great Gem. in Oak Park 86. 25, and from P. Great Gem. in Addison 57. 35. (S. §328.00.) -.

St. Louis City Mission: Bro. Herrmann at Nokomis by Wwe. N. N. 5.00.

Champaign parish, III: By C. G. Blum of Ottmann's parish in Collinsville 10. 17.

Concordia parish in Chicago: coll. of P. Leeb's Gein. in Chicago 21. 25, coll. of P. Pfotenhauer's Gem. in Lemont 5.00, and coll. of l'. Steeges Genu. in Dundee 20.00. (p. §46. 25.)

Saxon Free Church: From Mrs. Elis. Hoffmann in Jacksonville 1.00, H. Engelbrecht in Chicago by Aug. Brüdach 5.00, by F. Ullmann Sr. & E. F. Ullmann in Staunton 4.00 & P. Succop in Chicago by Thoms Bros. 5.00. (S. §15.00.)

Orphanage at Indianapolis: Chrismcoll. by P. Wagner at Decatur 13. 50.

Old People's Home in Arlington Heights: From Chicago: Fr. Hölter by Mrs. Ulbricht 2.00 & Mrs. Bertha Rohn 2 M, Fr. Wunder by Auguste Thiede 1.00 & Fr. Dietz, Christmas gift from Mrs. Petersen, 5.00. ('S. §10.00.)

Orphanage in Des Peres: Dch. Miss Anna Wittenfeld in Belleville from the Young Reformers of the Zion Community 5.00, Teacher Günther in Staunton from his pupils 8. 87, Teacher O. Gotsch' pupils 6. 15 and Mrs. J. Faulstich 1.00, P. Link in Red Bud from H. Just 10.00 and from the Women's Association 10.00, Prof. Simon from the Women's Association 10.00. 10.00, Prof. Simon v. Frauen-

United in Springfield 6.00, by grandmother Perlix & grandson in Chapin 2. 25, 0. Herrmann in Nokomis by d. Schult, on Christmas Eve 5.06, Fr. Weisbrodt in Mount Olive, Christmas Eve coll., 17.00, Fr. Hansen in Worden 2.00 (died in bell.), dch. Orphan Lutz by teacher Kellermann in St. Peter 6.00, ?. B. Mießler in Carlinvillc 6. 65, teacher Holtermann in Red Bud 6. 54, ?. Eh. Meyer in South Litchfield 4. 64, teacher Pallmer in Hamel 6.00 u. v. W. Frickenschmidt in Okawville 1.00, Ist Letzmann in Okawville v. W. Schaubert . 50, Gust. Hohlt . 35, & Catharina Grewe . 30. (S. 8105. 28.)

Orphanage in Addison: Direct 292. 34 and dch. Kass. Ritzmann of Illinois 434. 46. (". §726. 80.) d L. Kass. Ritzmann gmttirt about the individual items.

Mission in London: Is Molthan in.Hinsdale, Coll. at DietschweilerWinkelmanns High;., 8. 38 & Is Succop in Chicago from Thoms Bros. 5.00. (p. 813. 38.) '

Missionary Little London:?. Hölter in Chicago by Wwe. Kramps family 2.00 & Mrs. Keko 1.00, Teacher Polinske in York Centre by Mathilde Volberding . 25, Ist Dorn in Belleville v. teacher Evigs Schult, in dkeperan, N. A., 2.M, by F. Staumacher in Ashippun, Wis., 2. 45 &. by Ist Mueller's pupils in Madison, Minn., 2. 70, Ist Als. C. Reinke in Kewannee by Dora Reich . 50. (S. K10. 90.) Total: 82674. 87.

Addison, III, December 31, 1899. H. Bartling, Cassirer.

Receipts into the Treasury of the Southern District: (November.)

Inner Mission: Ist Wegener v. L. Hornung 82.00, v. Fr. E. H. 2.00. Ist tzovmann, Hochzcoll. Huse-Barsnn, 4.0(>. st. Sieck, Hoch;coll. PopplezHandreck, 2. 50, v. N. N. 5.00. Is niche v. N. N. 3.M. Is graves, resormationsscoll. s. Gem. in Randolph, S. Dak., 6.M. Hern. Lattman, mission scoll. s., Houston, Tex. 50th 30th I?. Scheibe, v. s. Gem., 17. 85. Is Wunderlich, Coll. on Thanksgiving Day, 22. 90, v. Augusts Fleischhauer 3.00, v. Ph. S. 3.00. Is Kilian, Hochzcoll. Warnasch-Zoch, 5.00. st. Morde, do. UrbanPreuß, 3.00. Fr. Reinhardt v. C. Th., Pcnsacola, 1. 50. is Buchschacher v. N. N. 5.00. is Wach, Missionfcoll. in Hochkirch, 60.00. (S. 8196. 55.)

Synodal treasury: P. Ernst, Coll. s. Gem. on Thanksgiving Day, 17. 20. Is Bernthal, Theil d. Coll. on Thanksgiving Day, 8. 40. (p. 825 60.)

Dyn o d a l construction! as se: Is Wegenerv. Gliedern s. Gem. 71.00. Is Buchschachers Gem. (1. Zahlg.) 11.00. J. Kilians Gem. 20. 65. Is Eckhardts Geml 5.00. Is Bernthals Gem. 39. 50. (S. 8147. 15.)

Missionary school in London: Is Bernthal v. d. Jüngl. u. Jungfr. s. Gem. 11. 90.

Mission to Brazil: by "one who has recently become acquainted with Lutheran Zion, Giddings, Tex. 1.00. Is Bernthal v. J. Urban . 50. (S. 81. 50.)

Negro Mission: Is Buchschacher o. N. N. 2.00.

Support Fund: Ist Bernthal, Theil. of Coll. on Thanksgiving Day, 10.00, Kindtcoll. b. R. Urban 3.00 n. b. A. Kurio 3. 70, Hochzcoll. b. MitschkeLehmann 5. 75. Ist GresenS Gem. 8. 55. V. d. Teachers' Conf. in New Orleans 10.00. Ist Wunderlich, Hoch;coll. Finn-Wiebusch, 2. 80. Is Risches Gem. 9.00. P. Sieck v. N. N. 1-00. (p. 853. 80.)

Orphanage in New Orleans: Ist Steck v. Oscar and Bertha each . 50, Selma and Wallher Schneider each . 25. Is Nische by T. Pillack 1.00. Is Heinemeier by G. .Hartfiel 1.00. (p. 83. 50.)

Studsntenkasse: For W. Klindworth: Ist Hodde v. Gl. s. Gem. 5.00. For A. Bohot: Ist Buchschachers Gem. 20. 35. For E. Buchschacher: Ist Bnchschacher, Kindtcoll. at Ist GresenS, 5.00. For J. Behnken: Ist Birkmann, .Hochzcoll. b. H. Zenke, 6. 15. For B. Miertschin: H. Biar, Hochzcoll. Biar-Lehmann, 3. 25. For G. Lüdtke: I' Eckhardt's Gem. 15.00. (p. K54. 75.)

Total: K496. 75.

New Orleans, La., December 15, 1899.

Aug. C. Reisig, Kassirer.
322 n. Uoman 8t.

Income to the Western District coffers:

Synodical treasury: comm. of stst: Brink at Sweet Springs 86. 55, Harre at Meinert 2. 25, Swan at Millbrook 8. 60. To St. Louis: Bethlehem Comm. 32.il, Zion Comm. 6. 60. By Chas. Kuhlmann by Franz Eitz 7. 50. (p. 863. 61.)

General Building Fund: Gemm. of stst: Moeller at Cole Camp 35. 55, Griebel at Pcrryville, J. Zahlg., 15.00, Mueller at California 9. 50, Jesse at Corder 8. 43, Ahlier at Kiel 5. 28, Kowert at Orchard Farm 32.00. (S. 8105. 76.)

Inner mission of the district: Gemm. der??.: EhlersinNorborne 13.00, Wihlborg in tzigginsvtlle 2.08, Vetter in Farley 8. 25, Wagner in Tilsit, part d. Missionsscoll., 10.00, Judge in Washington 5. 45. Bethlehems-Gcm. in St. Louis 5.00. Zions-Gem. in St. Louis 4. 46. Gemm. of ??. Purgier and Nehahn, Missionsscoll., 58. 15. Is Kowert in Orchard Farm v. N. N. 5.00. Is Janzow in St. Louis v. Ch. J. . 20, L. J. & H. I. each . 15. Is Lauer in Palmyra v. s. Jungfrver. 10.00. Is Rohlfing at Farmington by Jacob Loren; . 50, Carl & Philipp Loren; each . 25. pres. Rüsoner's Jungfrver. at Altenburg 5.00. Is Ludwig's Gem. at Appleton City 2.00, Harwood 1. 60, v. Mrs. S. at Rockville 5.00. Is Wartens at St. Louis v. G. Parts 1.00. (S. 8137. 49.)

General Interior Missi on: Is Wangerin in St. Louis v. J. H. Kaiser f. the Southern Distr. 2. 50.

City Mission in St. Louis: From St. Louis: Ist Wangerin by I. H. Kaiser 2. 50, Ist Wartens Gem. 37.00, Kreuz-Gem. 13. 65, EmmausGem. 18. 50, Ist Hanser by Mrs. Gödeke 1.00, Ist Schmidt by E. Junghans 5.00, Is Janzow v. A. J. . 25. H. Bartling, Kass. des III.-Distr., 15.00. (S. 892. 90.)

Negro Mission: Is Wangerin in St. Louis v. Mrs. Flottmann 1.00.

English Miksion: For the Gem. in Tonawanda, N. D.: Is Lauer's Gem. in Palmyra 4. 35. Is Bild's Gem. in Concordia 2.00. From the little Herm. Franke in St. Lonis f. Madison & Benies 1. 65. (p. 88.00.)

Heathen Mission: Dankovfer by W. Schulz in Bismarck 1.00. Is Schmidt in St. Louis by E. Junghans 5.00. Is Janzow in St. Louis by C. J. . 25. (S. 86. 25.)

Taubsiummenmission: Thanksgiving offering from Mrs. Hulda Schulz in Bismarck 1.00.

Emigrant Mission: Is of Mary in St. Lonis v. G. Parts 2.00. Pres. Röseners Gem. in Altenburg f. N. D. 16. 90. (S. II8. 90.)

Mission in London: Teacher EichmanusSchül. in Alma4.M. Teacher Niermann in Washington v. s. Schul. 1. 57, v. Otto u. Waller Thormauu each . 25, v. Wart. n. Emma Thormann each . 10. teacher Hölter in St. Louis v. s. Schul. 3. 70u. v. N. N. 1.00. Chas. Kuhlmann in "t. Louis 1.00. (pp. 811-97.)

Support fund: Gemm. der?..: Colditz at Pyrniont 5.00, Gaßner at Fried heim 5. 45, Vetter at Farley 4. 25, Pslanz at Gordonville 2. 75, Grcfe at New Melle 7.00. 00. Wihlborg at Higginsville 3.00. Nütze! at West Ely 5.00. Ist Hanser at St. Louis v. Mrs. Gödcker 1.00, Mrs. Komichan 1.00. (P. 834. 45.)

Orphanage at St. Louis: 0. Wangerin at St. Louis v. Mrs. Zöllner 5.00, Mrs. Kerpersieck 1.00, J. H. Kaiser 2.00, Mrs. Brobst . 50. is Norden in Jarvis v. women s. Gem. 2. 90, v. Mrs. N. N. f. Repayment of debt 1. 50. O. Dautenkahns Gern, in Antonio 2.00. Is Roschke in Freistatt v. N. N. 5.00. Is Flour in Blackburn, Coll. a. d. Hochz. Seibcrt-Weber, 6, 65. thank offering v. Fra" Hulda Schul; in Bismarck 1.00. Is Richter in Washington v. s. Gem. 5. 60, v. Teacher Niermann's pupils. 4. 77. 0. GaßnerS Schul, in Friedheim 2. 53. Is Hanser in St. Louis v. L-t. George Nähoer. IO.M. Ist.Hintz' pupil. in Stones Prairie, Bescherung, 2. 50. Ist Lauer" Palmyra, v. s. Frauenver. u. Jungfrver. each 10.00. Ist Schmidt in St. Louis v. some Jungfr. s. Gem. 8. 50. Ist Roschke v. d. Schül. in Freistatt 7. 14. Ist Janzow in St. Louis v. Frau E. Christmann 1.00. Ist Nützet in West Ely 7. 50. (p. 897.09.)

Hospital in St. Louis: Is Rothe in Pevely v. Mrs. Schmidt 5.00. Is Pflanz' Gem. in Gordonville 6.00. (-c:. KI1.00.)

Taub st u in mena u st alt: Is Richter's gem. in Washington 5. 6 l. Is Heckel's gem. in Kirkwood 2. 50. (p. 88. 11.)

Students in St. Louis: By Mrs. Hörmann v. Nähoer. of Bethlehem congreg. in St. Louis s. E. Bigener 5.00. Zion congreg. in St. Louis 5. 16. (p. 810. 16.)

Seminarians in Addison: Is Häschens Gem. in Uniontown for I. Hitschen 7.00. By Mrs. Hörmann v. Nähver. d. Bethlehems-Gem. in St. Louis f. König 5.00. Is Wagner in Tilsit, Coll. a. d. Hoch;. Meier-Best s. A. Drögemüller, 5.00. (p. 817.00.)

Pupil Concordia: P. Biltz'Gem. in Concordia f. Lücker 10.00.

Students in Fort Wayne: By Mrs. Hörmann v. Sewing Assoc. of Bethlehcms Parish in St. Lonis s. G. Mueller 5.00. Is Biltz in Concordia v. Mrs. Friend 1.00, N. N. 10.00 f. Arth. Wyneken. (S. 816.00.)

Schiller in Milwaukee: Is Biltz' Gem. in Concordia s. Theo. Hömann 10.00.

Church funds: Gemm. of ??..: Rohlfing in Farmington 5. 71, Mueller in California 7.00, Heikel in Kirkwood 2. 50, Mu in Luiherville 4. 51. ?. Kellermann at Little Rock by J. H. Detmer 10.00. (p. 829. 72.)

Parish in Bismarck: st. Lobecks Parish in Cape Girardeau 5.00.

Indian ermission: st. Fritz' Gem. in Pilot Knob 3. 90. st. Hanser in St. Louis by Mrs. Gödeker 2.00.' (S, 85. 90.)

Letten and Estbenmission: st. Waiting in St. Lonis v. G. Parts 2.00. R. Klipp 1.00. (p. 83.00.)

Mission in Hamburg: Thanksgiving offering by W. Schulz in Bismarck 1.00.

Mission in Berlin: Thanksgiving offering by W. Schulz in Bismarck 1.00. Chas. Kuhlmann in St. Louis 1.00. (p. 82.00.)

Church building in Sweet Svrings: st. Mehls Gem. in Blackbnrn 10. 75.

Is Great Parish in St. Joseph: H. Bartling, Kass. d. III.Diür., 7.00.

Mission in Brazil: Gemm. of stst.: Kellermann in Little Rock 610, Walther in Babbtown 6. 75. st- Norden in Jarvis v. Frau N. N. . 50. N. N. at Freistatt 1.00. (p. 814. 25.)

Church building in Poplar Bluff: st. Lobecks Congreg. in Cape Girardeau 4.00.

Parish at El Paso, Ter.: Gemm. derst.: Lauer at Palmyra 4. 15, Runge at Concordia 2.00, Biltz at Concordia 3.00, Hartenberger at Paducah 5.00, Flour at Blackburn 4.01. st. Roschke at Freistatt v. H. Biermann 5.00, J. R. . 50. (P. 823. 66.) Total: 8769. 47.

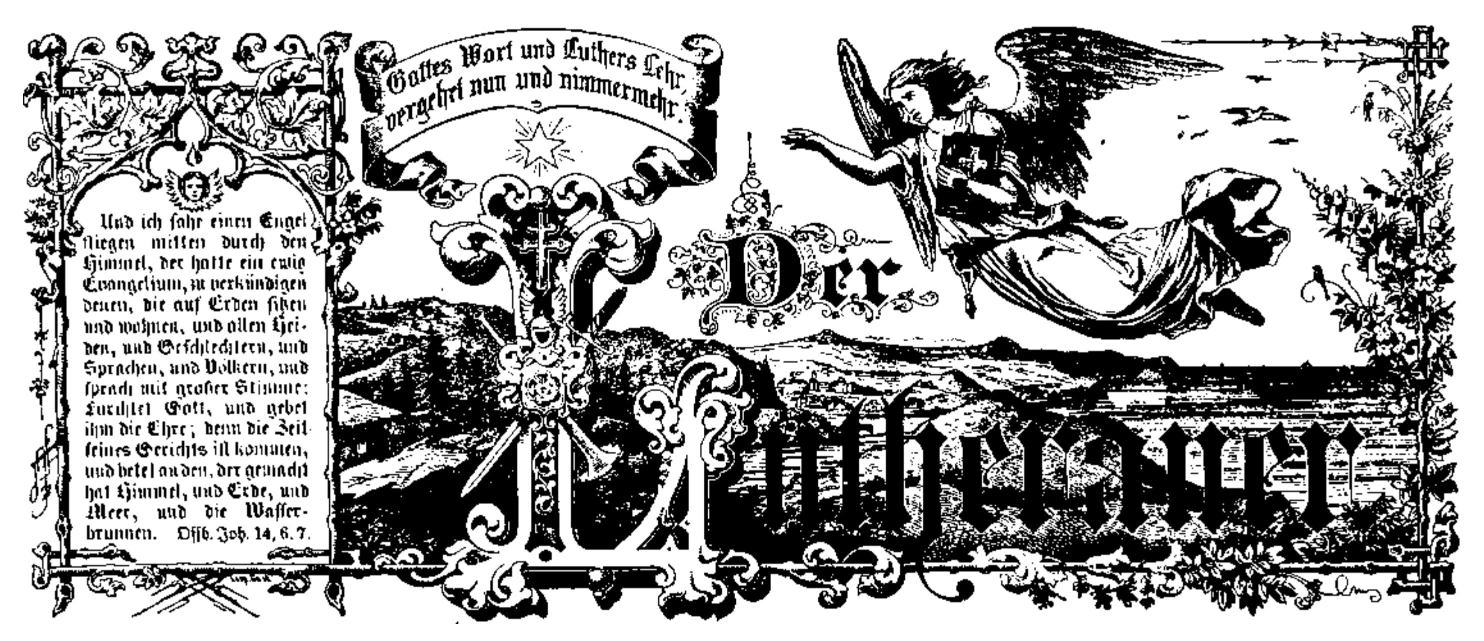
For new buildings are drawn: P. Mariens'Gem. in "t. Louis 50.00. st. Biltz'Gem. in Concordia 150.00.

St. Louis, December 16, 1899. H. W. E. Wallte, Cassirer.

Synodal treasury: Gemm. der??.: Bernrenther in Stover K4. 50, Rehahn, Eave Girardeau, 3.05, Lvbeck, Cape Girardeau, 7. 70, Höneß, Lincoln, 10.00, Nütze!, West Ely, 7. 60, Brandt, ^t. Charles, 17. 50. Ebenezer comm. at Baden 3. 60. Is Janzow at St. Louis v. A. Kopp . 50. (2. 854. 45.)

General construction fund: Gemm. der??: Schurdel at St. Louis 7. 75, Nützet at West Ely 50.00, Siek at Rolla 3. 60, Brandt at "t. Charles 106. 25. Ebcnezcr comm. at Baden 34. 20. (S. H201. 8O.)

Inner Mission of the District: Fr. Mahnte in Sarcorie v. J. H. Sabert 1.00, H. Kiene 2.00, Mother tzasselbrink . 25, Mother Kruse. 50, C. A. Dieter . 50, Miss T. Krumme . . 25, Miss P. A. M. 1.00. (5. 50.) Fr. Horst in



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Edited by the teachers' college of the theological seminary in St. Louis.

Vol. 56. St. Louis, Mo., the 23rd of January 1900. No. 2.

Today's Theater.

Do you renounce the devil and all his works and all his nature? To this question we Lutheran Christians gave our affirmation at our baptism by our godparents, and later at our confirmation with our own mouths. In this way we have not renounced the work and nature of the devil with his angels in the depths of hell, but rather the devil's nature that goes on on earth, where the spirit from hell, as the prince of this world, does its work in the children of unbelief. 1) We have made a covenant of allegiance with the triune God, in which we, for our part, as covenant children, are sacredly and solemnly bound to keep away, as long as we live, from all and every doing and activity of Satan and his instruments, and instead to serve God in holiness and righteousness all our lives. And as it is pure and undefiled service before God the Father to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world, 2) so it is rendering service to the devil, the god of this world, impure and defiled service, when one visits the places of impure carnality, and there defiles and allows to defile his heart and mind with the ungodly nature of this world.

Among the places where the devil does his works, has his being, leads men to ruin or solidifies them in it, one has counted from ancient times the playhouses and theatres. Even ancient pagans such as Xenophon, Plato, Plutarch, Ovid, Seneca, and Tacitus knew the theater as a school of vice, a blight on youth, and a disgrace to the nations. In the ancient Church, in the formula of baptism, in so far as in the same the baptized renounced the devil and his nature and pomp, the theatres were also chiefly thought of. Thus, Bishop Cyril of Jerusalem says: "The devil-pomp, which we renounce in baptism, are the plays or performances in the theaters." Tertullian writes: "The stage plays are the pomp of the devil, which we renounced in baptism." Salvian, Bishop of Marseilles, says: "Thou hast once renounced the devil and his showmanship, and shalt know that if thou turn again to stage plays with knowledge and will, thou shalt return to the devil." Chrysostom calls the plays "the unclean food of the devil" and the devil's playhouses gathering places. Similarly, Clement of Rome, Cyprian, Lactantius, Ambrose, Augustine, Basil, and other ancient teachers of the Church testify against the play system as against satanic mischief, and more than fifty Church assemblies have raised the united voices of their members against this piece of worldly creature of their time.

"Of their time," someone might say. "But surely we no longer live in that time. That Christians should not seek their pleasure and feast for the eyes, where the heathen world, a down-and-out heathen world at that, had an amusement prepared for it by dissolute heathen minstrels, is well understood by every one. But - ". Hold on, dear; you may explain the "but" later. First of all the question: Why then did the ancient church teachers warn their Christians, who had renounced the devil and his nature in their baptismal vows, again and again, with reference to their baptismal covenant, against the defilement with the filth of the playhouses? Certainly not because it was superfluous. One is not in the habit of shouting "Fire!" when there is no fire anywhere. Rather, even at that time, theatrical atrocities were apparently among the sins that many Christians did not recognize, or recognized and yet did not avoid. This makes one think. -

"But," continues our questioner, "are the plays of our time so reprehensible that it is not proper, but dangerous and harmful, for a Christian to attend them?" Dear friend and fellow-Christian, you shall give yourself the answer according to the testimony of your conscience.

1) Eph. 2, 2. 2) Jac. 1, 27.

You must have seen in the shop windows and on the walls and plank walls in the city, where the acting troupes bring their advertisements before the people's eyes, in passing or driving by, the pictures which represent the actors and actresses in their stage finery. What are these pictures for? They are to show to all the world what is to be seen in the theatre whose name is written on them. Why should people know this? Certainly not to keep them away from the place where women and girls, in such scanty apparel, and in positions in which no demure woman will allow herself to be seen before men, allow themselves to be gawked at and watched through binoculars by every lecher who has paid his entrance fee, and abuse their bodies and souls for the display of fornication. And by such pictures and advertisements should Christian men and women, young men and virgins, allow themselves to be invited to a feast for the eyes that is even more hideous than these pictures, the exhibition of which should really be forbidden by every city police? For on the stage, in addition to the naked figures, there are the lewd gestures, embraces and kisses, the loose, frivolous, slippery, ambiguous, even impudently lewd speeches with which actors and actresses amuse their spectators and listeners, the frivolous, lustful songs which are sung. In addition, enchanting music rustles and buzzes, fiddles and flutes, nestles and caresses; over it pours the glamour and gleam of artificial lighting, so that the sensual intoxication is heightened as much as is possible through the interaction of all the arts. And with such a mixture and tangle of all passions represented on the stage, with silliness and folly, sins and vices, scenes breathing and awakening horror and lust, in artful, rehearsed representation, the carnally minded world can prepare for itself a high pleasure at which it revels in delight. And now think, into such a company, assembled for such a purpose, invited by such enticements, goes a child of God, a member of JESUS CHRIST, a temple of the Holy Spirit, a heavenly-minded saint, an heir of eternal blessedness, when a Christian goes to such a theatre. Can there be a more appalling inconsistency than this? Should such a thing even be thought possible? And yet such a thing is not only possible, but has actually happened. The author knows that Christian girls, who had been confirmed two years before, went into plays of such a filthy kind as were too coarse even for worldly men, so that the businessman did not dare to give the last act of such a disgraceful play and had the play stopped. We know that the children of respectable church members have crept behind their parents' backs to the common stage plays; we know that younger and older people, who would feel gravely offended if their Christianity were questioned, go quite openly and unabashedly to the theatre, and are surprised when other Christians object to it. Yes, it is almost unbelievable how feelings and consciences, even in Christian circles, have become numb to the abominations that can be seen and heard on the stage.

"But," one hears object, "what is true of the common stage plays must not, after all, be applied to the higher, finer, classical dramatic art." Let us deal with this objection also. To the highest, finest, fullest

The opera is one of the most important forms of dramatic art in our time. What is it that is portrayed in the plot of these artistic stage plays, either as the main action or in the course of the play? We wish to present to the reader a series of acknowledged masterpieces from these fields: Territories with as brief an indication as possible of the contents or certain parts of the same. By Mozart: Figaro's Wedding; Marital Infidelity. Don Juan; love adventures of a libertine. Cosi fan Tutte; infidelity of fiancé. Magic Flute; glorification of Freemasonry. By Beethoven: Fidelio, infidelity in love. By K. M. v. Weber: der Freischütz; blasphemous abominations, which one may not rewrite. Oberon; marital infidelity. Euryanthe; attempted seduction of a bride. Von Flotow: Martha; love adventures of a lady in disguise and her servant. Von Marschner: Hans Heiling; infidelity of a bride. Rossini: The Barber of Seville; a story of abduction. Donizetti: Lucia di Lammermoor; turning away of a fiancée and suicide. Lucrezia Borgia; revenge of an illegitimate mother and poisoner. La Favorite; marital infidelity. Don Pasquale; marital infidelity. Bellini: La Sonnambula; infidelity of a fiancé. Norma; marital infidelity. Herold: Zampa; revenge of a seduced woman. Meyerbeer: the Huguenots; marital infidelity. Robert the Devil; love adventures of a good-for-nothing. L' Etoile du Nord; infidelity in love. Halevy: the Jewess; infidelity of a betrothed. Auber: Fra Diavolo; love affairs of a robber chief with a wife. Carlo Broschi; marital infidelity. The Mute of Portici; revenge and suicide of a seduced woman. Gounod: Faust; a story of seduction. Thomas: Mignon; adventures of a coquette and a jealous woman. Bizet: Carmen; love adventure and murder of a seductive gypsy. Massenet: Manon; adventures of a mistress. Werther; suicide from adulterous love. Verdi: Otello; forbidden love. Murder and suicide. Don Carlos; adulterous love. Aida; jealousy and revenge. The Masked Ball; adulterous love and murder for revenge. Rigoletto; love adventures of a libertine and murder. Elvira; infidelity of a fiancée and suicide. Ponchielli: La Gioconda; adultery and suicide. Pu ccini: LeVilli; infidelity of a fiancée. Manon Lescaut; adventures of a strumpet. Leoncavallo: Pagliacci; adulterous love and double murder of jealousy and revenge. Mascagni: Cavalleria Nusticana; adulterous love. Becker: Frauenlob; revenge of a seduced gypsy. Lortzing: der Wildschütz; bridegroom sells his bride to a married lecher. Undine; marital infidelity. Goldmarck: the Queen of Sheba; marital infidelity and jealousy. Merlin; love adventures of a devil's son. Meyer-Helmund: the love-struggle; seduction, infidelity, jealousy, suicide. Forester: Lorle; adultery. Gramann: Melusine; adulterous love. Irrlicht; suicide of a seduced woman. Neßler: the Pied Piper of Hamelin; infidelity of a bride. Rubinstein: Jl Demonio; a love affair of the devil with a woman. Rich. Wagner: The Flying Dutchman; forbidden love. Tannhäuser; infidelity and fornication. Parsifal; seduction to fornication. Die Walküre; marital infidelity and incest. -We may well stop. Enough of the samples are listed here, which show that even the fine-

The fact that the world is offered sin and shame as a feast for the eyes and ears in the finest that is offered to it on the stage, and that the circumstance that one has a finer, even classical play before one, does not grant any guarantee of moral purity. This is also true of the plays of the great poets, Shakespear, Byron, Göthe, Schiller and others, whose works are also largely interspersed with impurities, seasoned for the palate of the world and the flesh. It is also important to note that the most offensive plays by these poets are among those that are performed on today's stages, such as Schiller's "Cabal and Love" and "The Robbers," Shakespeare's "Merry Wives of Windsor," "Romeo and Juliet," and others. And even with these classical plays no stage can hold its own on the datier. All attempts to create a stage that is even remotely moral have so far failed. Why? Not because the necessary artists could not be found, or because no one would have dared to do it. One who made such an attempt was one of the greatest actors of our time, Edwin Booth, and he had to give up the attempt after he had lost his fortune in the process. The cause of these failures was that the people who visit the theaters want something else, lighter goods. And there are plenty of these, and more and more of them. Here, too, the supply depends on the demand, and from what is delivered over and over again one can see what is demanded. This is, as already explained above, in large part quite grossly lewd and obscene, so that in this way the stage becomes a clean stage. But even the plays from the middle stage are, in the great majority, of the type of the following samples from the English and American stage. "The belle's stratagem"; seduction of a wife intended; a strumpet on the stage and in the bedroom of a libertine. "The Corsican Brothers"; attempted seduction of a wife with whom two strange men are simultaneously in love. "The three guardsmen"; illicit love affair. "Snowball"; play on marital fidelity. "The Octoroon"; lust, murder, adultery. "Engaged"; frivolous love-making and indecent impertinence. "Don Cesar de Bazan"; adulterous love. "The ragpickers of Paris"; entanglements by an illegitimate child. "Ten nights in a bar-room"; boozing, swearing, ribaldry, frivolous betrothal. "Frou Frou"; detailed story of adultery. "Camille"; love life of a strumpet. - Enough? Well; these are all well-known plays "as they are played on the English and American stages," say the title-pages, and whoever has paid a little attention to what is displayed in newspapers that pose for it, will find acquaintances in the titles given. These are plays of the kind that the majority of theatre-goers demand, if they think they can still make reasonably decent demands. He who does not offer them this is usually safer in offering them something morally worse than if he wanted to expect something more noble of them. Such, unfortunately, is the mind of the great mass of theatregoers of our time. The actors themselves say so. The theatre advertisements in the newspapers and wherever else they can be found prove this. But where such an attitude prevails, a heavenly-minded Christian does not belong. who is looking for a pleasurable hour. For the probable thing, according to what has been said, is certainly that he, as a theatre-goer, will see and hear things which should stain his heart and threaten his soul, and grieve the Holy Spirit who is in him, and God's angel who is to accompany him on his ways.

But does not the improbable also happen from time to time? And are there not also truly unpleasant spectacles? Yes, certainly. We could also name a few, but only very few, and of these we have only rarely found one indicated for performance. That is saying something, if one knows many plays from three millennia. But there will certainly still be unoffensive plays that other people know and we do not. But we must say that we have always found that people who emphasized so much that there were good plays after all, were always embarrassed when they had to name more than one, and the one they named was usually one that they obviously did not know exactly, and that was by no means morally clean; and we have not yet found anyone who, on such an occasion, would have brought the number of plays that he dared to call pure up to three. Again, this is not to say that there are not three; for there are more. But this is also certain, that a Christian will most hardly find occasion to see a pure play performed in a theatre.

And if such an opportunity ever arose, he should think twice before he used it. A pastor in England had always seriously warned his young people against going to the theater. Then an ecclesiastical affair took him to Australia, and while he was in a strange town in a far-off country, where he thought himself completely unknown, a "classical" play, which in his opinion was really good, was just being shown. He wants to use this opportunity, and he goes to the theatre. When he steps outside after the performance, suddenly and quite unawares there stands before him - one of his former confirmands. "What?" says the astonished one, "you in the theatre?" This, in spite of all explanations, was the beginning of the young man's rubbish. Dumas, the author of the popular play "Camille," quoted above, replied to a friend, "You are not going with your daughter to see my play. That is right! And allow me to say once and for all: do not take your daughter to the theatre at all. Not the work alone, even the place is indecent." We say indecent, at least. Where the flesh, sin, the devil, are thus almost invariably served, a Christian should not let himself be seen, unless it can be clear to all who see him there that he is not there to seek and enjoy what is usually given to be enjoyed there, inasmuch as something quite different, e. g. a political meeting of citizens, is going on there at the very time. "Take heed that ye give no man offence," says the Saviour. "Shun all evil appearances," is also a word of God. He who, by what he says or does, causes a fellow-man to run to shameful spectacles, has given him an offence. A man of the world, who might have been troubled in conscience on account of his attendance at the theatre, would feel reassured if he saw a Christian, known to him, in the playhouse; for the Christian



should know what is right and praiseworthy. And so that our Christians may know better and better what is right and praiseworthy in this play and what is annoying and sinful, we have herewith told our readers what we had to say briefly about today's theater.

A quick word about preacher's salary.

It is a clear teaching of Scripture that a Christian congregation should not only establish a preaching ministry among itself, that is, appoint a preacher who teaches publicly in the church and administers the sacraments, but also that the preacher appointed by the congregation is appointed by God to the congregation in question. The Scriptures therefore call the pastors of the church Christ's ministers and stewards over God's mysteries. And to the elders of the church at Ephesus the apostle Paul thus addresses them: "Take heed therefore unto yourselves, and unto all the host, among whom the Holy Ghost hath made you bishops, to feed the congregation of God, which he hath purchased by his own blood." Apost. 20, 28.

According to the Holy Scriptures, the office of a Protestant preacher is an extremely strenuous ministry. It should fully engage all the powers of body and soul. If the preacher doesn't teach, warn, punish, admonish... When the preacher is not visiting the sick or comforting the sad, he should be researching and studying the Bible. Therefore the apostle writes to Timothy: "Study, exhort, teach." 1 Tim. 4, 13. The Holy Spirit intentionally puts reading first, because every preacher will soon have preached himself out if he does not continue to study God's Word diligently.

Because the office of preaching, like no other profession, requires the whole man, God has, as a rule, taken the care of the physical support from the preachers and placed it on the shoulders of the congregations. Scripture warns preachers not to occupy themselves with anything else besides their ministry. 2 Tim. 2:4. says, "No man of war entangleth himself in merchandise of food." And the churches are reminded in earnest words that it is their duty to feed their preachers. It is written, "The LORD hath commanded that they which preach the gospel should feed on the gospel." 1 Cor. 9:14, "He that is instructed in the word, share with him all good things to him that instructs him. Be not deceived; God is not mocked." Gal. 6:6, 7. "The elders which do well in the ministry were counted worthy of twofold honour: especially they that labour in the word, and in doctrine. For the scripture saith: Thou shalt not bind up the mouth of the ox that treadeth, neither shalt thou bind up the mouth of the ox that treadeth: A labourer is worthy of his hire." 1 Tim. 5:17, 18. From these words it is sufficiently evident that the great God, who has eyes like flames of fire, carefully examines the preacher's salary list of every church and will one day pass judgment on it.

Now, to the question of how much salary a congregation should give its preacher, God answers in the two Proverbs, "Eat and drink what they have. For a laborer is worth his wages." Luc. 10:7, "The LORD hath commanded that they which preach the gospel should feed on the gospel." A preacher is not to administer his ministry because of this, He should be content if he can feed on the gospel, if he has food and clothing for himself and his family. Yes, he should also gladly and willingly limit himself in every possible way and joyfully endure poverty if his congregation is small and poor. It is a disgrace when a pastor wants to eat and drink what his congregation does not have. On the other hand, the congregation should see to it that its pastor can really feed himself and his family on his salary and not merely keep his head above water. Yes, if the prosperity of a congregation increases, then the salary of the pastor should also be increased according to the words: "Eat and drink what they have. It is not a godly state of affairs when the members of the congregation live in splendid houses and wear beautiful clothes, while the parsonage is a miserable hovel and Schmalhans is the kitchen master in it.

If we now examine our congregations with regard to their earthly prosperity, we can immediately see that it has increased enormously in the last 25 years. We have rich congregations, especially in the countryside. However, as far as the pastor's salary is concerned, it has not, on the whole, kept pace with the prosperity of the congregations, but many congregations still have approximately the old rate which their founders issued to their pastor in poor initial conditions. Those who, by profession, have much to do in parsonages of our Synod, will know that often the salary is scantily cut, and that without special blessing from God, the income would not be sufficient for the parsonage family. It is a fact that the pastors of orthodox churches generally draw the lowest salary. This is a very strange phenomenon, which Luther already pondered and wrote about in his explanation of Gal. 6:6: "Here he (Paul) preaches to the disciples or hearers of the Word that they should communicate all kinds of good things to their teachers. In former times I have often wondered why the apostle so carefully commanded the churches that they should feed their teachers. For I saw in the papacy that all gave with wonderful generosity everything to build splendid churches, to make the salaries large, and to increase the income of those who were in the spiritual state. Hence the dignity and wealth of the bishops and other ecclesiastics increased in such a way that they possessed the most beautiful and best lands everywhere. I therefore thought that Paul had commanded this in vain, since all kinds of good things were not only given to the clergy superfluously, but also flowed abundantly to them, and therefore I thought that people should rather be admonished not to give more than they should be exhorted to give. For I saw that through this excessive generosity of the people the avarice of the clergy increased, etc. But now we perceive the cause why they formerly had abundance of all goods, but now the pastors and ministers of the Word are in want, etc. Formerly, when false and ungodly things were taught, all things flowed so superfluously, that out of the inheritance of Peter (who says that he has neither silver nor gold), and out of the so-called ecclesiastical goods, the pope became an emperor, cardinals and bishops, etc., kings and princes of the world. Kings and princes of the world. But now that the gospel has begun to be taught, its preachers are as rich as once

Christ and the apostles were. We learn, then, how well this commandment is kept, that the teachers of the word should be fed, which Paul here and elsewhere so diligently urges and inculcates upon his hearers. And as often as I read Paul's exhortations, in which he preaches to the churches, both that they should feed their teachers, and that they should contribute something to supply the want of the saints in Judea, I am wont to wonder greatly, and to be filled with shame, that so great an apostle should have spent so many words in obtaining this benefit from the churches. In the second Epistle to the Corinthians he treats of this matter in two whole chapters (Cap. 8 and 9). I would not like to bring Wittenberg, which is nothing against Corinth, into such bad repute as he has done to the Corinthians by such urgent and anxious begging for the sustenance of the poor. But this is the fate of the gospel when it is taught; not only does no one want to give anything to feed the servants of it and to maintain schools, but all begin to rob, steal, and defraud one another with various artifices; in short, men seem suddenly to degenerate into abominable beasts. On the other hand, when the doctrines of the devils are preached, people become very extravagant and offer everything freely to their seducers. The prophets also reproach the Jews with the same sin, that they gave the godly priests and Levites scarcely a livelihood, but gave the godless everything in abundance. Therefore we now understand how necessary Paul's commandment is, that the ministers of the churches should be fed. For Satan can suffer nothing less than the light of the gospel. Therefore, when it shines, he is inflamed and seeks to extinguish it with all his might, and tries to do so in two ways: first, by lies of heretics and force of arms of tyrants, then by lack and hunger." (St. Louis Edition, IX, 744 ff.) Accordingly, our dear congregations should also consider from time to time in their meetings the question whether their preacher - and this of course also applies to the congregational school teacher - can get by on the salary issued, and whether they pay him according to the measure of the earthly goods which the members possess. And especially Christian leaders, who have their hearts in the right place and usually know the domestic circumstances of the pastor's family, should consider it part of their official duty to see that the congregation also does its duty in this matter. If it turns out that the congregation needs to improve, it should be shown that God requires this improvement of it according to the third commandment, and it should then be made happy and joyful through the mercy of Jesus Christ.

F. Pf.

A mission report on Montana.

(Continued.)

Madison County.

From Bozeman I traveled to the parish of P. M. Hudtloff, not at first to his residence, but to Madison County, where the same has three preaching places, the service of which is not easy. There are five families in Sheridan who are faithful to us; but several other Germans live there, especially a number of Darbists. The traveling preacher has repeatedly tried to win over these latter, but they have kept away until now. The contempt of the preaching ministry is in the middle of the errors of these people. They say that error has been introduced into the church through the preaching ministry; that the preachers have not only distorted the Bible, but also do not consistently accept it as the Word of God. These people here have to some extent recognized the damages of the German national church, and also knew to some extent how to determine the difference between law and gospel (more so than is usually observed among people); but they made the mistake of attributing the errors of the German preachers and the German national church to the preaching ministry in general. In all this they seem to be very self-righteous. From Sheridan two mine-owners drove us to Beavers Gulch; there lived in all solitude a Lutheran family. We came unannounced; found no one in the house. A little farther up the gulch we met the man with servant and son panning for gold. They soon left the rivulets (flumes) to themselves and turned toward the house. On the way home the man showed us a rocky bottom over which he had let the water run, and which was now turned off; so we were able to pick up some leaves of pure gold there. Not far from there he had found a nugget of gold worth several hundred dollars some weeks ago. When we returned to the house, the service soon began; in the meantime the wife had returned from berry hunting. During the service my eyes fell on several volumes of our St. Louis Luther edition, which stood in a corner of the room. Of course, my astonishment increased even more when I learned afterwards that this old gold panner, who had been living here in such solitude for more than thirty years, was reading various church magazines, had sent his two children to Illinois to have them confirmed there, and was otherwise taking a lively interest in the weal and woe of Zion.

That same day, returning to the highway, we boarded a stagecoach drawn by four horses to go to Virginia City, the first capital of Montana. This is a town that has become historic. It is situated on Alder Creek. Thither, in 1863, quite a number of prospectors had strayed, and found the precious metal in abundance. No small excitement took hold of the western states or territories, and thousands flocked here to this valley, between the Ruby, Tobacco and Boulder mountains. In the first three years, also, 30 million dollars of gold was washed out of the silica there, and about twice as much more since. A truculent being prevailed there that defies all description. The connection with the Eastern States was made through Fort Benton, which lay about 300 miles to the north and could be reached by wagon. There the Missouri river steamers docked. Never and nowhere has robbery and murder been committed in the United States as horribly as here; more than a hundred persons have been murdered in a short time for the gold they were carrying. So the people themselves took up arms and set up their own courts. In three weeks, twenty-two villains were hanged for their atrocities.

To this day the town lives from the gold panning, and is not a model town. While we were driving between the sage fields in the old stagecoach, which had already served in the sixties, we had as a companion the most influential and gold-rich man in Madison County. He was also a German and Lutheran by upbringing; to our delight he promised to come to the church service that was scheduled for the next day. But when we were in his office the next day, he seemed quite disinclined to do so. We soon learned the cause. News had come of a new gold discovery and that same evening Virginia City experienced a stampede, that is, everything that could somehow drove out to the city to possibly secure a claim. Our service was poorly attended. There was no "stampede" there. After gold all can run and run, after that which is more precious than gold and much fine gold, come the children of men in many places so lukewarm and sluggish. For gold many a man hath taken his own life and the lives of others: who shall not sacrifice himself and all that he hath, that he may hear and preach the gospel of him that laid down his life for us to die, and hung upon the curse-wood of the cross?

The largest copper city in the world.

Sixty miles we traveled by stagecoach the following day to get to another of Fr. Hudtloff's preaching places, Dillon on the Union Pacific railroad. But to give an account of this, as well as of Glen, would be too much. From the latter place we drove across the backbone of the continent into the largest city of the state, Butte. How many of its 65,000 inhabitants adhere to the orthodox church? This is also a mining town. More copper is mined here than anywhere else. Sixteen hundred feet underground I saw the miners at work bringing to light the ores, which contain gold, silver and copper combined with sulphur. Among Butte's 53 mines, however, there are deeper still. In one year, metals worth 41 million dollars have been extracted there, and since 1882, the year of the beginning of the mining industry, 382 million dollars have been won. Monthly 3/4 million dollars are paid out in wages. To give a small indication of the size of the industry, the tallow candles used by the miners in the mines cost one company 1000 dollars a month; the same company spends about 20,000 dollars a month to prevent the spread of a fire that has been raging in one of the mine tunnels for almost a decade now; the sulphur-bearing ore vein itself has just caught fire. In another respect, Butte is unique in its kind: no tree or shrub grows there, no patch of grass is to be found in front of the houses. The smelting of the copper ores releases so much sulphur that the air of the great Thalkestel, in which Butte lies, is always filled with sulphur gases and thus prevents all plant growth, but does not exactly make life pleasant in this respect.

In such a rich, vibrant city, we expect a congregation that is not only self-sufficient, but also otherwise abundantly supportive of the work of the Lord. But even here the state of the church is not to be measured according to the civil state of things. For one thing, there are relatively few Germans in the city; for another, mining regions are places where many rough journeymen flock together; and finally, the lodge system also hinders our work here to a great extent. But here we have a small group that adheres to Word and Sacrament and is already making significant sacrifices itself. The beginning was made here with a women's association, in whose name the church property stands. The men were all members of the lodge. A nice church and a suitable parsonage belong to the congregation, respectively to the women's association. A real congregation has now been formed, but since it is still weak and consists partly of unmarried men who easily move from one place to another, the women's association has not yet transferred the property to the congregation itself. What I have seen and experienced at two church services, one Christian lesson, two congregational meetings, one meeting of the women's association, at the summer school, and during numerous visits to the homes, makes me confident that our work in Butte is not in vain and that the ecclesiastical conditions for the orthodox church will still improve there.

To the parish of Father Hudtloff belongs Deer Lodge and then Anaconda, where are the largest copper smelting works in the world, and where more could be accomplished in church relations if more time could be devoted to it.

The smallest parish.

In the shadow of the Bitter Root mountains, covered with perpetual snow, lies Missoula. Here is the residence of the traveling preacher who has the parish where the fewest souls come under the sound of our preaching, Father Kretzschmar was standing there when I visited. He preached in Missoula itself, in Pioneer - the place where the first gold was found in Montana - in Gold Creek, in Helmville, in Hamilton and had also worked in the state of Idaho. Now that parish is vacant. Of one station at least I will tell a few words; it is Helmville in Deer Lodge County. After a drive of sixteen miles over a low mountain range, one came through a wild romantic gorge into a great wide valley, surrounded on all sides by mountains. Six families have settled here, all of them from the small island of Husum in Schleswig-Holstein; in addition, there are several single people. This settlement lives from agriculture and cattle breeding. It is always a special feast day when the pastor comes. There is also a regular parochial school held here for two months in the fall. The eighteen adults contributed $10.00 to the Collecte when I was there. Where, as here, the people live so shut off from the world, and yet a number live close to each other who care for the Word, it is doubly beneficial if we can send the Word to them. In other places of this parish, too, I found people who were really serious about their salvation and who, like these people, are to be wished a regular service again quite soon.

Th. B.

(Conclusion follows.)

To the ecclesiastical chronicle.

America.

Inner Mission in South America. Father C. J. Broders, until now pastor in Scranton, Miss., has accepted the call he received to work as a missionary among our fellow Lutherans in South America, first in Brazil, and will, God willing, begin his journey to South America at the beginning of February. In communicating this, we ask the dear Christians to accompany our dear missionary on his journey with their prayers and to implore God's blessing, wisdom and strength for his missionary work. On behalf of the General Inner Mission Commission

L. Lochner.

Our traveling preacher in the farthest Northwest, Rev. E. Eberhardt at Stony Plain near Edmonton, Alberta, Canada, still over 1500 miles from St. Paul, recently made a missionary journey through Alberta and British Columbia toward the Pacific Ocean on behalf of the Minnesota and Dakota District Missionary Commission. He was away from home two months. Not only did he enjoy God's protection on the long journey, but he was able to preach the gospel in several places in the wild mountains of the West. He reports about one place: Here "there are a number of Lutheran Germans (13 families, 72 souls), who are mainly engaged in cattle breeding, partly also in agriculture. These people mostly all come from our congregations in Ontario, some from one of our congregations in Nebraska. The people fervently desire and entreat me to be so good as to preach more often among them." These Christians put together -42. 75 to contribute their share to cover the cost of the trip. In another place, where 19 families with 93 souls live, he also established a preaching place. The visitation report says of them: "These people all come from Russia, some of them are somewhat enthusiastic, ... but otherwise they are, as it seems, quite honest, serious Christians. They are all, with a few exceptions, still very poor..... I have also promised them that they should have church services with sermons at least four times a year. Among themselves they hold reading services every Sunday." To the Lord's Supper forty persons went here, to the Collecte they gave -20. 10. A few more words about a third place. "After the service I spoke to the audience of the very purpose of my journey. . . . All were of opinion that a good pastor, who could preach German and English (the great majority of the Germans are quite well off), could without all doubt gather a fine congregation." The reports of the dear brother show that we should send at least two of this year's candidates to that area. May the Lord open the hearts and hands of the missionary friends, so that by spring the missionary coffers will be filled in such a way that we can confidently send out those workers.

Th. B.

Porto Rico. The Swedish Augustana Synod also extended its mission to Porto Rico. One of their missionaries gives very interesting information about this island as a mission field in the "Augustana". He writes: "We only partially grasp the great work to be done here. Now the question is: How large a part of this work does our Lutheran Zion want to carry out?" In his opinion, at least one missionary should be stationed in every larger city. Up to now the Augustana Synod has only worked in the capital and in one suburb. A year ago the school was started with three children, now it has 75. On New Year's Day 1900 - as he reported in December - he wanted to start with twenty Communicirenden plant a church. Through the schools there is much to be gained, as in most places. The capital, San Juan, has 9000 school-age children, of whom only 1500 are provided with schooling. When asked if there were many Lutherans on Porto Rico, Missionary Hankey replies, "Since we came here we have heard that quite a number of Lutherans could be found on Porto Rico, but as yet we have not found it confirmed."

C. Dreyer.

Religious menagerie. In Chicago some time ago the wife of the local Father Thomas, who with his wife is a denier of the deity of Christ, was ordained. Not only preachers who deny Christ were present, but also the Methodist preacher Hirst and a Presbyterian pastor publicly took part in the "celebration". Concerning this shameful denial on the part of the Methodist and Presbyterian, the secular paper "Inter Ocean" writes: "Considering that Rev. Dr. Hirst is the preacher of a church that rests on the deity of Jesus Christ as its cornerstone, and that he has no power in his church to ordain anyone, let alone a woman, his position is conspicuously inconsistent and unseemly, indeed, treasonous to the Methodist church. If Christianity be true, it is a matter of infinite importance, and must not yield even for a moment to favor and friendship. . . . If any man comes before God in a public worship, and turns a blind eye to what he thinks to be soul-corrupting errors, this is not broad-mindedness, but a sacrilege.... When a church shows contempt for its own doctrines, and sees no reason why all Christians should belong to One Communion, it is ripe to perish and be forgotten." - Thus the sect preachers must let the world tell them that their pulpit fellowship and religious mongering is nothing but shameful denial and hypocrisy. That he who will not confess what he holds to be true, and will not reject by word and deed what he holds to be false, acts immorally, the natural knowledge of right and wrong is sufficient to see. But what is true of gross unionism is also true of the subtlest and finest: it is shameful denial and shameful hypocrisy.

F. B.

Life insurance for the good of the church. New ways are constantly being adopted in the church communities around us to raise the funds necessary for the maintenance of their church system. Recently, for example, the members of the Episcopal Church in Milwaukee were asked from the pulpit to insure their lives for the benefit of the church by taking out a ten-year endowment policy, the proceeds of which are to go to the church treasury. At the same time the offer of the "Michigan Mutual Life Insurance Co." was read out, which contained the detailed provisions of the plan. The plan is for the members of the Milwaukee Episcopal District to obtain life insurance policies in the amount of $125,000 for an annual deposit of -8. 50 to $10.50 for each $100 of insurance. Men and women may be insured, and the lowest sum insured is -100. If an "insured" member dies during the 10 years, the survivors receive the sum insured. If it does not die (and the expectation is that most of the insured will remain alive for another 10 years), the sum insured will be paid to the church at the expiration of that time; and in this way a sum is to be obtained, the interest on which would cover the expenses which the salaries of the bishop and other officials require. The plan has met with such favor that a Milwaukee Episcopal preacher believes it will be brilliantly carried out. But opposition is also showing itself and

Rebuke in other circles of the Episcopal Church, among others also here in St. Louis. A local member of this church, according to a report in a political newspaper, said: "In this country, we are already accustomed to various ways of raising money for charitable causes, for secular and ecclesiastical purposes. One gives charity concerts and charity balls - but that one now also insures one's life so that the needs of an ecclesiastical body are covered - that is new and also monstrous. A church that wants to prosper must cover its needs with free gifts of love and not by speculating in life insurance policies. It would be strange, then, if this 'activity of love' really met with no opposition in the Episcopal Church." Quite right. Such speculation is a mischief and an abomination that must bring a church into ridicule and contempt with the world. But must not the same be said of all the other ways employed in sectarian and even in Lutheran circles to make funds liquid for the church, entertainments, banquets, "socials," "fairs," etc., etc.? A church whose members are not willing to set up and maintain their church system in the godly, scriptural way - through voluntary gifts of love for God's sake - but fall into such perverse ways, is truly not worthy of the name it bears. L. F.

The largest American missionary society, "The American Board of Foreign Missions", belonging to the Congregationalist Church, has published its missionary calendar for the year 1900. From the same it appears that this society has 100 main stations with 1326 sub-stations, 529 missionaries, including 343 women, 3155 native workers, including 759 preachers, 492 churches and 49, 782 communicant members, of whom 5047 were added during the past year. At the same time the editor, Dr. E. E. Strong, publishes a general missionary statistic of all Protestant missions, from which the following is reported: The total number of main stations is 5217, of secondary stations 13,586; 12,646 missionaries work on the individual fields, among whom 6282 are women; in addition there are 61,897 native workers. The number of communicating members amounts to 1, 585, 124. These figures, which were not easily obtained, are probably a little too low rather than too high. But even if they were much higher, what would they be among the millions and millions of heathen who still sit in darkness and in the shadow of death? L. F.

Roman Catholic Missionary Way. An example of the Pabst Church turning heathens into "Christians" is reported from Argentina. A number of Indians were forced to kneel between two long rows of soldiers. One officer forced one baptismal candidate after another to open his mouth, and a second threw some salt into each. This was done to the laughter of the spectators and the grimaces of the Indians. Then a Franciscan monk followed with a vessel of "holy" water and sprinkled the kneeling Indians, who were then told to stand up. Each Indian was given a piece of paper with his name on it, a coat, and a glass of rum. Now the conversion of the Indian was complete. - That Rome really proceeds in such an irresponsible, scarcely believable manner in her heathen mission, and then boasts of the large number of "baptized," is well enough known, and has often been pilloried. But even at its best, the Catholic mission is an abomination before God. For the poor heathen are only led by Rome from one kind of idolatry to another. Instead of their heathen idols, Catholic converts, after their baptism, call upon the Roman saints, especially the Virgin Mary, in an idolatrous manner, and of the Lord JEsu Christ, as the Saviour of the Gentiles, and the consolation of all poor sinners, is kept silent in the Roman mission. L. F.

The followers of the "Christian Science" craze have again increased quite considerably in the recent past, both in our country and abroad. Their number in the United States now amounts to 80,000 active members with 12,000 "healers. 90 "congregations" have been founded in the past year. The ghastly religious book of this sect, "Science and Health," written by the founder, Mary Baker G. Eddy, is circulated in nearly 200,000 copies. The main reason given by its adherents for the great spread of "Christian Science" is that through this "Christian Science" the healing of the sick in apostolic times has been made possible again, and true Christianity has been restored in the opinion of Christ. The Church and the State are right in opposing this "Christian Science": the Church, because this enthusiasm has nothing in common with Christianity, and is deceiving to the souls of the simple; the State, however, because it has nothing in common with science, but has more than once been the cause, by its treatment of the sick, of the death of sick persons who could have been saved by proper medical treatment. The whole of "Christian Science" is a wicked fraud of late. L. F.

Christian Political Union. This union met in Chicago and made the following declaration concerning its principles and purposes: "We believe that the fullness of time has come, that the eternal principles of justice, mercy, and love, as exemplified in the doctrine and life of Christ, should be incorporated into the political economy of our nation and practically applied in every office of our popular, state, city, and local governments. We believe that the most immediate way to accomplish this purpose is the formation of a body politic of united men and women who will use their voting power to select capable, worthy, and conscientious public officials to perform the functions of government in their respective offices in the spirit of the man of Galilee. We declare that this movement is in no sense ecclesiastical or dogmatic in its purposes, and does not intend to concern itself with anyone's faith and creed, does not seek to disturb ecclesiastical allegiance, nor even to unite church and state by politico-religious ties, but seeks only to unite the powers of righteousness in the name and spirit of Jesus for political, social, and business reform." - That Christians, of all people, strive to help the state achieve its purpose is certainly not wrong, but rather their duty. But the end of the state is not to realize the principles of Christian justice, mercy, and love, but to keep peace and order, that its citizens may lead a quiet and tranquil life. As a means to this end, God has given to the state the power, the sword in the hand. Piety, mercy, and love, however, cannot be produced by the sword, but only by the Gospel, which God has not given to the state, but only to His Church. In reality, then, the Christian Political Union seeks the very thing it denies: a union and commingling of Church and State, which would bring about far worse consequences than the present corruption among the officers of the State. F. B.

Abroad.

The remarriage of divorced persons has been the subject of debate in English and American ecclesiastical circles for some time. The English state-church bishop of Winchester has instructed his pastors not to allow any judicially sanctioned remarriages.

The same view is held by two American bishops, Potter of New Dort and Doane of Albany. Two American bishops of the Episcopal Church, Potter of New Dort and Doane of Albany, incline to the same view. But this is an erroneous point of view. Christ, in his prohibition of divorce, expressly allows an exception. He permits the innocent party whose spouse has broken the marriage by infidelity to divorce and remarry, when he says in a well-known place, "Whosoever shall divorce his wife (unless for fornication) and shall marry another, committeth adultery." Matth. 19, 9. As unjust and ungodly as it is to allow other grounds for divorce in the church than adultery, it is also wrong and contrary to Scripture not to allow this ground for divorce and therefore to deny legally divorced persons the right to enter into a new marriage and to be married in church. As ungodly as it is to do anything from God's Word, so it is ungodly to add anything to God's Word. "Ye shall not add unto it that I command you, neither shall ye add unto it, that ye may keep the commandments of the LORD your God." Deut. 4:2, L. F.

How the Romans make fun of their own religion and church was recently shown by the Mayor of Vienna at a banquet after the laying of the foundation stone of the new Canisius Church there, when he answered the question: "Which religion suits us Viennese best? For: "Our Catholic Church also suits our whole people. We are funny here and there, and our Catholic religion allows us to be funny here and there. (Cheerfulness.) Specifically among the Jesuits, even here and there the theater and comedy are said to find great cultivation. (Bravo!) It's the same with us. We Viennese like to eat Lenten food (merriment), we are the most famous inventors of the best Lenten food (growing merriment); are there such strudels anywhere else as here? (continued mirth) and such doughnuts elsewhere as with us? (Continued merriment.) And when they eat kipfel, they think of the displaced half-moon!" (Stormy applause.) - Of the augurs of the last Roman imperial age, that is, the pagan seers, who had to prophesy from the entrails of sacrificial animals, it is said that they smiled at each other, and Luther of his time was able to make similar perceptions of the missals at Rome. We are obviously again at the end of an important period of time, if not of time in general. (Evangelical Lutheran Free Church.)

"Just this promise!"
(An office experience.)

After years of infirmity, poor Margarethe's life light began to go out, and the Lord wanted to bring her home at the age of 21. I, who had only recently taken up my post in the village, often stood with her, while her father, hard at work at the dressmaker's table and the sewing machine, occasionally listened in and threw a word into our conversation. One day, when I was again sitting with the silent sufferer, her father was quite gruff and told me about the other daughter who was serving in the big city. He had written to her about her poor sister and asked her to visit her and help her parents a little with the heavy care. But she always had excuses, she could not get away, business was too pressing, the journey was so expensive, and so on. And now that he had earnestly demanded that she come, she only wanted to finish the masque first. ball, which she had been looking forward to for so long, but then she would come. While the father was still complaining about his daughter's unkindness and disobedience, a courier arrived: The unfortunate one, who wanted to represent a winter queen, had wrapped herself in cotton wool and carried a torch with it; a spark from it flew into the easily inflammable material, it flared up - and terribly burned now lay in horrible agony the unloving sister, the disobedient daughter in the house of her ruler.

Difficult weeks followed. The poor woman in her parents' home was approaching death - and she, faithfully cared for by her mistress, wrestled in raging pain between life and death. At last the Lord delivered the poor sufferer here, and the mother hurried from the grave of one daughter to the bed of pain of the other. When she came home, she brought the message that she had escaped the danger of death, but that it would take months before she would regain the use of her limbs, especially of her terribly burned arms; she still had to be fed like a child, but now she should and must go home to recover completely in the priest's house in the country. Where hitherto the invalid had prepared herself for a blessed death, the sister was now to recover slowly to a new life. Then the deeply grieved and bent father's heart began to flare up. "The unkind, ungrateful, and disobedient child must not and shall not cross my threshold!" he exclaimed angrily; "she may be nursed and recovered where she took her sorrow in disobedience to her parents!" A pleading look from the mother met me, and I stepped aside with the grumbling father. "Did your daughter learn gratitude from you? Has she learned obedience from you?" "Sir," he replied, "how do you seem to me? Have I not done for her all that poor parents can do for their child?" "Even the best?" asked I. "Did you teach your child to pray, and not merely command obedience, but model it?" The man looked at me in wonder. "What do you mean?" I replied, "The good Lord has always shown kindness to you, blessed your work, given you a modest subsistence, given you a dear, industrious wife, and, besides the deceased, flourishing, healthy children,-and how ungrateful you have been for it, and how disobedient to it!" "Ungrateful, I disobedient?" he asked. "Certainly," I answered. "How many a Sunday the sewing-machine purred in your house in the forenoon, and the afternoon found you in the inn! But how seldom, oh, how seldom did you find time to offer the Lord your thanks, your prayers, and to listen to his word! Is the fourth commandment above the third? How would your child learn obedience to earthly parents, when he saw in you disobedience to the heavenly Father and his command to hear and learn the sermon and his word gladly? Do you not know that with all faithful work and care for the children's progress in the world, with all that they are made to learn, one thing must not be omitted, so that what they have learned may also become quite useful to them, and that at the same time they may learn right love, obedience, and gratitude to their parents? And this means is: that one sets before them a life of trust in God and obedience to God. And if you have not done this, have you not been as ungrateful as you were disobedient to the best Father? And yet, in His great long-suffering and mercy, He still had patience with you and made His word true in you: 'Love never ceases/ Will you now, after all, shut up your house to your own child, which perhaps, according to God's providence, may now become for the same a birthplace of a new life in a double sense?"

The man kept silent, and the next day he went to fetch his daughter. What we talked to each other during the long weeks of suffering, what God-

The fact that the Holy Spirit worked on the sick person, who had wounds inflicted on her so that he could scatter seeds of his Word, does not belong in this passage. She is now back in her service, praising God, after the difficult visitation, and through it has been brought up to new obedience to the heavenly Father and therefore also to the earthly Father. But when I see a tear flashing in the latter's eye in the service, and know with what joy he now reads his synodal paper, not to speak of many another here, I must always remember the word, "Thou makest thy angels winds, and thy servants flames of fire." "Fire and vapor execute his word." Ps. 104:4, 148:8.

Obituaries.

On Saturday, January 6, Father J. F. Böling suddenly but gently passed away. He brought his age to 72 years, 10 months and 14 days.

By God's unsearchable counsel, Rev. A. K. W. Th. Siek, of Rolla, Mo. met a very speedy death at St. James, Mo. on the 7th of January. He had intended to preach there that day, and had taken lodging in a hotel, which was destroyed by fire that night.

Japan, Mon., Jan. 12, 1900. E. Lehmann.

New printed matter.

The Judge is at the Door! Interpretation of the Revelation of St. John together with a short appendix on the relationship of the prophet Daniel to the Revelation of St. John by W. Peters, Lutheran pastor in Murtoa. Zwickau i. S. Printed and published by Johannes Herrmann. 1899. 415 pages 9X6. Price: $1. 75 hardback. To be obtained from Concordia Publishing House, St. Louis, Mo.

The revered author, President of the Eastern District of our sister Synod in Australia, remarks on the publication of this work in the preface: "I am aware of two things: First, that the Revelation contains things, some of which, as Peter says, 'are difficult to understand,' and which are 'confounded' by the 'unlearned' and 'reckless' to their 'own damnation' and to the seduction of others; but that the Revelation, because it is truly God's Word, is nevertheless profitable unto salvation, and consequently can be understood by the application of right learning and right earnestness. But right scholarship does not consist in extraordinary erudition, but only in the fact that in contemplating revelation one follows the divine rule: Therefore, here too, as everywhere else, we must explain Scripture by Scripture and be all the more careful not to be careless, since Revelation speaks of things that are in part difficult to understand and speaks to us of these things in symbolic or figurative terms, which latter we must never lose sight of for the proper understanding of this book. - On the other hand, I am aware that I have kept myself within these limits in this interpretation by God's grace, and therefore nothing in it is directed against sound doctrine, against the similarity of faith, but is in accordance with the pure, sound, Lutheran doctrine of Scripture, But of course it cannot and should not be claimed that for this reason the interpretation of the individual images must be the only correct and permissible one, since such prophetic images can only be clearly understood and interpreted after their fulfillment and through it. Thus a thousand years ago it was certainly possible to interpret Revelation according to Scripture, but still the meaning of the individual images could not be understood as clearly as we are now able to understand them through the fulfillment. In this interpretation, I have done nothing more than to dark images of Revelation into the bright, clear light of the Word of God, so that they may be shone upon by this light and understood under this bright glow by the hand of the history of the world and of the Church, which has been drawn by the Holy Spirit in these images; for since the Church of Christ will certainly soon have completed its course on the cross through this world, and we are no longer far from the goal, and the end of all things has undoubtedly come very near, then also, as already said, the Revelation of St. John must be able to be understood more and more clearly by the hand of Church history the closer we come to the end. The closer we come to the end, the more clearly the revelation of St. John can be understood through the fulfillment of church history. But the more clearly the Revelation is understood through fulfillment, the richer and greater comfort it offers to those who are so much in need of consolation in the last days of tribulation, namely, believing Christians. And should souls be comforted and strengthened by this interpretation, the purpose of the publication of this booklet would thereby be accomplished, and the labor turned to it richly rewarded." The author has succeeded admirably in the execution of his work. It is a clear interpretation of Revelation, in accordance with the Scriptures, comprehensible to every Christian, correctly assessing the signs of the times, warm in faith, edifying, which we would like to recommend all the more heartily, as this very biblical book is so horribly misused by the enthusiasts of old and new times. It is not long ago that a dear Christian brought us a tract which had been brought to his house by the Adventists, and in which the pictures and visions of Revelation were interpreted to mean the perverse and wild heresies of this sect, but against which he was not quite able to defend himself. Especially good in this book is the description of the great Antichrist according to Revelation and the refutation of the dream of the Chiliastes of a thousand-year kingdom; and the 20-page appendix on the prophet Daniel is a valuable addition.

L. F.

Luther's Reformation and its Influence on America. A Lecture by Adolf Biewend, Pastor of German Luth. Trinity Church, Boston. West Roxbury, Mass. Published by the M. L. Orphans' Home. 28 pages 6X5. Price 6 cents, by the dozen 50 cents. To be obtained from the Concordia Publishing House, St. Louis, Mo.

A freshly written, good treatise that deserves a new edition. First, the state of the church under the papacy is described, then the reformer is presented to the church from different angles, and finally the influence of the Reformation work on England and America is presented, while at the same time attention is drawn to the danger threatening our country from the papacy. Among other things, the lecture is also well suited to be given to Americans in order to inform them about Luther's person and work and to open their eyes with regard to the Pabstacy. L. F.

Comfort in tribulation. A booklet of rations for all days of the year, dedicated to all who are sad, miserable, and afflicted. Compiled from the most delicious comforting sayings of the Holy Scriptures and the comforting song verses. Scripture and the comforting song verses, by † Mrs. Pastor Luise Bahr, Lena, Illinois. Greenville, Ohio. Published by the German Literary Board. 1899. 80 pages 7X5. Price: 25 cents stapled, 40 cents hardback, postage paid.

For each day of the year, a short, comforting verse from the Bible has been selected in this booklet, along with a fitting song verse. Just as the booklet was "born out of difficult hours and hot struggles" of the now deceased author, a pastor's wife within the General Synod, so it can certainly bring comfort, refreshment and surrender to God's will to other sorrowful souls. The selection is on the whole good, often very clever; only we would have preferred to see all the sayings really chosen from Scripture and not also partly from the Apocrypha.

L. F.

Ordination and Introductions.

By order of the Hon. Presid. of the Eastern District, on the 1st of Sonnt, n. Epiph. Cand. H. C. G. Klein was ordained and installed as missionary to the Coke region in the Brownfield, Pa. congregation by J. W. Halboth.

By order of the Venerable Praeses Pfotenhauer, Father C. E. Bode was introduced to his congregation at Town Brainerd, S. Dak. on the 4th of Sunday, the Adv. by S. A. Maas.

By order of the Venerable President Rösener, Fr. M. M. Telle, assisted by the ? C. Rehahn and W. G. Langehennig on the 1st of Sonnt, n. Epiph. in his parish at Gordonville, Mo. introduced by J. G. Pflantz.

By order of the Venerable Praeses Hafner, Father M. Senne was instituted in the parish at Argentine, Kans. on the 2nd of Sonnt, n. Epiph. by S. C. Senne.

On the 2nd of Sonnt, n. Epiph. by order of the Hon. Pres. of the Middle District 4". J. Klausing in his parish at Preble, Ind. introduced by Wm. Ludwig.

Initiations.

On 2 Sunday, Adv. the Lutheran Immanuel congregation near Willow Creek, N. Dak. dedicated their new church organ to the service of God. The local pastor F. W. Potratz preached on the basis of the 150th Psalm.

On the 2nd Sunday, the Adv. the St. John's congregation at Moundridge, Kans. dedicated their church (24X36 feet) to the service of God. Festival preachers: I'. H. Voß andG . Storm.

The Lutheran Immanuels congregation at Town Grant, S. Dak. dedicated their newly built little church (16X30 feet) to the service of God on the 1st Sunday, A.D. Epiph. The sermon was preached byWm . Eifert.

JubilLurrr and church consecration.

On the 3rd Sunday, Adv., the Dreieinigkeits-Gemeinde zu Friedensau, Nebr., celebrated its 25th anniversary and consecration of the new church (44X57, together with altar niche 10X20 feet and sacristy). There were preached the kk. R. H. Biedermann, C. Seltz, Th. Möllering (English).

H. Schabacker.

Juviicierr.

On the 3rd of Sunday, the Adv. the Bethlehem Lutheran congregation at 103rd street, Chicago, III, celebrated the anniversary of its 25th year. Celebratory preachers were Rev. H. Engelbrecht, Sr. and Pres. H. Suecop. Collecte (for Mssion): -39th 50th John Holiday.

On January 2, 1900, the Trinity Lutheran congregation at Alma, Mo. celebrated its 25th anniversary with praise and thanksgiving to God. Festival preachers were: Bro. J. F. Biltz, Prof. H. Käppel, Bro. W. Brink and Prof. A. Bäpler. Fr. Rohlfing.

Mission Feast.

On the 20th of Sunday, A.D.: St. John's parish at Pigeon, Iowa. Preachers: k?. J. Aron and M. J. Von der Au. Collecte: -20.00.

Conferenz - Ads.

Our Winter Conference will meet, God willing, here at my home on February 6 and 7. Members and guests may come forward.

Minneapolis, Minn. Fr. Sievers.

The Quincy Specialconference meets, v. v., Feb. 6-8, at St. Jacob's parish, Quincy, III. papers: P. Zahn, "Novation rvitü spevial rekerenee to pulplt ora-tor^"; P. Klettke, exegetical-homiletical work; P. Drewes, English preaching; P. Schroeder, German preaching; P. W. Hallerberg, Jr. "Oüristian Setooeo: üistor^ Voetrin68, anck Lrrors." Conference preacher: Fr. Oetting; confessor: k. Wolf. On Tuesday evening English service (?. Berg, preacher). Sign up. G. Blievernicht, Secr.

The Southwest Indiana Specialconference will meet, s. G. w., Feb. 7 and 8, at the home of P. E. W. Heinicke, Evansville, Ind.

G. Mohr.

Announcements.

The Western District support fund is empty. We need at least -1060.00 for this year. Hopefully, it will only take this announcement to persuade the dear Christians to contribute to this fund as well.

St. Louis, Mo., Jan. 9, 1900. G. Wangerin.

On behalf of my mission congregation here at Thayer, Mo., I give thanks to the congregation of Father Richter at Washington, Mo. for -7. 70, to the Missionary Society of the same congregation for 10.00 and to the Women's Society of the congregation of Father Roschke at Freistatt, Mo. for 15.00. These funds help the poor Lutherans here to a simple, but nevertheless purposeful little church. God repay all givers for these loving gifts to the work of the mission. W. Richter.

Election display.

As a result of the call published in the "Lutheran" four weeks ago, the following candidates have been nominated for the vacant professorship in Fort Wayne:

Prof. Edmund Seuel in St. Louis, Mo.
" Rev. Louis Rohlfing at Farmington, Mo.
" I)r. August Miller in Baltimore, Md.
" Director Theodor Bünger in St. Paul, Minn.
" Pastor August Schülke in Crown Point, Ind.
"" Nathan Frey in Hoboken, N. A.
"" Heinr. Haseroth in Alameda, Cal.
"" H. Lobeck in Cape Girardeau, Mo.
"" Louis Dorn in Belleville, III.
"" F. Meyer in Jefferson City, Mo.
" Prof. H. Stein at Neperan, N. Y.
" Prof. Kruse in Hastings, Nebr.

These candidates will now stand before the Synod from the date of the present number of the "Lutheran" until Tuesday, February 20, 1900, so that everyone may have the opportunity to raise any objections or protests. The election will then take place on Wednesday, February 21.

Fort Wayne, January 17, 1900. C. Great,
Secretary of the Electoral College.

Revenue into the coffers of the California- mrd Oregorr-DistrictS:

Inner Mission: Zion Cong., Oakland, -45.00. Zion Women's Ass. 45.00. F. S. Dumont, Lewiston, Jdaho, 1. 50. P. Bohl, half of mission feast coll. v. Cong. at Gardnerville, 17. 20. mission feast coll. at Ft. Jones, Cal., 7.00. St. Paul's Women's Ass., San Francisco, 28. 70. Zion's Cong., Tacoma" Wash, 1. 75. Mr. Stoll, Los Angeles, 25.00. St. Paul's congregation and congregation, San Francisco, 94. 75. Zum Malln, Orange, 5.00. Los Angeles congregation, 46. 75. congregation, 30.00. Fr. Buhler of Mr. Klenk, San Francisco, 1.00. St. John's congreg. das. 47.00. congreg. at Fresno 16. 21. N. N. at Creston, returned support, 10.00. N. N. at Oakland 5.00. mission coll. of congreg. at San Francisco, Oakland & Alameda, after deduction, 160. 80, addendum to Coll. 5.00. Stockton congregation's missionary funds, after deduction, 70.00. Looi congregation's missionary funds, 50.00. Newman congregation's, 35. 75. Thank offering from Mr. Stoll, Los Angeles, 10.00. Fr. Claus' congregation, Creston, 6. 85. P. Buhler v. Mrs. Klaviter, Alameda, 2.00. J. F. Spenkes, Modesto, 4.00. H. F. Gruenhagen, Creston, . 50. Gem. in Orange 56. 30. F. Bruns, Gardnerville, Nev, 1.00. Mrs. Louise Mohn, Los Angeles, 30.00. St. John's Sunday School, San Francisco, 20.00. Fr. Tisza v. H. Schulz 1.00. By Fr. Block v. Geo. Schum, Stockton, 4.00. (p. -854.06.)

Synod building fund: St. John's congregation, Orange, 30.00. Mrs. L. Mohn, Los Angeles, 10.00. Congregational the. 15.00. Zion's congregation, Oakland, 21. 30. St. Paul's congregation, San Francisco, 50.00. (S. -126. 30.)

For the school in London: Teacher Folkmann's pupils in Orange 3. 74.

Orphanage in Addison: Runkel v. Frl. Fricke, Los Angeles, 2.00.

Deaf and Dumb Institution: Miss Fricke, Los Angeles, 1.00, AnnaBaumhöfener the. 1.00, Clara Baumhöfener 1.00. (S. -3.00.)

For poor students: Anna Baumhöfener, Los Angeles, for Chr. Wiebold in Seward 1.00. Miss Baumhöfener in Pasadena 5.00. (S.-6.00.)

Negro Mission: J. Strube, Ferndale^. 25. Mrs. Louise Mohn, Los Angeles, 15.00. (S. -15. 25.)

M. Luther Orphanage, San Francisco: By Kass. Wendt 9.09.

Jewish Mission: Mrs. L. Mohn, Los Angeles, 15.00.

Mission to the Deaf and Dumb: Mrs. L. Mohn, Los Angeles, 15.00.

General discord: Mrs. L. Poppy, Los Angeles, 10.00.

Danish Community: Mrs. L. Mohn, Los Angeles, 10.00.
General Relief Fund: Mrs. L. Mohn, Los Angeles, 6.00.
Missionary to Brazil: Fr. Reiserv. G. Lisker, Pasadena, 1.00.
San Francisco, January 0, 1900. J. H. Hargens, Cassirer.
336 Oapp 8t-, Ward 6.

Proceeds to the treasury of the Illinois District:

Synodical treasury: Christmas and other coll: Schuricht in Harvel -1. 60, Merkel in Dieterich 3. 25, Strieter in Proviso 33.00, Noack in Arlington Heights 32. 50, Heerboth in Wheaton 3. 50, Beck in Jacksonville 5.00, Wockensnß in Dwight 7.00, Vogt in Goodfarm 7. 50, Seils at Woodworth from St. Paul's parish 10.00, Brewer at Eagle Lake 21. 56, Broümann at Hoffmann 4.00, Zapf at Melrose Park 10. 82 (half), Rocker at Bible Grove 2. 90, Bnrtling at Austin, New Year's Coll, 13. 74, Brecht at Darmstadt 6.00, Bergen at Chandlerville 3. 65 & Mießler at Carlinville 8. 84 - of Chicago: dch. the I'l^.: Bünger 13. 78, Lochner, Coll. on the 1st Weihnt., 19. 85, New Year's Coll. 12. 77, a. d. Synodal Can . 73 u. v. C. Jörn 5.00, Wagner 34. 17, Usfenbeck 29. 65, Boor v. d. ev.-luth. Slovak Gem. 7.00, W. C. Kohn 8. 13: dch. .H. Arbeiter in Fountain Bluff 3. 90, F. W. Graue in Hinsdale 10.00, Lewerenz in Des Plaines 10.03, L. Kölling in Hoyleton 7. 93, H. Schweer in Crete 31. 95. <p. -369. 75.)

Synod Building Fund, specifically for Milwaukee: P. Schwarzkopf's congregation in Willow Springs 10.00.

Synod Building Fund: Dch. H. A. Block in Rockford, Coll. of St. Paul's congregation, 9. 80, P. Heerboth in Wheaton v. C. Ott . 50, P. Lochner in Chicago v. C. Jörn 5.00, P. Köstering, 1st Send. a. d. Gem. in New Minden, 55. 75, I>. Brockmann in Hoffman v. F. Hoffmann 1.00, 1^. Brust v. d. Gem. in Prairie 62. 55, 1>. Wunder in Chicago by F. Höhn 1.00, P. Brenner in Pecatonica, Harvest Fcoll., 9. 45; for signatures: dch. 1>. Oetting in Golden, 1st Zahlg., 48. 50 u. dch. P. W. C. Kohn in Chicago, 2nd tcoll., 24. 60. (S. -218. 15.)

General Inner Mission: Fr. Lochner in Chicago v. C. Jörn 5.00.

Inner Mission in the Southern District: Fr. Schroeder in Chicago Heights, New Year's Coll. of St. Paul's, 7. 94, Fr. Seils in Woodworth by St. Paul's 15.00; specifically for the congregation in El Paso, Tex.: U. Wagner in Chicago by St. Paul's, 8. 34. Gem. 8. 34, P. Mueller in Ehester by sr. Gem. 10.00, I'. Graupner in Benson, half of the Reformation Coll. 3. 75, P. Castens of sr. Gem. in Gilmer 3.00, Fr. Seils of St. Paul's congreg. in Woodworth >5.00, 1'. Noack in Arlington Heights a. d. Armenkasse 20.00 u. Fr. Jöckel in Richton, Theil d. Neujahrscoll., 4. 60. (p. 887. 63.)

Inner Mission in Southern Illinois: Bro. Lochner in Chicago of A. Narten 2. 50 and Mrs. A. Lindner 1.00, Bro. Grörich of the congreg. m Lost Prairie 3.00, Bro. Mießler of the congreg. in Carlinville 7. 78 & Bro. Jben of the congreg. in Prairietown 6. 10. (S. -20. 38.)

Inner Mission: I?. Schröder v. d. Gem. in Kankakee 9. 45, P. Dorn in Vleasant Ridge, Weihncoll., 7. 12, Witte in Pekin a. d. Missionskasse 7.t)0, P. Schwapzkopf von der Gern, in Willow Springs 3. 70 and from Mrs. Bödeker's piggy bank 1. 61, P. Castens in Gilmer, Christfcoll, 9. 60, P. Zeils in Woodworth from St. Paul's comm. 5. 34, P. Röcker in Bible Grove, Coll. at the double wedding of Wendling-Budde & Habbe-Budde, 3.00 (half), U. Bövers from the comm. in Edinburg 7.00, P. Meyer in Bonfield, New Year's coll., 10. 50, 1'. Strieter of the Gem. in Proviso 12.00, I>. Burgdorf at Lincoln, Epiphcoll. of the Zion congregation, 5. 78, Prof. R. Pieper a. the missionary box of the congregation at Chatham . 60, P. Bruegmann at Nashville, Chrismcoll. 5.00, P. Brewer at Beecher, Coll. of the Gem. 11. 33; from Chicago: P. Wagner's Gem. 32. 44, k. Feiertag v. C. Scharbach 5.00, P. Werfelmann of Mrs. Trimplcr 2.00, k. Hoelt's Gem. 39. 58, I>. Leeb's Gem. 14. 12. (p. -192. 17.)

For purchase of a bell in Salisbury, N. C.: k.J.E.A. Mueller in Chicago v. Wwe. Kriedemann 1.00.

Negro Mission: Dch. F. W. Graue by P. Molthan's congreg. at Hinsdale 7. 6l, P. Strafen at Mine Hill, Coll. on the 2nd of Christmas Day, 6.00, P. Schroeder at Chicago Heights by Catharina Heberg 2.00, P. Roecker at Bible Grove, half of the Coll. at the double wedding of Wendling-Budde & Habbe-Budde, 3.00, H. Arbeiter at Fountain Bluff, Epiphcoll, 5. 70, P. Hallerberg, Jr. in Quincy by the Sunday Sch. of St. Jacobi Parish, 5.00, P. Jöckel in Richton by Wwe. Weimann, 1.00, P. Zapf in Melrose Park by M. Voigts, 1.00, Mrs. Elis. Hoffmann in Jacksonville a. d. her children's savings 2.00; from Chicago: P. Leeb's Gem. 17. 25, P. Succop v. Mrs. Faust 3.00, P. Pardieck v. W. Meyne 8.00, I'. Wunder v. W. Becker 1.00, P. Bünger v. Mrs. Sophie Tatge 5.00. (P. -67. 56.)

English Mission in Chicago: Fr. Wunder in Chicago v. N. N. 1.00 and Fr. E. Werfelmann das. v. Mrs. Trimpler 1.00. (S. -2.00.)

Student Bernhard inWinfield, Kans.: 1^. J. E. A. Mueller in Chicago v. Anna Zimmcrmann 3.00.

Jewish Mission: Fr. Castens in Gilmer by Mrs. Bees 2.00 u.I>. Seils in Woodworth by St. Paul's congregation 5.00. (S. -7.00.)

Indian Mission: 1^. J. C. A. Mueller in Chicago by Wwe. Kriedemann 1.00, P. Seils in Woodworth by St. Paul's Gern. 5.00 u. k'. Chest m Prairie, Evens. coll., 7. 36. (S. -13. 36.)

Heathen Mission: P. Wunder in Chicago from N. N. 1.00, I>. Hallerberg, Jr. in Quincy from the Sunday Sch. of St. Jacob's congreg. 5.00, Fr. Em. Meyer at Sterling by N. N. 25.00 & N. N. 2.00. (S. -33.00.)

Mission to Brazil: 1>. Noack in ArlingtonHeights, 'New Year's Coll., 23. 35, 1^. Heerboth at Wheaton v. C. Ott . 50 & Mrs. K. Peter 1.00, 1>. Eberhardt at Arenzville, part d. Weihncoll., 7.00, 1>. Bergen at Steeleville, coll. of comm., 7.00, teacher G. Ritzmann v. wid. N. N. at Hodenberg 5.00, P. Gose at Grant Park v. the comm. 3.00 & Aug. Juergensen 1.00, P. Schwarzkopf v. d. Gem. in Willow Springs 3. 96, P. Dallmann v. H. Sievers sen. in Brunswick 5.00, P. Hallerberg jun. in Quincy v. d. Sonntagssch. d. St. JacobiGem. o.OO, P. Jöckel in Richton, Theil d. Neujahrscoll, 4. 60, P. C. H. Müller in Mount Carroll, Epiphcoll., 5. 62, P. Burgdorf in Lincoln, Coll. at Joh. Werth's house dedication, 10. 55; of Chicago: Engelbrecht, Coll. of the Gem., 37. 50 u. v. E. G. F. Brill 5.00, 1^. Lochner v. C. Jörn u. J. F. Jörn 5.00 each, A. Narten 2. 50, G. Leßmann 2.00, G. Schwarz, Mrs. A. Lmdner and Th. Dackermann 1.00 each, W. Seipp . 50 u. A. Hubner . 25 (18. 25), Bünger of Mrs. Sophie Tatge 10.00, r. W. C. Kohn v. d. Gem. 10. 50. (p. -163. 83.)

Support fund: k- Gülker v. d. Gem. in Huntley 4.00, P. Gresens in Sterling, Weihncoll., 7.00, Prof. Simon in Springsteld from Mrs. Lange 3. 50, P. Plehn in South Litchfield from the God's box d. St. Joh.Gem. 4. 66, I>. Schröder in Hinckley from W. L. 1.00, P. Gräf in Blue Point a. d. God's box 2. 20 & N. N. 2. 50, P. Müller in Ehester, contribution, 2.00, U. Strafen in Wine Hill, ^New Year's coll., 9.00, Gose v. d. Gem. in Grant Park 6.00, 1'. Schroeder in Bishop 5.00, P. Wehrs of the comm. in Glenview 4. 17, P. Brunn v. d. Crete Pastconf. 16. 50, P. Oetting v. d. comm. in Golden 14. 77, P. Schwarzkopf of the comm. in Willow Springs 5.00, P. Wehrs in Gilmer, Harvest Coll., 14. 55, P. Seils in Woodworth, aftertr. to Harvest Coll, . 50 and thanksgiving offering of Joh. Hopmann 1.00, Fr. Ruhland of the Effingham Specialconf. 8. 25, teacher Fr. Zlppelt of the Chicago Teachers' Conf. 22. 75, Fr. Blanken in Buckley of Fr. J. 1.00, Fr. Hallerberg, Jr. in Quincy of the Sunday School of St. Jacob's congreg. 25.00, Fr. Mary's in Danville, Coll. of the congreg, 10. 78, P. Burgdorf at Lincoln v. B. 5.00, v. P. Mueller at Schaumburg, contribution, 6.00, P. Em. Meyer at Sterling v. F. Hagen . 50, K. Keller at Thornton, Weihncoll., 8.00, P. Brauer at Beecher a. d. Klingelb. d. Gem. 5.00; from Chicago: P. Lochner, Coll. on New Year's Eve, 9. 50, v. C. Jörn & J. F. Jörn each 5.00, P. Lückes Gem. 12-00, P. Feiertag of C. Scharbach 5.00, U. Bünger v. d. Chicago Pastcons. 13. 50 & P. W. C. Kohn's Gem. 32. 87. (p. -278. 50.)

Students in St. Louis: From Chicago: P. Engelbrecht v. Frauenverein for A. Sieving 20.00, P. J. E. A. Müller v. Frauenver. for Metzger 18.00, P. Lochner v. Th. Dackermann stir D. Pöllot 5.00, P. Bünger von H. Möller stir Ad. Häntzschel 1.00; I>. Castens v. d. Gem. in Gilmer for Joh. Bertram 5. 25, P. Hallerberg jun. v. d. Sonntagssch. d. St. Jacobi-Gem. for Wenger 5.00 u. f. H. Hallerberg 5.00, P. Brauer in Beecher a. d. Klingelb. for Ä. Hübener 10.00. (p. -69. 25.)

Students in Springfield: Prof. Wessel in Springfield v. N. N. in L. 10.00, P. Berthold in Danville, Coll. d. Gem. for Ersele, 6. 25 and for Kolb 6. 25, Prof. Simon in Springfield v. N. N. for Biehusen 50.00 and for Jürgensen 50.00, P. E. A. Sieving v. d. Gem. in North Plato for Th. Stelling 7. 50, P. Ruhland in Altamont v. W. Sch. for Lash 5.00. (S. -135.00.)

Colleqehaushalt in Springfield: P. Groth in Havana of St. Pauls aenr. 4. 13, P. Beck v. d. Gem. in Jacksonville 3. 55 and P. Brockmann in Hoffman a. d. Beckengeld d. Gem. 5.00. (S. -12. 68.)

Laundromat in Springfield: Prof. Simon in Springfield from Women's Ass. 2.00 a. Sioux City, Iowa, v. Women's Ass. in P. Amstein's Gem. 5.00. (S. -7.00.)

College students at Fort Wayne: P. Pissel at Eberle v. d. Gem. for election 6.00, P. Jöckel at Richton for A. Brunn a. d. bell-bag 9. 45 u. v. Frauenver. 2. 10. (S. -17. 55.)

College Students in Milwaukee: From Eagle Lake for Herm. Brewer v. Phil. Wille 5.00, Heinrich Watzmann Sr. 1.00 and Heinrich Borchers Sr. 1.00, 1'. Breast in Prairie for Reinh. Pautz 2.00, P. Brauer a. d. Klingelb. d. Gem. in Beecher for E. Brauer 15.00. (S. -24.00.)

For Alb. Sieving in Addison: 1?. Sieving v. d. Gem. in North Plato 8.00.

Church Building Fund of the Illinois District: Succop in Chicago, Chrismcoll, 97. 50.

Deaf and Dumb Institution in North Detroit: Bro. Lochner in Chicago, Coll. on 2nd Wed., 7.00, Bro. Fülling the. from the Gem. 7. 15, l'. Noack in Arlington Heights a. d. poor box of the comm. 15.00 u. 1^. Brewer in Beecher a. d. Klinqelb. d. Gem. 10.00. (s. -39. 15.)

Deaf and Dumb Mission: From Chicago: 1>. Succop, Coll. of the congreg. 63.00, P. Uffenbeck's congreg. 7. 81, P. Lochner of C. Jörn 5.00 and P. Werfelmann of Mrs. Trimpler 2.00; P. Seils in Woodworth of St. Paul's congreg. 5.00, I>. Hallerberg, Jr. at Quincy by St. Jacob's Sunday School 5.00, and P. Zapf at Melrose Park by W. Schul; . 75. (p. -88. 56.)

Parish at Snohomish, Wash.: P. Schroeder of the parish at Squaw Grove 14. 40.

Community in Champaign, III: P. D. Graf's Community in Blue Point 10. 25.

Parish in St. Joseph, Mo.: t>. Castens' congregation in Gilmer 3.00. Congregation in Marquette, Mich. 1^. Blankens Gem. in Buckley 5.00. Danish Free Church: H. Hölter in Chicago by Mrs. Osius 1. 50, ?. Seils in Woodworth by St. Paul's congreg. 5.00, and P. Hallerberg, Jr. in Quincy by the Sunday Sh. of St. Jacob's congreg. 5.00. (S. -11. 50.)

Congregation at Granton, Wis. v. P. Wunders Congregation at Chicago 52. 60.

Parish in Cuf h ing, Okla.: r. Oettings Gem. in Golden 16. 81, 1>. Jöckel in Richton, Weihncoll. 8. 34. (S. -25. 15.)

Saxon and German Free Church: Schröder in Hinckley by H. Jlsemann 5.00, r. Strafen m Wine Hill, Coll. on 1st Chr. Day, 11. 25, k. Bodes Gem. in Ash Grove 4. 45, P. Grörich of the Gem. in Lost Prairie 1.00, r. Graupner in Benson, half of the Coll. on 1st Adv. & 1st Chr. Day, 9.00, I'. Seils in Woodworth by St. Paul's congreg. 5.00 and N. N. 3.00, P. Dallmann by H. Sievers, Sr. in Brunswick 5.00, P. Hallerberg, Jr. in Quincy by the Sunday Sch. of St. Jacob's congreg. 5.00 and P. Brauer in Beecher a. d. Klingelb. d. Gem. 10.00; from Chicago: P. Wagner v. Wwe. Pilgrim 1.00, Wwe. Diener 1.00 and Wwe. N. N. 1.00, P. Budach v. Mrs. N. N. 1.00, ?.

Bünger by Mrs. Sophie Tatge 10.00 and P. Engelbrecht by E. G. F. Brill 5.00. (P. 877. 70.)

Concordia parish in Chicago: I?. Werfelmanns Gem. in Chicago 26. 20, Fr. Ullrich v. d. Gem. in La Grange 6.00, Fr. Brauer in Brecher a. d. Klingelb. d. Gem. 10.00. (p. 842. 20.)

Parish at New Denison, III: I>. Bold at Dorsey, Epiphcoll-, 5.00.

Children's Home in Milwaukee: 1>. Count at Blue Point 2.00 and by father H. Mejer . 50. (S. 82. 50.)

Orphanage at Fremont, Nebr.: Fr. Witte at Pekin by the Block siblings 2.00, Anna Kapmeyer 1.00, and the Schriebet siblings 5.00. (P. 88.00.)

Marg. Pohlmann: Fr. Hallerberq Jr. in Quincy v. d. Sonntagssch. d. St. Jacoln-Gem. 5.00.

Home for the aged in Arlington Heights: From Chicago: P. Büngers Gem. 18.00. P. Feiertags Gem. 9. 50, P. Lochner v. C. Jörn 5.00 u. J. F. Jörn 5.00 u. I>. W. C. Kohn's parish 5. 40. (p. 837. 90.)

Orphanage at Des Peres: 1^. Mouth at Montrose, Christabdcoll. 6. 70, a. d. parishioners Sparb. 2.00 & from Wwe. Meislahn 1. 50, P. Plehn in South Litchfield a. the God's Box of the Gem. 4. 66, P. Graf in Blue Point, part of the Christmas Tree Coll., 1. 50 and from Laura & Emma Hülskötter 2. 50, k. Muller in Ehester from the Gem. 12.00, I>. Dornseif in Troy, Christabendcoll. 10. 60, teacher Windisch in PleasantRidge by f. Pupils, 5. 50, I>. Witte at Pekin, Coll. on Christmas Eve, 12. 53, P. Dallinann, Coll. on Christmas Eve from the Imm. Gem. in Brunswick, 7.00, P. Brust in Prairie, Couvertcoll. of Confirmands, 10. 50, Hallerberq jun. in Quincy from the Sunday Sch. of St. Jacobi Gem. 10.00, Teacher Koch in Steeleville, Christmas Eve Coll. of St. Marcus Gem, 5. 10 & Couvertcoll. of School Coll. on Christmas Eve 6. 23, k. Woltmann in Mascoutah, Coll. at Stückel-Hatzenbühler & Eidmann-Kolbs High;., 5.00, 1^. Jben's comm. at Prairietown 11. 10, and Miss M. Wiesemann . 25, I'. Kühn at Dorsey, Christabendcoll. 5. 85. (p. 8120. 52.)

Orphanage in Addison: Direct 155th 14 and dch. Kaff. Ritzmann of Illinois reports Dec. 31, 1899, to Jan. 12, 1900, 309. 49. (S. 8464. 63.) X". Kaff. Ritzmann acknowledges the individual items.

Latvian and Esthenmisfion: Coll. of I>. Käselitz' congreg. in Juka 3.00 u. P. Seils in Woodworth v. d. St. Paulus-Gem. 5.00. (S. 88.00.)

Slovak Mission: 1>. Eastens in Gilmer v. Mrs. Bees 2.00.

Mission in London: Bro. Seils at Woodworth by St. Paul's parish 5.00, Bro. Ruhland at Altamont by W. F. senior 1.00. (S. 86.00.)

Mission school in London: Teacher Selle in Quincy by s. pupils. 3.00, teacher Krumsieg in Peoria by s. pupils. 2.20 and Fr. Hallerberg in Quincy from the Sunday School of St. Jacob's Parish 5.00. (p. 810. 20.)

Total: 82882. 57.

-lL. In the "Luth." No 1, p. 12, read under "Unterstützungskasse": By k. Theo, (not W.) Kohn .... . 15.00 and by P. W. Dorn (not P. G. Schröder) 3.00; under "Pupils in For.t Wayne": Jöckel (not Göckel); p. 13, under "Inner Mission" and "Unterstützungskasse": P. Brauns in Nashville by E. B. (not: by the Gem.) 10.00.

Signatures for the synod building fund, specifically for Milwaukee, were filed: P. Seils of St. Paul's congreg. in Woodworth H100.M.

Addison, III, Jan. 12, 1900; H. Bartling, Cassir.

Proceeds to the treasury of the Kansas district:

Inner Mission: Polack's Gem, Strong City, 812. 10. P. Schilling by N. N., Netawaka, 3.00. Addendum by P. Hahn's Gem, 1. 25. L. Westphal's Gem, 105. 57. P. Krenke's Gem, Garden Plain, 25. 74, Argonia 10.00. U. M. Senne's Gem, Wathena, 32. 35. P. Neitzel's Gem. of Cushing & Langston, 5.00. By N. N. of Leavenworth, 10.00. By H. F. Hartwig of St. Paul's Gem. of Onaga, 30.00. P. Mahr's Gem. of White, Okla. 5. 13.

Schmid's parish, Alma, 7. 75. 1?. Lüffenhop's parish, 45.00. P. Hers parish, 18.00. P. Teiles parish, 10.00. P. Jockey's parish, North Enid, 15.00. By Kaff. Bartling 1.00. P. Cousin, Atchison, by Mrs. Maria Roessle 1.00. 1?. v. Gemmingen's Gem. of Tampa, Kans., 7. 18. P. Hafner's Gem. of Leavenworth, 67. 88. P. Brewer's Gem. of Rice Co. 39. 13. P. Stemmerinann's Gem. 35. 30. k. Möller of Gottl. Koplin I.M. By Kassirer E. F. W. Meier 188. 34. U. Wendt's Gem. 5. 75. 1^. H. C. Sennes Gem. 14. 50. P. Jacob, Hochz. Malcho-Kruse, 7. 75. P. BützowS Gem. of Pueblo, 4. 26. P. Kleinhans' Gem. of Tiubuque, 40.00. u. Hafner, surplus of travel money from Oklahoma, after deducting some expenses rendered necessary in the service of the Synod, 8.08. k. Vetter v. H. Roloff 1.00, v. d. Gem. 12. 25. U. Hahns Gem., Shady Bend, 5. 35. P. Hafner v. Mrs. Kath. Schanze 5.00. (S. 8780. 66.)

Heathen Mission: L. Schilling of G. Moser, Goffs, Kans., . 50. By H. F. Hartwig of St. Paul's Gem., Onaga, 10. 58. I>. Lüffenhop's Gem. 5.00. by P. v. Gemmingen's Gem. of Tampa, 3.00. by P. Kauffeld's Gem. 3. 86. by N. N., Wamego, 30.00. (p. 852. 94.)

Widows' and orphans' fund: P. Keller, Hochz. Meyerhoff-Meyer, 13.00. Fr. Freses Gem. 7.00. Fr. Hoyer, Thank Offering, 5.00. From Kass. C. Gross 50.00. P. Wendt v. N. N. 1.00. P. Pennekamp's congregation, Bremen, 34. 82. U. Obermowe's congregation, 18. 50. I?. Hahn 2.00. (p. 8131. 32.)

Watertown parish, Nebr.: P. Keller's comm. 5.00. N. N., Leavenworth, 2.00. Ramelow's comm. 3. 50. (S. 810. 50.)

St. John's College, Winfield: P. Krenkes Gem., Argonia, 3. 45.

Synod Building Fund: by H.F. Hartwich, St. Paul's congregation, Onaga, 6. 75. P. Drögemüllers Gem. 9.02. P. Weins Gem. 10. 18. P. Lill, Plevna, by Jos. Beck 1.00, Geo. Ausser 1.00. P. Möllers Gem. 31. 60. P. Wagners Gem., Fairview, 7.01. P. Fr. Pennekamp v. N. N. 10.00. P. Jacobs Gem. 16. 40. P. Lüffenhop's Gem. 21. 50. U/Hahn's Gem. 24.00. P. Landgraf's Gem. 20.00. P. Wagner's Gem, Sabetha, 6.00. (p. 8164. 460

Negro Mission: by H. F. Hartwig, Onaga, by St. Pauls Gem. 13.00. P. Lüffenhops Gem. 15.00. P. Telles Gem. 4. 30. P. Storms Gem. 24. 50. P. Lüssenhop by J. H. Dittmer 1.00. Claus Ehlen . 50. John Hellwig, Oswego, 1.00. P. Kellers Gem. 10.00. (p. 869. 30.)

Concordia Institution: By H. F. Hartwig of St. Paul's Parish, Onaga, 6. 10. By W. Hetzler, St. Lucas Parish, Onaga, 1. 40. P. C. Hafner's Parish 5. 50. P. Mencke's Parish, Herington, 7. 33. (S. 820. 33.)

Danish Free Church: P. Drögemüller v. N. N. 2.00.

Kansas DistrictS Building Fund: P. Hoyers Gem. 18. 39. Leavenworth 5.00. (S. 823. 39.)

Hermannsburg Free Church: P. Wendt, Hochzcoll., 6. 47.

Mission in London: P. Lüssenhop v. Schulk. 4. 25. P. Hoyer's Gem. 2.00. P. Keller's Schutt. 9. 34. (p. 815. 59.)

Deaf and Dumb Mission: Fr. Lüffenhop's parish, 2.00. Fr. Jacob's parish, Savings Box, . 85. Fr. Drögemüller's parish, 8.00. Fr. Kleinhans' parish, Dubuque, 14. 58. (p. 825. 43.)

English Mission: Fr. Lüffenhops Gem. 14.00.

Emigrant Mission: Fr. Lüffenhops Gem. 4.00, v. Claus Ehlen . 85. (S. 84. 85.)

Mission in Hamburg: P. Lüffenhops Gem. 1.00.

Jewish Mission: P. Lüffenhop's Gem. 3. 56. P. v. Gemmingen's Gem. 2.00. P. Keller's Gem. 4. 65. fS. 810. 21.)

Southern District Inner Mission: P. Brauer by H. Döden 1. 50. I>. Krenke by Miss Alma Kuehl 1. 00. P. Wagner's Gem., Fairview, 2. 89. (p. 85. 39.)

Church building in Champaign, III: P. L. Plüdemann's Gem. 6. 20.

Indian Mission: 1>. Jacobs Gem., piggy bank, . 50. P. Hoyers Gem. 2.00. P. N. N. 1.00. (p. 83. 50.)

Synodical treasury: Jacob of N. N. . 25. 1^. Hoyers Gem. 14. 69. (S. 814. 94.)

Kansas District Student Fund: 1^. Lüssenhop v. Elisab. Koch. 25, J. H. Dittmer. 50, Claus Ehlen. 50. Kath. Cohrs. 50. Mrs. Zangg 1.00, Maria Ehlen . 50. Mrs. H. Baden 5.00. Cath. Baden 3.00, Peter Engelken Sr. 1.00. Clara Etzold 1.00, H. H. Dittmer 1.00. F. W. Pennekamps Gem. 8. 35. (S. 822. 60.)

Students at St. Louis: P. Lüssenhop v. H. Meyer, Sr. 1.00, J.H. Dittmer . 50 for W. Cook. Hoyers Gem. for Theo. Frese 6.00. Lüffenhop for W. Cook by Mrs. Zanag 1.00, Cath. Grein . 50, Henry Baden 3.00, H. Henry Dittmer 1.00. (S. 813.00.)

Students in Winfield: P. Lüssenhop for Bernhard by Hein Bredehoft 1.00, tzy. Baden 2.00 for John Behnken of Mrs. Hy. Baden 5.00. (P. 88.00.)

Letten- und Esthenmisfion: 1>.HoyersGem. 2.00. k.N.N. 1.00. k. Keller v. W. Hornbostel . 50. (S. 83. 50.)

Negro mission: Mencke's pupil . 80.

Pupil in Milwaukee: Of limbs 1>. Oesch's Gem. for Theo. Hamann 4.00.

Orphanage at Fremont: P. Westphal's Gem. 5. 32. P. Kauffeld's Gem. 6.00. (P. 811. 32.)

Students at Concordia: Lüssenhop for W. Klindworth of tzy. Baden 3.00, Anna, Emma, Frida, Hy. Baden Jr. 2.00. (p. 85.00.)

Total: 81434. 10.

Leavenworth, Kans. 1 December 1899.

H. F. Oelschlager, Kassirer.

Proceeds to the treasury of the Minnesota & Dakota District:

Synodical treasury: P. Dreyer's comm. in Glencoe 811-10.

Synod Building Fund: Gemm. d.: J. C. Meyer at Menno 1. 50, Hertrich at Plato 7. 25, Karstensen at Canastota 9. 16, Gaiser at Elmore 18. 75, Hilgendorf at Belford 8. 25, W. v. Schenk, Bethlehem, at St. Paul 10. 71, N. v. Niebelschütz, St. Stephan, at St. Paul 7.06, Ude at Willow Creek 25.00, Lübke at Mansfield 16. 15, at Rudolph 9. 17, at Northville 2. 68, Zitzmann at Morristown 13. 50, at Millersburg 4.00, Hilpert at Niagara 14.00, at Grand Harbor 3. 90, Kuntz at Silo, 2nd Sendg., 12. 65, Drews at Plainview 7.00, Abel m Pine City 4. 10. (S. 8174. 83.)

Household Fund in St. Paul: I>. Rosenwinkel's Gem. in Woodbury 5. 48.

Poor students: P. Hinck, Hochzcoll. Matt measure at Great Bend, 10.00, Hochzcoll. Kruger-Ziegelman that. 5. 20. (p. 815. 20.)

Students in St. Louis: Schlüter's congregation in Courtland for Wm. Janzow 10.00. Fr. Kuntz's congregation in Silo f. dens. 10.00. (S. 820.00.)

Students in St. Paul: P. Wohlfeil, Hochzcoll. at Miller-Wrase in Delafield, 11.05. e. Albrecht, Hochzcoll. at Schwarz-Dreyer in Fairfield, 5. 50. 1>. Groh's Gem. at Perham for Wm. Brandt 10.00. (p. 826. 55.)

Pupils in Milwaukee: Fr. Schlüter's congregation in Courtland for Her merding 15.00. Fr. v. Schenk's congregation in St. Paul for Ad. Wiesmar 10.00. (p. 825.00.)

Students in Addison: 1>. Kuntz's Gem. in Silo for Theo. Wachhol; 10.00.

Poor South Dakota Students: Fr. Nitschke's Gem. at Albee 10.00.

Inner Mission in the Southern District: 1?. Kohlhoff from Mrs. Wm. Becker at Fairmont 3.00.

Negro Mission: I>. Hilpert's gem. at Niagara 4. 92. I> Mahat's gem. at Elizabeth 6.00. 1>. H. O. Starck v. Leo Breitenbach 1.00. r. Metz

Bünger by Mrs. Sophie Tatze 10.00 and P. Engelbrecht by E. G. F. Brill 5.00. (p. -77. 70.)

Concordia parish in Chicago: Fr. Werfelmann's parish in Chicago 26. 20, Fr. Ullrich v. d. parish in La Gränze 6.00, Fr. Brauer in Bescher . a. d. bell. parish 10.00. (S. -42. 20.)

Parish at New Denison, III: P. Bold at Dorsey, Epiphcoll., 5.00.

Children's home in Milwaukee: P. Graf in Blue Point 2.00 and by Father H. Mejer . 50. (S. -2. 50.)

Orphanage at Fremont, Nebr.: Fr. Witte at Pekin by the Block siblings 2.00, Anna Kapmeyer 1.00, and the Schrieber siblings 5.00. (S. -8.00.)

Marg. Pohlmann: P. Hallerberg, Jr. in Quincy from the Sunday School of St. Jacob's Parish 5.00.

Home for the aged in Arlington Heights: From Chicago: P. Bünger's congregation 13.00. P. Holiday's congregation 9. 50, P. Lochner v. C. Jörn 5.00 & J. F. Jörn 5.00 & P. W. C. Kohn's congregation 5. 40. (p. -37. 90.)

Orphanage at Des Peres: Fr. Mund at Montrose, Christabdcoll., 6. 70, a. d. parishioners Sparb. 2.00 & from Wwe. Meislahn 1. 50, Fr. Plehn in South Litchfield a. the God's Box of the Gem. 4. 66, Fr. Graf in Blue Point, part of the Christabdcoll., 1. 50 and from Laura & Emma Hülskötter 2. 50, k. Müller in Ehester from the Gem. 12.00, Fr. Dornseif in Troy, Christabdcoll, 10. 60, teacher Windisch in Pleasant Ridge v. s. pupils. 5. 50, P. Witte in Pekin, Coll. on Christmas Eve, 12. 53, P. Dallmann, Coll. on Christmas Eve from the Imm.Gem. in Brunswick, 7.00, P. Brust in Prairie, Couvertcoll. of Confirmands, 10. 50, P. Hallerberg jun. in Quincy from the Sunday Sch. of St. Jacobi-Gem. 10.00, Teacher Koch in Steeleville, Christabendcoll. of St. Marcus-Gem, 5. 10 & Couvertcoll. d. Schult, on Christmas Eve 6. 23, k. Woltmann in Mascoutah, Coll. at Stückel-Hatzenbühler & Eidmann-Kolbs High;., 5.00, Jben's congreg. in Prairietown 11. 10 and Frl. M. Wiesemann . 25, P. Kühn at Dorsey, Christabendcoll. 5. 85. (p. -120. 52.)

Orphanage in Addison: Direct 155. 14 and dch. Kass. Ritzmann of Illinois oerichtet from Dec. 31, 1899, to Jan. 12, 1900, 309. 49. (S. -464. 63.) N8. Kass. Ritzmann acknowledges the individual items.

Latvian and Esthen Mission: Coll. of Fr. Käselitz's congregation in Juka 3.00 and Fr. Seils in Woodworth from St. Paul's congregation 5.00. (S. -8.00.)

Slovak Mission: Fr. Castens in Gilmer v. Mrs. Bees 2.00.

Mission in London: Fr. Seils in Woodworth v. d. St. Paul's parish. 5.00,!>. Ruhland at Altamont by W. F. sen. 1.00. (S. -6.00.)

Mission school in London: Teacher Selle in Quincy by s. pupils. 3.00, teacher Krumsieg in Peoria from s. pupils. 2. 20 and Fr. Hallerberg in Quincy from the Sunday School of St. Jacob's Parish 5.00. (p. -10. 20.)

Total: -2882. 57.

NL. In the "Luth." No 1, p. 12, read under "Unterstützungskasse": By ?. Theo, (not W.) Kohn.... 15.00 and by Fr. W. Dorn (not Fr. G. Schröder) 3.00; under "Pupils in For.t Wayne": Jöckel (not Göckel); p. 13, under "Inner Mission" and "Unterstützungskasse": Fr. Brauns in Nashville by E. B. (not: by the Gem.) 10.00.

Signatures for the Synod Building Fund, specifically forMilwaukee, were registered: Fr. Seils of St. Paul's Parish, Woodworth -100.00.

Addison, III, Jan. 12, 1900; H. Bartling, Cassir.

16. 40. P. Lüffenhop's parish 21. 50. ?/Hahn's parish 24.00. P. Landgraf's parish 20.00. P. Wagner's parish, Sabetha, 6.00. (p. -164. 46.)

Negro Mission: by H. F. Hartwig, Onaga, by St. Pauls Gem. 13.00. P. Lüssenhop's Gem. 15.00. P. Teiles Gem. 4. 30. P. Storms Gem. 24. 50. P. Lüssenhop by J. H. Dittmer 1.00. Claus Ehlen . 50. John Hellwig, Oswego, 1.00. P. Kellers Gem. 10.00. (S. -69. 30.)

Concordia-An st alt: By H. F. Hartwig v. d. St. Pauls-Gem., Onaga, 6. 10. By W. Hetzler, St. Lucas-Gem., Onaga, 1. 40. P. C. Hafners Gem. 5. 50. P. Menckes Gem., Herington, 7. 33. (S. -20. 33.)

Danish Free Church: Fr. Drögemüller v. N. N. 2.00.

Kansas District Building Fund: P. Hoyer's Comm. 18. 39. Leavenworth 5.00. (S.-23. 39.)

Hermannsburg Free Church: P. Wendt, Hochzcoll., 6. 47.

Mission in London: P. Lüssenhop v. Schutt. 4. 25. P. Hoyer's Gem. 2.00. P. Keller's Schutt. 9. 34. (p.-15. 59.)

Deaf and Dumb Mission: k.LüssenhopsGem. 2.00. P. Jacobs Gem., piggy bank, . 85. P. Drögemüllers Gem. 8.00. P. Kleinhans' Gem., Dubuque, 14. 58. (S. -25. 43.)

English Mission: Fr. Lüssenhops Gem. 14.00.

Emigrant Mission: Fr. Lüffenhops Gem. 4.00, v. Claus Ehlen . 85. (S. -4. 85.)

Mission in Hamburg: Fr. Lüssenhops Gem. 1.00.

Jewish Mission: P. Lüffenhop's Gem. 3. 56. P. v. Gemmingen's Gem. 2.00. P. Keller's Gem. 4. 65. (S.-10. 21.)

Southern District Inner Mission: P. Brauer by H. Döden 1. 50. P. Krenke by Miss Alma Kühl 1.00. P. Wagner's congregation, Fairview, 2. 89. (S.-5. 39.)

Church building in Champaign, III: P. L. Plüdemann's Gem. 6. 20.

Indian Mission: P. Jacobs Gem. savings box, . 50. P. Hoyers Gem. 2.00. P. N. N. 1.00. (p. -3. 50.)

Synodal treasury: P. Jacob of N. N. . 25. P. Hoyers Gem. 14. 69. (p. -14. 94.)

Kansas District Student Fund: P. Lüssenhop v. Elisab. Koch. 25, J. H. Dittmer. 50, Claus Ehlen. 50. Kath. Cohrs. 50. Mrs. Zangg 1.00, Maria Ehlen . 50. Mrs. H. Baden 5.00. Cath. Baden 3.00, Peter Engelken Sr. 1.00. Clara Etzold 1.00, H. H. Dittmer 1.00. P. F. W. Pennekamps Gem. 8. 35. (S. -22. 60.)

Students at St. Louis: P. Lüssenhop v. H. Meyer, Sr. 1.00, J.H. Dittmer . 50 for W. Cook. P. Hoyers Gem. for Theo. Frese 6.00. P. Lüssenhop for W. Cook by Mrs. Zangg 1.00, Cath. Grein . 50, Henry Baden 3.00, H. Henry Dittmer 1.00. (S. -13.00.)

Students at Winfield: P. Lüssenhop for Bernhard v. Hein Bredehoft 1.00, Hy. Baden 2.00 for John Behnken of Mrs. Hy. Baden 5.00. (S. -8.00.)

Latvian and Esthen Mission: P. Hoyers Gem. 2.00. P. N. N. 1.00. I". Keller v. W. Hornbostel . 50. (S. -3. 50.)

Negro Mission: P. Mencke's Disciple . 80.

Pupils in Milwaukee: From limbs P. Oesch's Gem. for Theo. Hamann 4.00.

Orphanage at Fremont: P. Westphal's Gem. 5. 32. P. Kauffeld's Gem. 6.00. (S. -11. 32.)

Students at Concordia: P. Lüssenhop for W. Klindworth of Hy. Baden 3.00, Anna, Emma, Frida, Hy. Baden Jr. 2.00. (S. -5.00.)

Total: -1434. 10.

Leavenworth, Kans. 1 December 1899.

H. F. Oelschlager, Kassirer.

Proceeds to the treasury of the Kansas district:

Inner Mission: P. Polack's Gem., Strong City, -12. 10. P. Schilling by N. N., Netawaka, 3.00. Addendum by P. Hahn's Gem. 1. 25. P. Westphal's Gem. 105. 57. P. Krenke's Gem., Garden Plarn, 25. 74, Argonia 10.00. k. M. Sennes Gem. of, Wathena, 32. 35. p. Neitzel's Gem. of, Cushrng & Langston, 5.00. by N. N. of, Leavenworth, 10.00. by H. F. Hartwig of St. Paul's Gem. of, Onaga, 30.00. p. Mahr's Gem. of, White, Okla. of, 5. 13. ?. Schmid's Gem, Alma, 7. 75. Fr. Lüssenhop's Gem, 45.00. Hers Gem, 18.00. Fr. Teiles Gem, 10.00. Fr. Jockey's Gem, North Enid, 15.00. By Kass. Bartling 1.00. P. Cousin, Atchison, by Mrs. Maria Roessle 1.00. P. v. Gemmingens Gem, Tampa, Kans., 7. 18. P. Hafners Gem, Leavenworth, 67. 88. P. Brauers Gem, Rice Co. 39. 13. P. Stemmermanns Gem. 35. 30. k. Möller of Gottl. Koplin 1.00. by Kassirer E. F. W. Meier 188. 34. k. Wendt's Gem. 5. 75. I>. H. C. Sennes Gem. 14. 50. p. Jacob, Hochz. Malcho-Kruse, 7. 75. p. Bützow's Gem., Pueblo, 4. 26. p. Kleinhans' Gem., Lmbuque, 40.00. p. Hafner, surplus of travel money from Oklahoma, after deducting some expenses rendered necessary in the service of the Synod, 8.08. ?. Vetterv. H. Roloff 1.00, v. d. Gem. 12. 25. P. Hahn's Gem., Ahady Bend, 5. 35. P. Hafner v. Mrs. Kath. Schanze 5.00. (S. -780. 66.)

Pagan Mission: by P. Schilling of G. Maser, Goffs, Kans.,. 50. by H. F. Hartwig of St. Paul's parish, Onaga, 10. 58. 4". Lüssenhop's Gem. 5. 00. by P. v. Gemmingen's Gem. of Tampa, 3. 00. I>. Kauffeld's Gem. 3. 86. by N. N., Wamego, 30.00. (p. -52. 94.)

Widows' and orphans' fund: P. Keller, Hochz. Meyerhoff-Meyer, 13.00. Fr. Freses Gem. 7.00. Fr. Hoyer, Thank Offering, 5.00. From Kass. C. Gross 50.00. Fr. Wendt v. N. N. 1.00. Fr. Pennekamps Gem. of Bremen, 34. 82. ?. Obermowes Gem. 18. 50. P. Hahn 2.00. (p. -131. 32.)

Watertown parish, Nebr.: P. Keller's comm. 5.00. N. N., Leavenworth, 2.00. P. Ramelow's comm. 3. 50. (S. -10. 50.)

St. John s College, Winfield: l'. Krenkes Gem., Argonia, 3. 45.

Synod Building Fund: by H. F. Hartwich, St. Paul's congregation, Onaga, 6. 75. P. Drögemüllers Gem. 9.02. P. Weins Gem. 10. 18. P. Lill, Plevna, by Jos. Beck 1.00, Geo. Nusser 1.00. P. Möllers Gem. 31. 60. P. Wagners Gem., Fairview, 7.01. P. Fr. Pennekamp v. N. N. 10.00. P. Jacobs Gem.

Proceeds to the treasury of the Minnesota- n. Dakota District:

Synod Fund: Fr. Dreyer's congregation in Glencoe -11. 10.

Synodal building fund: Gemm. d. ??.: J. C. Meyer at Menno 1. 50, Hertrich at Plato 7. 25, Karstensen at Canastota 9. 16, Gaiser at Elmare 18. 75, Hilgendorf at Belford 8. 25, W. v. Schenk, Bethlehem, at St. Paul 10. 71, R. v. Niebelschütz, St. Stephen, at St. Paul 7.06, Ude at Willow Creek 25.00, Luebke at Mansfield 16. 15, at Rudolph 9. 17, at Northville 2. 68, Zitzmann at Morristown 13. 50, at Millersburg 4.00, Hilpert at Niagara 14.00, at Grand Harbor 3. 90, Kuntz at Silo, 2nd Sendg., 12. 65, Drews at Plainview 7.00, Abel m Pine City 4. 10. (p. -174. 83.)

Household Fund in St. Paul: 1'. Rosenwinkel's Gem. in Woodbury 5. 48.

Poor students: P. Hinck, Hochzcoll. Matt measure at Great Bend, 10.00, Hochzcoll. Kruger-Ziegelman that. 5. 20. (p. -15. 20.)

Students in St. Louis: Fr. Schlüter's congregation in Courtland for Wm. Janzow 10.00. Fr. Kuntz's congregation in Silo f. dens. 10.00. (S. -20.00.)

Students in St. Paul: 1^. Wohlfeil, Hochzcoll. at Miller-Wrase in Delafield, 11.05. Albrecht, Hochzcoll. at Schwarz-Dreyer in Fairfield, 5. 50. P. Grohs Gem. in Perham for Wm. Brandt 10.00. (S. -26. 55.)

Students in Milwaukee: Fr. Schlüter's congregation in Courtland for Hermerding 3.00. Fr. v. Schenk's congregation in St. Paul for Ad. Wiesmar 10.00. (S. -25.00.)

Students in Addison: Fr. Kuntz' Gem. in Silo for Theo. Wachholz 10.00.

Poor South Dakota Students: 1". Nitschke's Gem. at Albee 10.00.

Inner Mission in the Southern District: Fr. Kohlhoff from Mrs. Wm. Becker in Farrmont 3.00.

Negro Mission: Fr. Hilpert's parish at Niagara 4. 92. Fr. Matzat's parish at Elizabeth 6.00. Fr. H. O. Starck v. Leo Breitenbach 1.00. Fr. Metz

v. Wwe. Heinrich Tubbe at Lydia 20.00, F. Suhrbier das. . 25, Heinrich Müller das. 2.00. (p. 834. 17.)
Emigrant Mission in New Dort: Fr. HertwigS Gem. in Gaylord 4. 72.
Baltimore Emigrant Mission: L. HertwigS Gem. in Gaylord -1.00.
Heathen Mission: L. Metz v. Mrs. Emilie Grütt at Lydia 1.00, Anna Grütt'e. 75. (L. 81-75.)
Deaf mute one" ission: Gemm. d. LL.: Köhler in Mountville 3. 25, Kollmorgen in Helvetia 4.07, Albrecht in Fairfield 8. 50, in Shible 4. 75, E. F. Müller in Posen 21. 63. (P. 842. 20.)
Institution for the deaf and dumb: L. Herm. Meyer, Trinity Gem. in Waltham, 5. 25. 1". E. F. Müller's Gem. in Echo 3. 77. (p. 89.02.)
Mission to London: teacher E. W. Grothe v. s. school k. at Fairfield 3. 43. teacher H. C. Fiene v. s. school k. at Nicollet 9. 80, v. s. school k. at Courtland 3. 40. teacher M. Bußmann v. N. N. at Courtland . 75. L. C. C. Metz v. s. Schulk. at Lydia 2. 90. L. H. A. Maas, Consecration of School d. Gem. at Columbia, 11. 62. (^. 831. 90.)
Indian Mission in Wisconsin: L. Herm.Meyer, Trinity Gem. at Waltham, 5. 25. L. O. E. Züchters Gem. in Melrose 5.00. (p. 810. 25.)
Esthen and Latvian Mission: L. Agather's congregation in Gilman 4. 85. L. Kuentz's congregation in Silo 5.00. (p. 89. 85.)
Orphanage in Wittenberg: Drews'Gem. inPlainview2. 53, in Elba 3. 40. (p. 85. 93.)
Orphanage at Fremont: L. Bohsen v. s. North Comm. at Parker l. 62.
Orphanage and Home for the Aged in Belle Plaine: TeacherM.Kirsch' pupil in Faribault 11. 75. L. Kuntz v. Mrs. Joachim Haase in Silo 2.00. 1'. Nauß' Gem. in Kimball and Sherburne 3.00. (p. 816. 75.)
Saxon Free Church: L. MatzarS Gem. in Freiberg 7.00.
Danish Free Church: L. Köhler's congregation in Mountville 3.M. Church building fund: Praeses Pfotenhauer's congregation in Hamburg 80.00. Relief fund: Through P. H. A. Maas, reimbursement received from a parishioner in the Columbia congregation in 1892, 20.00.
Parish at Parker, S. Dak.: P. v. Schenk v. Herm Christas at St. Paul 1.00.
Parish in Cl Paso, Tex.: P. Nauss' Parish in Kimball and Sherburne 3.00.
Support fund: L. Kollmorgen, pers. Contribution, 5.00, comm. in Helvetia 3. 80. L. tzinck, pers. Contribution, 8.00, Gem. in Great Band 4.05. 1'. H. A. Maas' Gem. at James 3. 50, at Columbia 8. 21. L. W. Becker's Gem. in Josco 12.00. L. F. W. Potratz's Gem. in Willow Creek, N. D., 8. 20. I'. Schmiege, St. Paul's comm. at, 6.00. L. Böttcher's comm. at Freedom 9. 40, i "t Vivian 3.05. P. HertwigS comm. at Gaylord 5.00. L. Hitzemann, Dreieinigk.'comm. at Long Prairie, 11. 76. L. Herm. Meyer, pers. Contribution, 2.00, Gem. at Sargeant 3. 72. L. Bügel's St. John's Gem. at Crystal 2. 62, St. Paul's Gem. at St. Thomas 5. 38. L. Uhlmann's Gem. at Howard . 95. I'. Schlüters Gem. at Courtland 10.00. P. Rumsch's Gem. at Clairmonr 15.04, pers. comm. Contrib. 2.M. P. BrinkmannS Gem. in Blue Earth City 7. 70. Prof. Theo. Bünger in St. Paul, pers. Contribution, 5.00. P. Matzat's Gem. in Freiberg 4.00, pers. comm. contribution 2.00. Contribution, 2.00. L. Groh, perl. contribution, 2.00. L. E. Ulbricht's congregation in Unity 4. 50. Praeses Pfotenhauer's congregation in Hamburg 27.02, personal contribution 4.00. Contrib. 4.00. Gemm. d. 1-L.: Nosenwinkel at Woodbury 7.05, Kuntz at Silo 16. 30, Drews at Plainview 10.00, at Elba 2. 61, Schaller at Fisher 5. 20, Ertthal at Atwater 8. 21, Richter at Melrose 5.00, H. O. Starck at Ada l. 7l, C. C. Metz at Lydia 19. 60. (S. H261. 58.)
Inner Mission: Gemm. d. LL.: Schoknecht at Valley Creek 4. 97, Kollmorgen at Helvetia 7. 13, M. Mertz at Helena, Mont., 16.05, Dubberstein at Wykoff 9. 50. r. Nosenwinkel v. Mrs. N. N. at Woodbury 1.00. Gemm. d. t'L.: Zabel at Moltke 14.00, Gaiser at Elmare 7.00, Schmiege, St. PaulsGem., 6.00, Walther at St. Paul 14.00, Nitschke at Albee5. 40, Schlüter at Courtland 15.00, Waack at Corinna 10.00, Agather, German Gem. at Sauk Napids, 4. 12, Polish Gem. that. 3. 53, Schulenburg at Owatonna 12. 50, hilger at Tyro 8. 25, G. F. Potratz at Thompson 6. 25, Albrecht at Fairfield 9.00, Shible 7.05, tzorton 2. 27, Matzat at Elrzabeth 17. 50, Nosenwinkel at Woodbury 4. 69, by Wm. Hiddle at Elk Rrver 4. 82, Ferber at Lincoln 2. 75, H. O. Starck at Ada 9. 32. L. Metz by Wwe. H. Dubbe at Lydia 30.00. L. Hiuck by Wm. Gelle at S. Bend 1.00. L. Nauss' Gem. at Kimball and Sherburne 6.00. (S. 8239. 10.) Total: H1188.00.
St. Paul, Minn, Dec. 1, 1899, Theo. H. Meuk, Cassirer.

Proceeds to the treasury of the Nebraska - District:

Synodal Building Fund: Gemm. derkk.: Cholcher 839. 50, Oelschläger, Reformation Fcoll., 10. 45, Leuthäuser 16.00. (S. 865. 95.)
Synodal treasury: L. F. Mießler, Reformationsfcoll., 6. 75. L. v. Gemmingen's Zions-Gem. desgl. 8.00. (S. 814. 75.)
Inner Mission: Fr. Winkelmann, Sept.- u. Oct.-Coll. ti. Part of the mission accounts of. L. Cateuhusens Gem., 42. 50. L. Möllerings Gem. 91. 40. L. F. Mießler, Abendmcoll., 4. 25. P. Holstein 28.00. Hartmanns Gem. 15.00. L. Hilgendorfs Geilt. 8. 17, by Mrs. Louifa Heuermann . 50. Inselmann's Gem. at Sidney 70.00. L. Schabacker's Gem. 4. 25. L. Rodenbeck v. d. Gem. a. d. Pebble Creek 6. 50. P. Adam, donated, 40.00. L. Trescow's Gem. 4.00. L. Denninger's Gem. 6.00. (P. 8320. 57.)
Negro Mission: Fr. Winkelmann, part of the missionary coll. of L. Catenhusen's church. L. Catenhusen's parish, 10.00. P. Möllering's parish, 5.00. L. Winter from N. N. 2. 25. (p. 817. 25.)
L. Zahn's Parish, Watertown, Nebr.: Dch.Kass.H.W.C. Waltke 5.00, J. H. Abel 13. 70, H. Bartling 18. 31. P. Longitudinal Gem. 18.00. (S. 855.01.)
Orphanage in Fremont: Kass. J. H. Abel 8. 30. Cass. G. Wendt 9.09. Fr. Winkelmann, bell-bag coll. from Fr. Cateuhusen's parish, 10.00. Kass. Th. H. Menk5.00. P. Lübker, bell-bag coll. sr. Gem., 4. 93. L. Cholchers Gem. 9. 89. L. Denningers Gem. 6. 50. F. Neben, Hoch;. Hubert-Meyers, 4. 00. (p. 857. 71.)
Widows' and Orphans' Fund: Fr. Winkelmann, Klingelbcoll. of L. Catenhusens Gem., 10.00. Aug. Gnewuch, Reformationfcoll. v. L.Ollenburg's Gem., 6. 47. L. F. Mießler,Klingelbcoll., . 80. L. Giese, ReformationS festcoll. sr. Gem., 5. 15. L. Meeske, thank-offering by Aug. Rabe & wife, 2. 50. Alb. Schmidt from L. Schröder's church, 10. 50. i?. Adam 5.00. (p. G40. 42.)
Building Fund of the District: Gemm. d. LL.: Möllering 7th 60th, Bergt, St. Joh. neformation feast coll., 10.00, Schulze to Plum Creek desgl. 10.00. (S. 827th 60th.)
Judenmission: Fr. Winkelmann, Theil d. Missionsfcoll. v. Catenhusens Gem., 10.00.
Heidenmissiou: Fr. Winkelmann, Theil d. Missionsfcoll. v. L. Catenhusen's congregation, 10.00. P. Häßler's congregation 10.00. (p. 820.00.)
Indian Mission: L. Möllerings Gem. 5.00.
Poor students: Fr. Winkelmann, Klingelbcoll. by. L. Cateuhusens Gem., 10.00. Fr. Meeske, thank-offering by Aug. Rabe and wife, 2. 50. (p. 812. 50.)
Deaf and Dumb Institution: L. Möllerings Gem. 5.00.
Payroll at Seward: Gemm. of the L1>.: tzilgendorf, Resormationfcoll., 17. 22, Harms desgl. 12. 50, Leimer desgl. 14. 56, Schormann, Hayestown, desgl. 4.00, at Hazard 1. 50, Schröder dch. Alb. Schmidt 10. 50, Denninger 6.00. (S. 866. 28.)
Inner Mission of the Southern District: L. Rodenbeck of Ludwig Engelbrecht 2.00. L. E. Eckhardt, Coll. sr. Gem., 8. 50. cass. W. G. Stamm 10.00. (S. 820. 50.)
Students in St. Louis: L. Häßler by Mrs. Chr. Bartels l.00 High;. Bartels-Häßler 10.00. (p. 811-itO.)
Mission in London: P. Häßler v. 10 Schulk. 2. 30. L. Longitudinal children . 40. alb. Schmidt v. Teacher HartmannS Schoolk. 3. 50. (p. 86. 20.)
Congregation in Collins: k'. tzilgendorf v. Jüngl.-u. Jungfr.-Verein 13. 60. P. Lang v. Gesangver. . 35. (S. 813. 95.)
Emigrant Mission: L. Schabackers Gem. 5.00.
Total: 8774. 69.
Bancroft, Nebr. 1st Dec. 1899, F. H. Harms, Cassirer.

Income to the coffers of the Oregon & Washingto" District:
Inner Mission: L. Paul's Gem., Blooming, Coll., 812. 29th N. N. 2.00. F. Lina Berersdorfer 2.00. Mrs. Zetzmaun and children 1. 50th Mrs. A. Dethlefs 1.00. Mission coll. 105th 42nd Geo. Beiersdorser 5.00. Hochzcoll. Goetze & G. F. C. Meier 3. 40. Albert Dethlefs 1.00. L. Neukirch 1.00. L. Behrens' Gem., Portland, Missionfcoll. 50.00. Th. Schulz Sr. 1. 25. Coll. 5th 75th L. Fleckenslein's Gem. mission coll., 64th 22nd P. Splice's Gem. sherwood, Misstonsscoll., 46th 51st L. Duchow, Mt. Angel & Albany, 46th M. L. Lankow, Tacoma, Wash. 4th 00th L. Heuer, Jdaho, 5th 00th (p. 8357th 94th).
Synodical treasury, L. Paul's congregation, Blooming, Coll., 10. 41. D. Beh rcns' congregation, Portland, 24. 55. (S. 834. 96.)
Synod Building Fund: L. Splice's Gem., Middleton, 1. 78.
Total: 8394. 68.
Hillsboro, Oreg. the 27th of December, 1899.
. Geo. Beiersdorser, Kassirer.

Income to the Western District coffers:
Synodal treasury: LL. congregations: Müller in Lockwood 84-56, Lauer in Palmyra 3. 50, Wagner in Tilsit 5.00, Kaiser in Little Rock 41.00, Mießler in Prairie City 2. 40, Biltz in Concordia 20.00, Wilk in Stuttgart 2.00, Vetter in Farley 5. 50, Kowert in Orchard Farm 4.00, Falke in Forest Green 3. 93 Obermeyer in St. Louis 15.00. Imm.-Gem. in St. Louis 16.00. Praeses Rösener's Gem. in Altenburg 17. 25. (p. 8140. 14.)
General Building Fund: Gemm. of LL.: Meyer at Black Jack 8. 45, Schriefer at Farrar 58. 50, Biltz at Concordia 50.00, Kowert at Orchard Farm 11. 60, Walther at Brunswick 6. 20, Women's Ver. 5.00, Falke at Forest Green 28. 53, Purzner at EgyptMillS, 1st payg, 13.00, Zschoche at Frohna, 1st inst. 46.00. By E. Meyer of the Gem. at New Wells 33. 20. (S. 8260. 48.)
Progymnasium in Concordia: Gemm. d. kL.: Fackler in Harvester 3. 30, Lentzsch in Craig 8. 25 and 5. 35, Ludwig in Appleton City 2. 30. (S. 819. 20.)
Inner Mission of the District: Gemm. of the L?.: Meyer at Black Jack 10.00, Meyer at St. Joseph 5. 85, Meyer, Pleasant Grove, 3. 65, Jamestown 3.05, Mahnte at Sarcoxie 3. 27, Lehr at Honey Creek 10.00, Rething at Lyons 7.00, Schriefer at Farrar 8. 61, Wagner at Tilsit 11.00, Rojchke at Freistatt 9. 76, v. Mrs. N. N. 1.00, Kellermann at Little Rock 6. 50, Viets at Cole Camp v. d. Imm.Comm. 1. 90, Trinity Comm. 1.00, N. N. 2. 10, Gräbener in Augsburg 5.00, Brink in Sweet Springs 5. 56, Richter in Wash ington 5. 20, Lentzsch in Craig 7. 80, Fritz, Pilot Knob, 4. 30, Bismarck 2. 96, Kowert in Orchard Farm 2. 70, Wittrock at Lincoln 3rd 45, Bernreuther at Stover 3rd 20, Mueller at Lockwood 7th 25, Oberineyer at St. Louis 49th 38, Mrs. Henkel 5th 00, Father H. 5th 00, Zschoche at Frohna 14th 69, Mueller at Beaufort 2nd 00. Dch. F. Hörmann in St. Louis by Mrs. H. Hermeling 1.00. L. Walther in Brunswick by the Sonntschül. 4.00. Pres. Röseners Gem. in Altenburg 12. 85. (S. 8226.03.)
Allgem eine Innere Mission: L. Fritz' Gem. in Pilot Knob 3. 86, Bismarck 2. 51. (p. 86. 37.)

City Mission in St. Louis: Bro. Wangerin in St. Louis by Bro. Hehmaun 1.00. Kösterings Gem. in St. Louis 25.00. (S. 826.M.)

Rock Spring Mission School: Imur. comm. in St. Louis 10.00.

Negernrissio u: Gemm. d. kt'.: Wagner at Tilsit 5.00, Kellermann at Little Rock 4.00, Gaßner at Friedheim 5. 72. P. Bernthal at St. Louis by Wwe. Strüberg 1. 50. P. Hecket at Kirkwood by Mrs. N. N . 50 for l'. Pretzsch's residence. (S. 816. 72.)

Pagan Mission: 1'. Hüschens Gem. in Uniontown 10. 53. P. Falles Gern, in Forest Green 3. 16. Dir. A. (5. Burgdorf of N. N. 1.00. Pres. Rösener's Gem. in Altenburg 16. 15. (p. 831. 14.)

Taubstu rn in e n in i s s i o u : Fr. Gänßles Gern, in Corning 7. 30.

Support Fund: Gemm. of UU.: Meyer at Black Jack 18.05, Harre at Meinert 2.00, Mariens at St. Louis 13. 25, Heckel at Kirkwood 5.00, Kellermann at Little Rock 3.00, Fackler at Harvester3. 38, Kowert at Orchard Farnr 3.00, Kretzschmar at St. Louis 38. 20, Zschoche irr Frohna 27. 62, Grimmer at Friedenberg 5.00. 1?. Obermeyer at St. Louis by Father H. 5.00. U. Mießler at Prairie City, Colt. a. d. Hochz. Joß-Fischer, 3.00. P. Will in Stuttgart by N. N. 10.00. P. Köstering in St. Lours by s. Frauenverein 10.00. G. Niemann in Alma, Coll. a. d. Hoch*. Schneckenberg Stegemüller, 13. 72. P. Walther in Brunswick v. F. W. 1.00. (S. 8161. 22.)

Orphanage at Des Peres: From St. Louis: Imm.-Gem. 51. 50. U. Obermeyer's Gem. 05. 19, Louis Knackstedt 5.00. P. Bernthal's Gem. 24. 55, Wittwe Geiger 1.00, J. Neubert for the Oberfeldt siblings 5.00. k. Hansers Gem. 49. 10, Schullinder 20. 85, sundry. Friends 5.00. Gemm. derUI'..: Pflantz at Gordonville 3. 75, Meyer at St. Joseph 9.01, Harre at Meinert 3. 30, Wagner at Tilsit 4.00, Huschen at Uniontown 5. 50, of N. N., Dankopfer, 5.M, Heckel at Kirkwood 5. 50, of Pupils 4. 50, Gänßle at Corning 12. 40, Brink at Sweet Springs 10. 87, Richter at Wash ington 8.(X), O. W. 1.00, Vetter at Farley 4. 79, Pupil 2. 21, Gihring at Freedom 2. 10, Geste, Pocahontas, 1. 70, Pres. Rösener at Altenburg 13. 35. & Horst at Fort Smith v. d. Lchulk. 12. 50, Von Frieda Krieg 2.00. G. Wendr, Cass. d. Mich.Distr., 25.<X). 0. Kellermann in Little Rock by the school coll. 3.00. P. Fackler in Harvester, tzauscoll., 3. 75, church coll. 3. 94, children's coll. 1. 90. school coll. of the comm. in Alma 7. 85. P. Walther in Brunswick by the Sonntschül. 2.00. P. Falles pupil. in Forest Green 1. 76. teacher Wcndts pupil. m Kansas City 5. 30. from Altenburg v. teacher Beyers school. 4.00, teacher Müllers 2. 25. P. Müller in California v. s. pupil. 5. 29, N. R. . 75 & N. N. 1.00. (p. 8436. 46.)

Hospital in St. Louis: Father Obermeyer in St. Louis from Mrs. Haueisen 5.00, Mrs. Kopliu 1.00. Father Will in Stuttgart from N. N. 8.00. (P. 814.00.)

Deaf and Dumb Institution: Pres. Röseuers Gem. in Altenburg 9. 35, Coufirm. 4.0l_>. (S. H 13. 35.)

St. Louis students: P. Pflantz at Gordonville, Kindtaufcoll.: J. O. Keller 2. 25, C. Kiehne 2. 50, H. L. Siemers 2. 25, M. Helwege 1. 75, Coll. a. d. Hochz. Helwege Sander 1. 55. (10. 30.) P. Wilk in Stuttgart from R. N. 10.00. P. Biltz' Gem. in Concordia for C. Wiebusch 10.00. 1'. Gänßles Gern, in Corning 7. 90. Women's Society of Bethlehem's Gem. in St. Louis f. E. Biegener 5.(10. (p. 843. 20.)

Students in Sprinafield: Fr. Wilk in Stuttgart by N. N. 5.00. Wm. Waltke at P. Köstering's parish in St. Louis 20.00 f. d. Gebr. Dautenhahn. (P. 8^5.(X>.)

Seminarians in Addison: Fr. Hüschen irr Uniontown from N. N. for Joh. Hüschen 1.00. 1L Gänßles Gem. in Corning f. Bundenthal 10.00. Frauenver. o. Bethlehems-Genr. in St. Louis f. A. König 5.00. (p. 816.00.)

Students at Concordia: P. Biltz irr Concordia v. Jungfrver. 4.00. Students at Fort Wayne: Fr. Schrieser irr Farrar, ColU a. d. Hochz. Fritsche-Lorenz f. N. N., 5. 17. Women's Ass. of Bethlehem-Genr. in St. Louis f. G. Müller 5.00. (p. 810. 17.)

Pupils in Milwaukee: 1'. Wilk in Stuttgart v. N. N. 5.00.

Church building fund: 1'. Obermeyer in St. Lours v. Father H. 5.00. U. Schriefers Gem. in Farrar 9. 50. P. Purzner's Gem. in Cgyvt Mills 2.00. (S. 816. 50.)

German Free Church: Gemm. of the UU.: Ehlers in Norborne 4.00, Hüschen in Uniontown 8. 80, Falke in Forest Green . 50, Zschoche in Frohna 23. 71, Fühler in Eisleben 2. 75. (p. 839. 76.)

Danish Free Church: 1'. ZschocheS Gem. in Frohna 19. 60.

Parish in Bismarck: G. Wendt, Cass. oes Mich.-Distr., 2.00. Parish in Chanrpaign: P. Jesses Parish in Cordcr 1. 93.

Indian Mission: Fr. Obermeyer in St. Louis v. Louis Knackstedt 5.00. Fr. Richter in Washington v. N. N. 1.00. (p. 86.00.)

Mission in Berlin: Fr. Ehlers' Gem. in Norborne 4.00.

U. Large congregation in St. Joseph: Gemm. d. UU.: Falcon in Forest Green 1. 50, Jesse in Corder 5.00. P. Feeler in Eisleben by Joh. Roth 1.00. (S. H7. 50.)

Mission in Brazil: Fr. Obermeyer in St. Louis by Father H. 5.00. Fr. Colditz' congregation in Pyrmont 5.00. (S- 810.00.)

Township at El Paso, Tex. : Gemm. d. UU.Ehlers in Norborne 4.00, Falcon in Forest Green . 50, Jesse in Corder 4. 40, Kowert in Orchard Farm 4.08. P. Swan in Lohmann by etl. limb. 1. 25. Imm. comm. in Lt. Louis 18. 50. (S. H32. 73.)

Parish at Cushiug, Okla.: Gemm. d.: Roschke at Freistatt 18. 25, Ehlers at Norborne 4.00, Obermeyer at St. Louis 29. 33. (P. 851. 58.)

Old folks' home in Arlington Heights: P. Richter's Gem. in Washington 4.00. Total: 81667. 38.

St. Louis, January 13, 1900. H. W. C. Waltke, Cassirer. 1525 L. ^Znes 8t.

Received for the orphanage in Fremoirt, Nebr:

From Sept. 1 to Tec. 1, 1899: From Nebraska: Mrs. Elicks, Fremont, 1 basket of grapes. Mrs. Gartmann das. 2 baskets of plums, 1 basket of grapes. Mrs. Sanders das. 1 p. of apples. Miss. Pilsburg the. tr. ribbon and patches. Wm. Kruger, Hooper, apples. Mrs. Kunstmann, Fremont, 1 package of baked goods. Wm. Kruger, Arlington, apples and grapes. From the Women's Ass. in Seward, 7 waistS and 6 aprons. Mrs. Hartmann, Fremont, 2 dresses, 2 aprons. Mrs. Stark, Arlington, 1 p. apples, bor Tomatoes. Miss. Schlenk, Fremont, 2 petticoats, 1 apron, 5 sts. Flannel. L. Mueller, Hooper, 2 p. potatoes. Mrs. Hartmann, Fremont, 2 waists, 2 shirts, 2 caps, 1 girl's hat. H. Gumpert this. Box miscellaneous-stuff, P. Bergts Gem, Hooper, v. d. women: M. Borchers, B. Rück, H. Meyer, C. Möller, H. Högermeyer, M. Schürmann, Sophie Loiß, H. Möller: towels, 1 tablecloth, 1 coat, 1 pr. shoes. Frauenver. P. G. tz. Bueschers at Sioux Falls, S. Dak. 1 box of clothes, etc. Mrs. Rerroth, Fremont, Nebr. 2 galt. Lard. Johann tzilgenkamp, Arlington, Nebr. 4 p. apples. Mrs. Stranghöner das. 3 tr. waists, 2 bat olrape^. Herm. Stork das. 1 bor gr. tomatoes, 1 box apples, 20 head cabbage. Miss Seidel das. 1 girl's jacket. Wm. Krüger das. 6 p. cabbage. Ooooorckis HublisblnA House, St. Louis, Mo. each 1 doz. No. 1-3 drawing books. From Nebraska, Hans Rufs, Fremont, 10 bu. Cart. Dunklen, Arlington, 3 p. cart. Herm. Stork this. 2 p. nuts. Dietr. Bartling a. P. Longitudinal Gem., Fontanelle, 5 p. cart. 5 gall. Lard, 1 p. apples. Mrs. F. M. änlich, Fremopt, 3 tr. waistcoats, 9 pr. tr. trousers, 6 tr. boys' skirts, 1 tr. girls' jacket, 1 tr. bodice, 1 pr. tr. stockings, 1 tr. petticoat, 5 pr. tr. shoes, 8 tr. hats. Herm. Knorr, Detroit, Mtch. 2 doz. Hien Fong Essence. From P. Long Gem., Sheridan, Nebr. by H. Bohling, 3 p. cart., Wm. Stünkel, 2 p. cart, 1 p. cabbage, F. Wolf, 1 p. white reuben, 2 p. red beets, 1 p. cabbage, cucumbers, beans, onions, D. A. Timm, 3 p. cart, 2 p. apples, J. Happel 1 p. cabbage, 2 p. cart., Chr. Niebuhr 2 p. cart., 1 p. cabbage, 1 p. red and yellow turnips, 1 p. separate apples, L. Müller 3 p. cart., 1 p. red and yellow turnips, 1 p. onions, H. Mosel 3 p. cart., L. Bartling 8 pp. Kart., P. Obcrmüller 8. p. Kart., Wm. Langwisch 5 p. cart. 16 head of cabbage, Wm. Dierbes 2 p. cabbage. From P. Leuthäuser's common, Cedar Bluffs, Nebr. v. Alb. Leuthäuser 3 p. cart, H. Juergens 1 p. cart, Jacob Harding 1 p. cart, John A. Harding 1 p. cart, 1 p. turnips, 1 p. oats, Andreas Huscher 1 p. cart, Christ. Huscher 1 p. cart., Fred. Backhus 1 p. cart., 1 p. oats, Christ. Asmusten 1 p. cart, 1 p. oats, H. Kuntzen jun. 1 p. cart, Hans Anthony 2 p. cart, F. Hoffman" 2 p. cart, 1 p. oats, H. Mewes 2 p. cart, 1 p. wheat, H. Paustian 1 p. cart. From 1*. Hers St. JohanneS-Gem. at Denver, Colo. from some virgins 4 dresses. Mrs. A. Kuntzmann, Fremont, Nebr. 1 bag of nuts, 2 pr. stockings. Wm. Sundermann, Clarinda, Iowa, 1 tr. boy's skirt, 1 girl's jacket, 1 gr. can of apple butter. Lentz, Arlington, Nebr. 10 bu. Cart. Mrs. Hartmann, Fremont, Nebr. f. Heinr. & Paul Hartmann 1 suit & waist each. Mrs. Aug. Schwer, Pneblo, Colo. 1 dress, 2 waists, 1 winter jacket, 1 hat, veil, 1 belt, 1 ribbon & gloves. From Nebraska, McGiverin, Fremont, 4 tr. coats, 1 plush collar. Mrs. Hartmann this. 1 dress, 1 bodice for Emma Hartmann. Wm. F. Kruger, Arlington, 3 p. cart. Lentz for his daughter Katie stuff to dress, for Geo. Lentz a suit of clothes, for Minna Lentz stuff for dress. Mrs. Kuntzmann, Fremont, 1 tr. winter jacket, 2 bags of baked goods. N. N., Arlington, 1 gerr. Winter jacket. Miss. Lena Schletrk, Fremont, 2 tr. winter jackets. H. Klink," Wash. Co., 10 bu. Cart. From P. Hüsemann's joint stock, Papillion, from Mrs. Sautter, 3 dresses, 3 aprons, 3 pr. undershirts & pants, 1 pr. boy's pants, 2 pr. gloves, 6 pd. Ealico, 2 M. flannel, Mrs. M. Knapp 3 aprons, Kath. Kordes 3 aprons, Mrs. Elisa Zeeb 3 aprons, Mrs. S. Behrendt 7 aprons, 3Pr. gloves, Mrs. A. Harmsen 2 aprons, Mrs. Sautter 4 Pr. woollen. Stockings, 1 p. tr. apples, Mrs. Marg. Grothe 2 aprons, Mrs. A. Lutz 1 apron, Mrs. M. Zeeb 1 apron, Mrs. Marg. Zeeb 1 wool. Petticoat, 3 handkerchiefs, Mrs. Harmsen 5 M. apron stuff, Mrs. M. Gotisch 3 aprons, Mrs. Joh. Peterson '^dresses, Mrs. Timme 2 sheets, 1 Pr. gloves, Mrs. Chr. Lutz 4 aprons, Mrs. S. Luders 1 dress, 1 woll. Petticoat, 2 trousers, 2 bodices, 1 ruetiinx, 2 handkerchiefs, 1 pr. garters, 1 pr. pulse warmers. Mrs. H. Naujak 2 pr. gloves. Mrs. M. Töpken 2 aprons, 2 towels, 3 handkerchiefs, Mrs. M. Sander 2 pr. wool. undershirts and pants, Mrs. Kath. Pflug 2 Pr. wool. undershirts and -pants, Mrs. M. Sander 2 Pr. wool. Stockings, Miss C. Hüsemann 2 Pr. boys' trousers. From P. Leuthäuser's common, Cedar Bluffs, by Joh. Fr. Anthony 1 p. cart, Hans Kiesbye 1 p. wheat, Claus Anthony 1 p. cart, 1 p. grain, 1 p. oats, Wm. Sukstorf 1p. Kart, 1 p. oats, Wm. Brackmann 50 p. flour, 1 p. grain, 1 p. oats, Carl Zierke 1 p. cart, 1 p. oats, C. F. Jensen 1 p. grain, 1 p. cart. Mrs. Noehrnberg, Blair, 1 parcel of separate clothing. From the women of U. F. E. Pasche's comm. at Sioux Falls, Dak. 2 pants, 2 waists, 4 Sunday dresses, 2 school dresses, 6 pillow cases, 2 sheets.

Many thanks to all donors and a "Vergelt's Gott" l

Fremdnt, Nebr. 8 Dec. 1899. Aug. Trapp, orphan father.

Received for the orphanage at Addison, III:

Of municipalities, etc., for lousy expenses: Dch. Fr. Sieving, Manito, Weihncoll. s. Gem., 86.05. Fr. Succop, Chicago, from Frl. Maria Klotz 2.00. Fr. Koch, Petersburg, Christbcoll., 3. 25. Fr. Lochner, Chicago, from Theo. Dackermann, C. Jörn & J. F. Jörn 5.00 each, A. Kathmann and G. Leßmann 3.00 each, W. Seipp, F. Siegmeier, Minute Heintz, Mrs. Marie Seedors, A. Ltolte and C. Burcky 2.00 each, J. Zimmermann, E. Schulz, Theo. Hintz, C. Kittendorf, J. Sylvester, Mrs. D. Heidorn, Joh. Laudon, Mrs. S. s Lawall, Mrs. M. Schmidt, L. Schröder, A. Hübner, F. Kube, Jda Narten,



W. Narten, Minnie Narten, G. Schwarz, F. Koop, C. Neumann, Mrs. Barbara Balan, Mrs. Auguste Rohrass, Mrs. B. Marting and C. Mueller 1 .00 each, Mrs. Johanna Lietzow, Mrs. H. Spickemann, W. Schild, Nud. Hoger and Mrs. A. Niemenschneider each. 50, A. Lockstädt. 35, together. 57. 75. u/Holiday, Chicago, by C. Scharbach 5.00. P. Lewerenz, Des Plaines, o. d. Gem. 14. 73.

Pardieck, Chicago, by F. Mueller 1.00. Mueller, Chicago, by Anna Zimmermann 2. 50. P. Sieving by s. Gem. in North Plato 8. 25. Traub Sr, Aurora, by Jungsroer. 10.00 u. by Mrs. Minna Kreysr 1.00. IV Westendors, Saginaw W. S., Mich. coll. sr. St. Paul-Gem., 11. 47. P. Zapf, Dlelrose Pari, half of Weihncoll., 10. 82. P. Great Gem., Addison, by W. Balzer, posttr., 1.00. Cass. C. W Kämpe, Fort Wanne, Ind. of, 2. 27. ?. Käppel, Hegewisch, by Mrs. Eva Sippe! 2.00. Dlh. E. Lenbner, Addison: a. d. Waisertbüchse 1. 62, from IV Succops Gem., Chicago, by Carrie Herrmann 1.00, v. Aug. Höhne, Sterling, Nebr., 5.00. IV Uffenbeck, Chicago, by Dora Kaiser, J. L. Thun: & Joh. Dlsyer each 5.00, Dr. E. A, Sachtleben 2.00, Herm. Lense 1. 10, Franz lltofske, Therese Block, Alb. Horn, Carl Boske, Ferd. Kantz, Heinr. Lense, Ludw. Kleidon, t)t. N., Christ Ganzer, Friedrich Kunstmann, Carl Holtz, Joach. Ahmer, Cd. Bartels, Johanna Nork and Wilh. Klopp 1.00 each; Gustav Dupie, Ferd. Stenzel, Rob. Ganzer, Otto Ganzer, Carl Rossow, Ernst Gernenz, Ferd. Lieh and Cd. Klensle, 50 each; Adolf Oehler, Gustav Oehler and Herm. Topel each. 25, together 37. 85. P. Hölter, Chicago, v. Frauenver. 10. 25. IV Schröder v. d. Gem. in Squaw Grove 11. 45. IV Gras, Blue Point, Theil d. Lhristbaumcoll., 1. 75, by Laura & Emma Hülskötter 2. 50. IV Gose, Graut Park, v. d. Gem 10.00. IV Wille, Pekin, v. Frauenver. 10.00. IV Lastens, Gilmer, Christabendcoll., 12.05 and v. Mrs. Bees 2.00. IV Ruhland, Attamont, Christabendcoll., 9. 44. IV Leeb, Chicago, by M. Schmidt . 30. IV W. C. Kohu, Chicago, by F. Mecklenburg 2.00. IV Muller, Schaumburg, by the Gem. 27.00. IV Brenner, Pecatonica, Christmas Eve Coll., 6.00. U. Brauer, Bescher, Coll. by the Gem. 9. 50. (P. 8298. 79.)

Of children etc.: 179. 58. (Acknowledged in the "Kinder-und Jugendblatt".) Board money: By E. Leubner from J. Johansen, Chicago, 5.00 for his children.

dlk. In "Lutheran" No. 1 read under?. Hölter, Chicago: From Mrs. Carol. Eckart (not Eck) 5.00.

Addison, Ill, January 13, 1900, G. Ritzmann, Cassirer.

Received for de" household of Concordia College at Milwaukee, Wis-, in >899: Out of IV Wezemann's Gem., Graston, Wis. I S. Flour, 31 S. Charles, 5 p. cabbage, 3 p. rutavaaas, I p. onions, 2 p. yellow turnips. From IV E. A. Grolhe's Gem, Rcesemlle, Wis. 36s. Karl., 83. 75. From IV Huebner's Gem., Abell, Wis., 70 p. Cart., freight paid 7. 20. from . . ., Fredouia, Wis. lOD, cart. 2 p. herbage. From IV O. Hanser's Gem, Horicon, Wis. 29 p. Cart. 4 p. flour, 3 p. crawl. From I". Hofsmann's upper Imm. gcm, Maqville, Wis. 16 pp. Charles, 2 p. crawl, 7 p. flour; from his lower Imm. comm. this. 15 p. Cart., I p. Kraul. From IV H. Schmidt's Gem. of Kirchhayn, Wis. 22 pp. Karl., I p. Ruben. From IV Boumau's Gem., Jackson, Wis., 25 pp. Karl., I S. Flour, l.00 of Radle. Aues IV Egger's Gem, Town Lale, Wis. 8 p. Carls., I S. rol beets, 3 S. crawl, I S. yellow reuben, I Bu. rol beets, 14 Kops cabbage. Out of IV Thcels Gemm., Cryfial Lale, and Rewlon, Wis., 23 p. Cart. From IV Rowolb's Gern., Reshloro, Wis., 63 pp. Naturalia, Germania, Wis. 80 p. Naturalia, Mecan, Wis. 50 p. Naturalia. From the Tri-County, Sheboygan, Wis. 4 ba. Apples, 2 p. rolhe Reuben, 2 p. crawl, 3 p. flour, 24 p. Cart. From IV Hahnei's Gem. cascade, Wis. 24 2. charl. 4 p. rye, 2 p. cabbage. From IV Reichmann's Gem. tulle man, Wis. 2 p. yellow turnips, 1 p. crawl, 23 p. Cart., Aug. Siegloio I Fuhr. From IV Seuel's Gem. of, Freislavl, Wis. 43 p. Kart., 5 p. cabbage, 2 p. red beets, 2 Fuhren. From IV Wichmann's parish, Cedarburg, Wis. 10 p. cart, I p. oats, 2 p. cabbage, 2 p. turnips. From 0. Reuschel's Gem., Dillman, Wis. 25 pp. Charles, Aug. Hoffman," 1 hwy. F. Köhu Sr. Aifh Eo., Sheboygan, Wis. 3 baskets (75 lbs.) smoked. White Fish. Mrs. John C. Koch, Milwaukee, Wis. 2 bu. Pteplanr. - Hearty thanks and God's rich blessings for these gifts are wished by the superintendent.

Milwaukee, Wis. j. jan. 1900. C. G. Forester.

Pilgrim House and Emigrant Mission.

Capture from October 1 to December 30, 1899.

1st Pilgrim House: Heinr. Spilker 82. 50, Albert Thiemecke 2.00, C. F. Gennerich 10.00, Kassirer L. Spilman 23. 10, Kassirer E. F. W. Bleier 25.00. (S. 862. 60.)

2nd Emigrant Mission: N. N . 25, Ernst Richlcr . 75, John Eden 1.00, Auguste Berndt 1. 45, J. C. Löhr, thank offering, 4. 72, Andreas Dihlmankt, thank offering, 5.00, Martha Jlansky 1.00, Pauline Wagner. 40, through W. Bopel in Hamburg by Miss M. Wiese . 50, and Gras Heinr. v. Schliessen 4. 80, for tracts sold 1. 26, E. Knaps 1. 79, Kassirer C. Spilman 236. 44, Kassirer E. F. W. Meier 258. 95, Kassirer Th. H. Menk 2.00. (S. -8520. 31.)

Non-interest bearing loans of kz50.00 were recalled, nothing was received.

For the German Free Church and various purposes of the same, 8425. 82 have been received, and for the Danish P299. 76. S. K eyl.

Received for orphanage in Indianapolis, Ind:

IV Tirmenstein, Logan Transport, by Young Frver. 810.00, & small sewing club 1. 50. by Bro. Simon of the Women's Ass. in La Porte 10.00. Carrie Lutz, Logan, Ohio, 2.00. from I?. Seuel's congregation, Indianapolis, from N. N. 2.00, from E. Oflermeyer 5.00. IV Uhle's congregation, Pomeroy, 5. 65. IV Eyler to Mr. Piek 5.00. Teacher Wüllner's Klaffe 3.00. Teacher Kosche's class 2.00.

Thanks to the donors! P. Seuel.

Report of the General Support Commission on the support of communities that have been affected by accidents.

When, in consequence of the fire disaster in northern Wisconsin, an appeal for aid was made by the General Relief Commission to the congregations of the whole Synod, the following funds were received through the Discricts Treasurers: H. Bartling, Illinois District: 845th 65th, 28.00, 81st 99th, 10.00, 27th 65th 8193rd 29th H. Wallke, Western District: 2.00, 15.00, 54.00, 18th 25th, 7th 46th, 3rd 15,

5.00 .... 104. 86
G. Wendt, Michigan District: 22.05, 3. 50 .... 25. 55
C. Spilman, Eastern District: 42. 50, 14.00, 4.00 .... 60. 50
C. A. Comb, Middle District: 31.03, 59. 13, 4. 50, 1.00 .... 95. 66
G. Kuechle, Wisconsin District: 80.00, 280. 52, 73. 12 ....433. 64
I. H. Abel, Iowa District: 105. 22 ....105. 22
h. F. Oelschläger, Kansas District: 31. 20 .... 31. 20
Theo. Menk, Minnesota and Dakota District: 209. 61, 3. 50 ....213. 11
By G. Döbke in Gaylord, Minn. 1.00

Total revenue81264..........03

K9I9. 37 have been sent to Mr. IV F. Randt in West Supsrior, Wis. who was appointed by Mr. President Strasen to take care of the distribution of the funds; thus 8344. 66 still remain as a reserve fund, in order to be able to serve immediately if another misfortune should occur in the future. Since Randl's successor, Father Kleinhans, reported that he still had some of the entire sum at his disposal, and thus no further sending was necessary, the aforementioned reserve fund of 8344.66 has been set aside for the time being.

Fort Wayne, Ind, January 3, 1900, C. Gross,
Chairman of the AlHemeirien Support Commission.

For poor students from South Dakota

received with thanks: IV Uhlmann's Gem. at Dankfestcoll, 5.00. IV W. Meyer's Gem. at Millard, Abdmcoll, 6. 50. P. J. C. Meyer's Gem. at Menno 5. 50. IV W. Eitert's Gem. at Corona 1.08. Gem. at Wsimot 18. 35. IV Oetjen's Gem. at Waubay 5. 66. Hochz. Mandler-Kohlhoff 8.00. IV ThusiuS, Hochz. BialaS-Reichert, 9.00. U.MaNhsGem, in Spencer. Dankfestcoll., 5. 25. comm. at Mitchell 4. 15. p. J. D. Ehlen 9. 50. p. Fr. Wynekens comm. at Centerville 2. 60. IV WienngS comm. at Alcefter 10.00. (p. 890. 59.) F. Pasche.

For the church building of the small congregation in Marquette, Mich-, by. F. Schwan, Millbrook, Mo., 82.00 prayed for. On behalf of the community thanks
Marquette, Mich., Jan. 10, 1900. C. Aeppler.

Received from A. Lüdke 825.00 for poor pupils; from the women's association of the Nazareth congregation here 2 pr. wool. Stockings. - Many thanks to the donors!
Milwaukee, Wis. January 4, 1900. M. L. E. Albrecht.

For the orphanage at Wittenberg with heartfelt thanks. Thanks from Wilh. Dreher, Long Prairie, Thin, 87.00, received from F. L. Machmüllcr, Unity, Wis. 1.00. Th. Nickel.

For the Indian Mission with heartfelt thanks. Received from an unknown friend of the same 82.00. from the Gem. P. Ederts, Berlin, Wis., 7. 50, from R. R. 3.00. God forgive s! Th. Nickel.

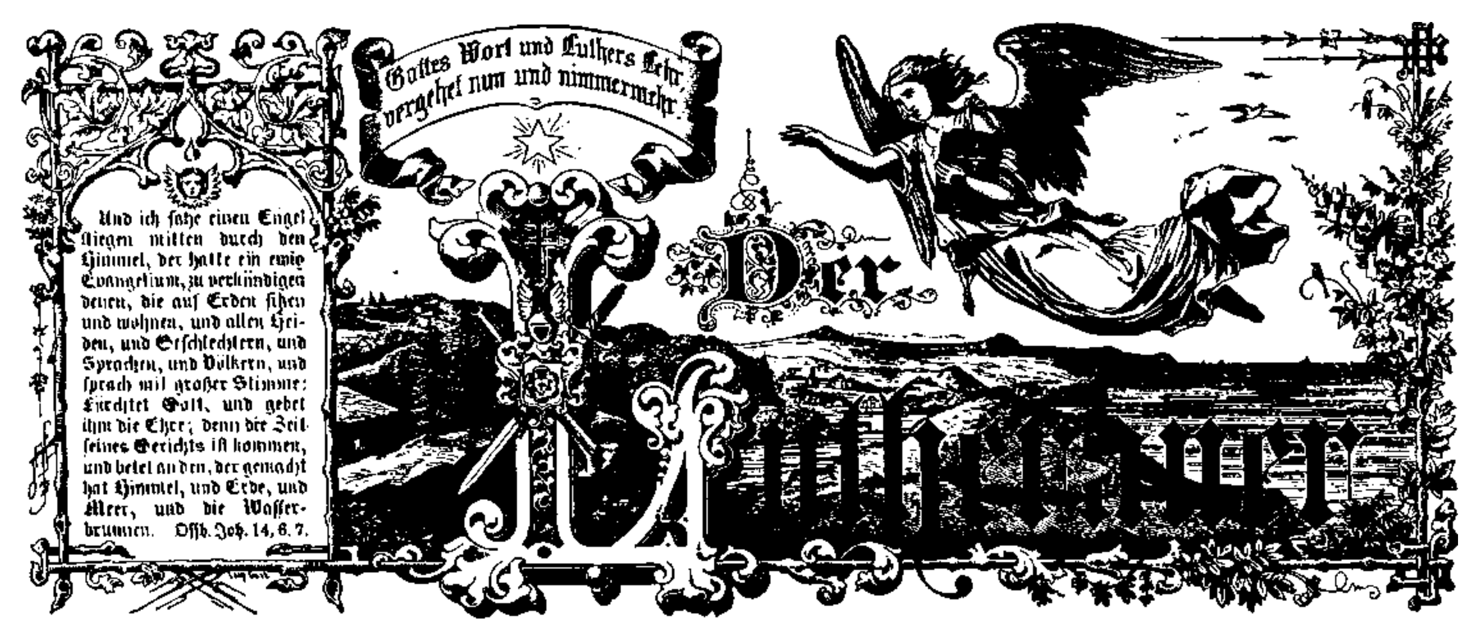
The receipts of Messrs. Kassirer C. A. Kämpe, G. E. G. Küchle, G. Wendt, C. Spilman and W. Jäger had to be postponed due to lack of space.

Changed addresses:

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Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the teachers' college of the theological seminary in St. Tonis.

Vol. 56. St. Louis, Mo., February 6, 1900, No. 3.

Today's dancing.

Let us come straight to the point. The dance that the daughter of the adulterous Herodias performed, and with which she delighted the head and heart of King Herod on his birthday, was a shameful dance, just as there were other shameful dances in those days. But there is one thing that the daughter of Herodias did not do in her dance, which nowadays women who dance at weddings and birthdays and other occasions like to do; she did not let herself be embraced by a man. But in this, that this kind of dancing, as it is practiced in the present waltz and similar dances, forms quite primarily the dancing pleasure of our time, all are agreed, both the opponents and the friends of the present social dances. Thus, for example, a dance teacher of our day writes of the waltz:

"We have now arrived at the pinnacle of social dancing to-day, the dance which for fifty years has resisted all assaults, and is now the most popular dance known. From palace to cottage its charm stands at the top, and it is worthy of this universal love: for no other dance so fully satisfies the sense of rhythmical movement as the waltz, with its poetic tempo and expression.

"What is so enchanting as the sight of a couple of our young people just entering the bloom of male and female age, gliding hither and thither in perfect harmony of movement, rhythm, and feeling with the tones of one of those exquisite pieces of music by Strauss or another master, the ever-changing melody and harmony of the music, which gives the dancers occasion for a constant change of expression in the movement? First a legato motif, smooth and gentle, a lovely bud, as it were, promising a glorious blossom. The dancers glide across the floor in suppressed joy, hardly aware of the full significance of their pleasure. Suddenly new harmonies break in the key changes; a new, powerful thought enters into the music; the dancers enter into it with delight and leap about with increasing agility. And again the music changes; the poetry of the tones expresses, for instance, the soft melancholy which probably pours over us when we enjoy a great happiness; and the poetry of the movement nestles up to the mood and expresses it through subdued action.

"Suddenly, major turns into minor; forte-crescendo- poco-a-poco crescendo-fortissimo! The music is full of electricity; it reaches the dancers; they leap about as if the preceding tenderness had renewed all their strength for this rapture, since both music and dancers seem to overflow with vitality and joy.

"Let us sketch another picture. A man approaches a woman; he slips his arm under her shoulder; she grasps his arm above the elbow, fingers downward, as if to tickle him. Then, I suppose, she lays her anointed curls on his snow-white shirt-boob and mingles her frizzy hair with his flowing beard. He stretches out his left hand, palm up, as if to catch raindrops; she glues her hand to his, and both arms are outstretched like a pump-rocker. Or he takes her hand and puts it on his back near the two buttons on his swallow-tail. Now they are ready, and with a simultaneous kick to the side they make a start; then they drag and swing with force to the other side. Then follows a kick to that side; another grind, and they swing back again. Thus they kick and grind and swing all the time. . . . If you ask them what they do, you learn that they dance the society, a substitute for the waltz!" 1)

Another in his circles respected dance master and author of several books, which instructions for dancing after

1) Allen Dodworth, Dancing and ite relations to education and social life, with a new method of instruction.... S. 62 ff.

Edward Scott, laments that the cultivation of dancing has been so much neglected in recent years, and that in our time no art is so unknown among the people as the art of dancing.1) He does not mean to say that there is not much dancing nowadays. On the contrary, he says that it is wonderful that the popularity of dancing has not declined to the same extent that the cultivation of the art of dancing has been neglected. He concludes from this that the "passion for dancing must be inherent in human nature and always finds expression in some form or other, whether it be good or bad".2) Generally speaking, he believes, there is bad dancing today. He, too, considers the waltz to be the most charming round dance, 'which will probably have a greater attraction for most of his readers than any other dance described in his book.3) But he mocks those people who have not properly learned how to dance the waltz, and thinks that it is no wonder that those who watch this grinding around get the idea that the pleasure of the round dance lies primarily in the contact between the pairs of dancers.4) On the other hand, he says that 'the pleasure of the round dance lies primarily in the contact between the pairs of dancers.) On the other hand, he says, "a girl who has learned to dance properly and scientifically can easily make it impossible for a man to hold her too close to him. "5) In his lessons on the proper way to dance, however, he says: "The absurd old-fashioned view that dancer and dancer should move independently ... has fortunately long since given way to the more natural view that dancer and dancer should move independently. has fortunately long since given place to the more natural and scientific principle that couples should move as if they were actually forming one body at the time. "6) "In this way a kind of union is brought about, the man's right arm forming the link." 7) "The lady should always offer some resistance at the waist, . . . but of course not enough to cause the man's arm to hurt. "8) "Instead of straining to bring the lady around by the muscular work of his right arm, he should simply shift his weight a little farther toward his left foot, so that if he had no dancer, he would fall in that direction. In this way he saves his muscular strength and uses the weight of his body to bring the beauty around. "9) "If he does not offer the necessary resistance or if the tension of his arm slackens too suddenly, it may happen to him that he finds himself on the floor next to her." 10) "Without wishing to be rude, I must remark that there is a certain resemblance between the act of driving a horse through a crowd in the street and that of driving a lady through a crowd in a ballroom. . . . The lady must be steered by your arm as the horse is steered by the reins." 11) "A dancer of the first rank will be able to guide his dancer entirely with his right arm. "12)

So what do we learn from these dance teachers about their art as it is practiced today? First of all, we hear that the dance which has surpassed all others in popularity is the round dance of the waltz type, since dancer and danceress

1) E. Scott, Dancing as an art and pastime, p. 122.
2) P. 123. 3) P. 123 .183. 4) P. 124.
5) p. 131. 6) p. 190. 7) p. 192 f.
8) P. 193. 9) P. 193. 10) P. 194.
11) P. 201. 12) P. 202.

The dancer guides his dancer through the dance hall with the pressure of his right arm, which he nestles around her side, as one drives a horse by the reins through a crowd, and that this joint hopping and gliding and whirling, where it is done according to the rules of art, especially with genuine waltz music, is a delightful pleasure, to which a man and a woman in such a way devote themselves together in firm contact, like a body. We also learn that this pleasure is often, perhaps mostly, not practiced according to the rules of the art, and that it then becomes a spectacle in which there is not much left to praise, even according to dancing masters' concepts, according to which the proper round dance is something delicious.

All this is told to us, mind you, by teachers and praisers of the art of dancing, not by people who are averse to dancing or who know and understand nothing of the nature of the dance pleasure popular today.

Let us now hear what people have to say who, on the basis of detailed studies, judge the modern pleasure of dancing purely objectively, without yet giving a moral opinion on it.

In the secular periodical...
the reviewer of a "History of the Art of Dancing" by A. Czerwinski, published in Leipzig and London, states the following about contemporary dancing:

"Among all the arts, none has so fallen from its height as dancing . . . . The modern dances contain an element which fills out by its absence in the dances of antiquity. What Mr. Spurgeon would call 'mixed' dancing, and which actually constitutes the essence of the pleasure of dancing today, was entirely absent from the dances of old, or was present only by accident. In other words, dancing was not practised, as it is now, chiefly for the satisfaction of an impulse which we must call, to use the most appropriate expression, the impulse to love. The sense of beauty alone could suffice to keep the sexes apart in the exhibition dances. Even the erotic dances, of which there were many, did not make it necessary to dance in pairs, as the dancing girls in India still prove. But it is from this class of pantomimic dances that the love dances of today undoubtedly originate. As the aesthetic element was weakened, the natural impulse gained the upper hand, and the dances, which originally only represented lovemaking, lost their dramatic character and became the thing itself which they had formerly only represented. Wherever the taste for dancing has taken the form of dancing in pairs, the element of love-dancing has penetrated. For a long time this natural tendency was arrested by the formalities of a ceremonial age. The keenest taste for lovemaking could not find much to satisfy its appetite in a minuet. At least the dose was homoeopathic compared with what is administered in the waltz. Now, however, in our time, all the higher elements of the dance are gone. Both the pantomime and the ceremonial have disappeared altogether. There is nothing

1) that is, aiming at sexual love.

...nothing artificial, nothing impious left... Nothing has remained but the two motives of the lowest origin, the desire to leg-wrestle and the desire to love."

That is clear enough, and we can now go further and listen to people who have examined the moral value of such leg-throwing and round-dancing. And here again we do not want theologians to have their say first, but scribes who have considered and teach us to consider the dance atrocity of our day in the light of natural morality. A highly respected citizen of San Francisco had the courage to make known in a special writing his experiences and personal communications that had been made to him by others. There he describes dance entertainment, not as it is practiced at a sailor's ball, but as it is practiced in fine society, which is considered to be highly respectable. But what he describes there, and what others have seen of contemporary dancing and heard from the mouths of dancers, reveals the modern dance as an abomination, which, by its nature, fits more into a sailor's dive of the most reprehensible kind or into even more hideous dens of vice than into a decent family home, than to a decent family home, a debauchery of carnal lust, which is to be classed among the grossly impure works of the flesh, not only by what it results in, or may result in, but by what it is and wants to be. The book made a sensation; even the daily press spoke out about it, and the author's text would probably have been read sharply if he could have been accused of untruthfulness, where it was so generally popular and practiced a pleasure. But let us hear some of what the papers had to say.

The Daily Evening Post pointed out that this writing must encourage parents to renewed vigilance over their daughters, judging: "This book is such a crystallization of all the evil influences of the voluptuous dance that it will dispel all doubts and determine many a wavering soul to make a strong resolve never again to indulge in this dance of death."

Diebezeichnete das Buch als "eine scharfe Verdammung des Walzers als eines Tanzes, bei welchem die Regeln der Sittsamkeit oft verletzt, worin junge Damen ergechheiten ertragen lernen, die unter anderen Verhältnissen nie gestattet werden, und worin oft die ersten Schritte zu gefährlicher Ausschweissung gethanten werden", und bemerkte: "Der Verfasser beschränkt seine Ausführungen auf den Walzer; aber das Princip findet mit fast gleicher Kraft seine Anwendung auf Schottisch, Polka, Galopp und verschiedene anderen Rundtänze."

In the San Francisco News Letter, the book was published from
and said, among other things: "It is a terrible attack on the monster, the modern waltz, which has so long been designed to desecrate our civilization and rape common decency, without more than an occasional mild protest from the press or the pulpit getting in its way. But now this priapus of the nineteenth century has been sufficiently exposed, and his cultus fully explained, so that his worshippers can no longer feign ignorance. . . . This evil, so insidious in its nearness and its influence, has long enough among us
passed. It is daily increasing in power by the sanction of fashion, and heaven knows-though our author hints at it-what stage as rightfully stamped knickers it may reach, if not promptly tackled and done to death." In the remainder of the review, the author is commended for having resolutely put himself in his place against this "voluptuous idol" and "the great host of his servants," and is assured of the support and approbation of all pure and honorable men and women.

These were voices from the secular daily press. In the same spirit, well-known and distinguished men and women from all parts of the country spoke out from one ocean to another. Mr. Joseph Brown, an ex-Mayor of St. Louis, wrote: "It is a shame that society should approve of such things; it is more responsible than the victim of them for the ruin which results. Your delicious little book should be in the hands of every mutier who has children to bring up." J. H. Fitzgibbon, a prominent citizen of St. Louis, wrote: "The lesson to be learned from this is this: let no man indulge his wife or daughters in round dances, for they are the road to ruin." George Howard, a prominent citizen of Francisco wrote: "I am convinced that it is a most necessary work.... I have often observed the voluptuous dances which you so aptly describe, and having lived several years in Hawaii, I am fully convinced that the Hulihula - dance of the natives there is not half so appalling as the modern waltz." C. A. Morse, a noted naval officer, wrote: "I must say I admire the writer who has had the audacity and independence to poke at so popular a moral canker.... In my judgment, these are truths against which we must not close our eyes." A. S. Barnes, the noted New York publisher, wrote: "You have evidently taken the bull by the horns and written eitt book which should be read by all parents and guardians." General A. Pike wrote from Washington: "I have received and read the book The Dance of Death.
and believe it to be true, every word of it. The waltz fits only in houses of prostitution, and I have never been able to conceive how a father could allow his daughter, or a husband his wife, to dance it with other men." Dio Lewis, a well-known man of letters, wrote to a lady who had sent him a copy of the book, among other things: "No one, no decent female person of any age can read the book without finding it difficult or impossible to waltz again."

We could go on for a while with testimonies of those who have openly and privately confessed to one of the most severe assessments and condemnations of the modern round dance that has ever appeared, and these are people of the world who could know exactly what they were talking about, and of whom no one can say that they do not know what they are talking about.

Shall we now call out dancers, or those who have been dancers, who also know what the popular dances of today are all about, and who be-



what is the pleasure and delight of round dancing? We could also serve with this, for we have such confessions before us. But there are enough testimonies. According to all that we have heard from the witnesses we have called, not excluding the dancing instructors, the dancing that is practiced with preference nowadays is an immoral thing, an abomination that actually stands even lower than the attendance of immoral plays. For what is seen in the theater is done by dancers on the dance floor and practiced with pleasure and delight.

But where on earth are the people who want to justify or gloss over and excuse today's dancing? Unfortunately, there are those too. Where? In Christian communities, for example. And such people have the unmitigated impudence to misuse even the holy word of God to defend an abomination which even the respectable world condemns. It is said that King David also danced, and that the preacher Solomon says that dancing has its time. But King David did not dance with another man's wife, nor even with his own wife, and Solomon neither knew nor spoke of a woman dancing in another man's arms. It is a twofold disgrace for a Christian to speak of fornication and to take God's word into his mouth, which was truly not given to him for such a purpose.

But finally, what does God's word say about today's love dance? It says, "Thou shalt not commit adultery. What does that mean? We are to fear and love God, that we may live chastely and modestly in word and deed. But is it in the fear and love of God to live chastely and modestly in deeds when a man embraces a strange woman and, for his pleasure and delight, steers and swings her back and forth and in circles with the pressure of his arm, and when the woman puts up with such things from a strange man for the delightful pleasure of it? Do you hear, dancer? Do you hear, dancer? Your bodies are not there for you to nestle and weave into each other, to become, as it were, one body, as the dancing master says, and to serve you thus bound and entwined for common feelings of delight, be it that you "in suppressed joy, scarcely realize the full meaning of your pleasure." as the dancing master again describes it, or that you feel more clearly what this delight means, when your dancer's cheeks glow and your pulses fly, and your dancer's eyes shine into yours, and his hand presses yours and his arm your waist more tightly, and - What was that? You say that does not happen? Bah! Why don't you ask the dance-lovers what passes for a cold dancer on the dance-floor? It is precisely the excitement and the consciousness of the excitement of the other part that belongs, as is acknowledged, quite properly to the enjoyment of dancing. And if it were first necessary to describe all that "occurs," then quite other things would have to be mentioned. But that is not necessary. Dancing, which is predominantly popular today, is without further addition an unchaste and lewd abomination, and if he who looks upon a woman to desire her has already broken marriage with her in his heart, what has the dancer done with the dancer in his arms? A. G.

A mission report on Montana.

(Conclusion.)

The state capital.

Helena is surpassed by Butte in number of inhabitants, but with its 15,000 people it is the second largest and at the same time the most beautiful town in the state. Here, too, the mines, and the business which they bring, are the chief source of employment. In one suburb, Marysville, are rich silver mines, while in East Helena the great smelting works give employment to the people day and night. In both places there is not only opportunity for German missionary work, but our preacher in Helena also takes such opportunity. In the town itself is the home of our oldest congregation in Montana, which has seen many a thing. A beautiful solid brick church in the center of town belongs to this congregation. It is only a pity that the same has a debt of $5000 loaded on the congregation; for as this debt is not interest free, the congregation cannot yet alone meet its current expenses, yet the 20 voting members contribute to the best of their ability. Just when I was in Helena, this small congregation had also begun the building of a parsonage. The same has come to cost $2,000. Some people who read about it were surprised that the congregation did not build a parsonage cheaper or not at all. But one must know the conditions there to make a right judgment. The rent for a dwelling is disproportionately high in that city; then Helena has already experienced three great fires, and therefore so-called fire limits are set, within which only buildings of stone or brick may be built, which is why the congregation was not allowed to erect a frame building; finally, money could also be obtained for the parsonage, which would not have been used to pay off the debts. So the house is paid for. It was also peculiar circumstances through which it came about that the church was built so grandly in former times. It is not only inappropriate, but unchristian and uncharitable, when congregations build grand churches and parsonages and then expect other Christians to give alms so that they can maintain their preacher. In general, the work of mission in the church independent of the state has certainly been hindered more by too costly buildings than by too simple churches.

It was also a pleasure to be able to attend summer school and Sunday school here, where there were 50 and 69 children respectively. Here I also had the largest audience to preach to of all the 22 places I worshiped in Montana. The Woman's Club had held a social gathering, and so I was able to make personal acquaintances as well. It was sweet and fine to hear the young people in the far West singing the songs from the mission harp in convivial company, while the adults not only earnestly discussed the church conditions in their own midst, but also took a lively interest in what they were told of the church in wider circles.

Here at the state capitol we also publish "The Lutheran Sentinel," a church bulletin published quarterly by the Montana Pastoral Conference. It brings news from the various parishes of the state and is read with pleasure by our people. It is said to be a trailblazer for the "Lutheran."

An independent municipality.

In an Encyclopedia of the Lutheran Church, recently published in the East, an attempt is also made to give an account of the Lutheran Church of Montana. It says that we have two preachers there, and that no congregation in the state is independent. Neither is true; we have six parishes there, and at least one independent congregation which no longer requires support from the mission treasury, as was reported in the "Lutheran" at the time. This is the congregation at Great Falls. One could write a book about this town, which is only a decade and a half old. Here the Missouri River falls in a series of waterfalls over 500 feet, and gives an incomparable water-power; here 50 million pounds of copper-one-eighth of the whole in our country-are extracted in enormous smelting works; here 8 million pounds of wool are brought to market annually; here one finds probably the largest spring in the world, as a river 250 feet wide and 2 feet deep flows out of the earth, to say nothing of other important economic and scenic things. But what interests us even more is that our fellow believers have a very pretty little church here, in which every seat was occupied when I preached there one Sunday evening. Our chorales were sung beautifully and correctly. We met friendly, understanding people who were well disposed to get a proper church system going. A parsonage is to be built there soon; until that happens, a very wealthy man, whose wife and mother-in-law are zealous members of our congregation, has placed a furnished house at the free disposal of the pastor and his young wife.

Allow me to share something else from a letter that was sent to me this day. It says: "All things considered, things are going quite well in Great Falls; not as if things could not be better and significant progress could still be made on all sides; but considering all the circumstances, we are happy that we are what we are. There is not much question of growth. On the contrary, we have lost a number of members through departures, but new ones will join us in the very next meeting. I fear it will remain like this for some time to come - a coming and going. The West means to many people only an experiment for several years, then they put on their walking shoes again. There are always new faces. Of my members, quite a few five had tied up their little satchels and moved on to see the earth elsewhere as well. Three have returned. .. . Mines and mines are not a solid foundation for a town; we saw that in the spring to our great sorrow. Other sources of income must come. Above all, our town must be surrounded by green, fruit-bearing fields and estates, ... then, by God's grace, our community too should be able to flourish. more and more. And yet^ if you had been present at our service on Christmas Eve and seen the room packed with listeners - with children and adults there may have been over 200 - you would have been pleased and perhaps thought: a good congregation. With a few exceptions, these were all Germans, people I've seen in church now and then. If only they came more regularly; there's the weak side. As in the smelting works, so the church people can be divided into different "shifts." But, as I said, our Christmas brought them all together. And such a crowded church, with all sitting down that can sit, and standing where they can find room, is a delicious sight after all, and one that still refreshes the memory."

I also traveled with the pastor of Great Falls to his branch, which is located on the southern slopes of the Bear Paw Mountains, far from the railroad. There, a flock of sheep farmers rejoice with all their hearts that the Word is brought to them as well.

In the far northwest.

I still had nearly 400 miles to go by rail from Great Falls to get to our newest parish, Kalispell. The Great Northern train rushes across the vast expanse of land. Only along the rivers stand a few poplars, otherwise there is not a tree to be seen. Large herds of cattle, numbering in the thousands, can be seen here and there. Little by little the land rises, and without noticing it, we have reached the height of the continent again. Now the rocky mountains show themselves in all their magnificent wildness. A little to the right lies the pearl of the rocky mountains, Lake McDonald, a lake such as is not to be found more beautiful in Switzerland, enclosed by mountains covered with perpetual snow; here one sees devastation wrought by avalanches; over there glacial torrents tumble more than a thousand feet from the rock face. But at this mountain lake we already meet the Flathead river, on which lies the goal of our journey. This the train now follows, and after two hours we arrive in the valley at Kalispell. This is undoubtedly the most fertile area of the state; here, agriculture can be practiced without artificial irrigation; what is reported by reliable people about the yield of the fields sounds almost fabulous. It is also healthy here; those who suffer from asthma find their stay here especially pleasant. In the town, which has 3000 inhabitants, I found our dear fellow believers busily decorating the church, which they were using together with the Norwegian fellow believers. The ordination of the new preacher, a candidate from St. Louis, E. Wachsmuth, was to take place the next day. The news of this had already been spread in the valley for weeks, and the crowd of devotees arrived from far and wide - there may well have been quite a few curious people among them; I counted 70 adults. The congregation does not yet have 20 members with voting rights, but receives its pastor for the most part itself, although most of the people are fresh settlers. Last Christmas they held services for the first time in their self-built church. But since they have not yet raised enough money,



the church still has no interior furnishings. From outside the people have only received so much support for the church building that they have been lent $300 at low interest. This place has a hopeful future.

Final remark.

The whole state of Montana has been supplied with the word by our traveling preachers. No other German Protestant preacher is there. The parishes are well divided. Because of the great extent of this territory and because of the wealth of the state, missionary work is more expensive there than in many other places; because of the wealth, living is so expensive there. Admittedly, the great work of our Master in this state costs our sacrificing Christians gifts and gifts again, but they can be assured that these are well spent; nor are these gifts superfluous, for in every household of our pastors there things are low. Our work in the State and the present state of things there also show that missionary work can be well conducted by missionary commissions, even from a distance, as long as God gives us faithful, understanding workers. Of course, members of the missionary commission should also travel to the various stations from time to time. Then it will be much easier to judge and evaluate properly. All congregations that are regularly supported by the missionary treasury should have members of the missionary commissions as visitators, so that the missionary commission remains in close contact with the congregations concerned; this is all the more necessary when the distances are great.

The view of the mission field described also moves us to join in the Epiphany prayer:

O King of all honours, Lord JESUS, Son of David, Thy kingdom shall endure for ever, In heaven is thy throne: Help that here on earth thy kingdom may be known to men far and wide For everlasting bliss.

Th. B.

† P. Johann A. Streckfuß. †

Once again it has pleased the Lord to call one of our pastors in his prime to eternal rest. The following lines would like to set a memorial to him.

Johann Adam Streck fuß was the second son of the late Father Johann Georg Streck fuß and his wife Margaretha, née Blaßneck. He was born on 23 December 1855 in Willshire Township, Van Wert Co, Ohio. The very next day he was placed in the arms of the Lord JEsu by Holy Baptism. In the early sixties the father followed a calling to Eben Ezer township, near Okawville, Washington Co, III, and here the lad attended the parochial school until his confirmation, April 5, 1868. His old teacher, Muller, who is still active in the school service there, reports: Johann Streckfuß was a lively boy, he learned diligently and used the gifts God had given him, faithfully. Even after his confirmation, when he was home from college for the holidays, he was not lazy, but studied diligently and practiced music, which he loved very much.

The godly father, who was very concerned about the great need of the church and who therefore asked God diligently for workers for his harvest, had long since decided that this son, who was equipped with beautiful gifts from God, should also study and, if it was God's will, become a pastor. So Johann entered the high school at Fort Wayne, Ind., where his oldest brother was already a student, in September 1868. In 1875 he entered the seminary at St. Louis, where he studied theology. Three years later he passed the Candidate Examination and soon followed a call as assistant pastor of St. Peter's Parish in Chicago, where he was ordained by L. Lochner on the first Sunday after Trinity and introduced into the sacred ministry. For the time being, however, he was to remain here only a very short time, for in the same year he received a call from Trinity Parish in Davenport, Iowa. Here they needed an active missionary, and so they had certainly found the right man in the person of young Streckfuß. He accepted the calling and was ordained there on the 21st Sunday after Trinity, November 10, 1878 by C. A. Mennicke.

After five years of hard but very beneficial work, he was called away again, back to St. Peter's parish in Chicago. It became difficult for him to part from Davenport, but he had to convince himself of the importance of the Chicago calling and accept it. In the spring of that year his dear mother, who had kept house for him since his father's blessed homegoing, had died, and so he looked around for a young housekeeper before returning to Chicago. He turned his eyes toward the parsonage over across the Mississippi at Rock Island, III, and on January 4, 1883, he walked Amalie, daughter of P. C. A. Mennicke, down the aisle. The next day the young couple began their journey to their new home, where Fr. Streckfuß was introduced for the second time by Fr. L. Lochner as pastor of St. Peter's Parish on the first Sunday after Epiphany. Under the gracious guidance of God he worked here for seven years in great blessing, until suddenly a turning point in his career occurred, which he himself and many others with him deeply regretted. God, however, still desired to use him in the service of His Church, and so from September 7, 1891, to May 8, 1897, we find him as an equally industrious as efficient Corrector in our Concordia Publishing House in St. Louis.

As highly as he respected this position, he no longer felt quite comfortable in it, especially in the last few years; he wanted to preach and teach again. The good Lord also fulfilled his ardent desire by arranging it in such a way that he received a call to the preaching ministry in Joplin, Mo. which he immediately accepted with great joy. On Exaudi Sunday, 1897, he was then installed by J. Roschke, assisted by the Rev. B. Hintz. In Joplin, a busy business town, missionary work had been done for several years by the nearest pastors, but there was no man in place. Now the right man was found. Stretchfoot had to work under difficult circumstances; but God's

Word was not to return empty here either. His German and also the English services were usually well attended. He would have liked to start a parish school right from the beginning and teach the lessons himself; but the people had neither a church of their own nor a school building, and so he first had to be anxious to procure a home of his own, where young and old could serve the Lord unhindered. To the great joy of all, it was soon possible, through the great generosity of one of the members, to come into possession of a beautiful new church with the necessary school room. Now the school began immediately, and so the pastor was in full activity from morning until late in the evening, the whole week through. On the week evenings he alternately taught singing, confirmation and private lessons. On Sundays he held Sunday school and often preached three times, in German in the morning and in English in the afternoon and evening. On Saturdays he did missionary work. So there could be no question of rest for him. It was clear that he would not be able to carry such a workload in the long run; but he rejected the ideas of his dear wife and his fellow ministers with the remark: Now he had to work, later he wanted to rest. But that the rest should come so soon, nobody suspected, he himself also hardly, although the ones who were with him took from his remarks, which they understood however only later, that he expected only little time for himself.

Last winter, the Mission Commission of his district gave him a student to assist him, especially in keeping the school, so that he himself could spend more time on missionary work. In the spring he made a journey and attended the Synod of Delegates in St. Louis. Here he met with many of his old friends. They greeted each other cordially, and without suspecting it - took leave of each other in this life. He also visited his old home near Okawville, III, and the grave of his blessed father there for the last time. At the end of August he started on his last journey, going to Rock Island to attend the wedding of his sister-in-law, and from there he took his son John to Fort Wayne to the asylum there. On this trip he became seriously ill with nervous fever, and at first entertained the idea of stopping at a hospital in Chicago. But he hastened home to go at once to the camp which, as he soon suspected, was to be his deathbed. He did not conceal his presentiment from his dear wife, but prepared her for everything, and made all his arrangements while he could still collect his thoughts. He talked to her several times and gave her various advice for her circumstances after his passing and comforted her. He expressed the wish that his son John would continue his studies and prepare himself for the holy ministry. He arranged his funeral ceremony in detail. But his internal affairs were also in order. He recognized and confessed his sins and took his refuge in grace alone. "When I die," he said, "a great sinner dies; but by Christ's blood I am washed clean from all my sins." When the undersigned had visited him, and had read to him something from Luther on the grace and gift of God, and had also comforted him with that grace and gift, Streckfuß took hold of his hand, and said with great joy, "H., I thank thee"; and soon afterward he added: "Oh, what would we be without grace!" Brothers Roschke and Mahnke and his brother-in-law, Fr. Krüger, also visited him and spoke to him the word of faith. During the last week his condition worsened to such an extent that all hope of improvement vanished. So he longed to be dissolved and to be at home with the Lord. "On the last day, September 30, he cried out with his arms raised to heaven, "I wish my Jesus would come and take me away. His JEsus heard his prayer, and so that evening, at the age of 43 years, 9 months and 7 days, he fell asleep gently and quietly in good peace. On Monday, October 2, the noble seed was sunk into the field of God with great congregation on the part of the Germans and English in Joplin, to await the resurrection to eternal life. In accordance with his wishes, his classmate, Visitator Roschke, and the undersigned preached. In the house of mourning, the former gave the widow and her three children, who were so deeply grieved, rich consolation on the basis of John 12:26: "If any man will serve me, let him follow me: and where I am, there shall my servant be also. And he that will serve me, him shall my Father honor." In the church the latter preached on 1 Cor. 1, 4-9. After instructing on these words, he treated the subject: "For which we want to give thanks to God at the coffin of this departed servant in the Word: 1. that God has made him rich in all things of doctrine and knowledge, and 2. that He has kept him firm blameless unto his end." Father Köhler then preached an English sermon on 2 Tim. 4, 7. 8. At the grave officiated ?. Roschke. The bearers were Roschke, Mahnke, Köhler, Müller, Hintz and Harre. Of the external relatives only the brother of the deceased, Prof. Fr. Streckfuß, and the brother-in-law, P. Kröger, could be present.

But may the Lord keep the bones of the departed in the bosom of the earth until the joyful morning of the resurrection; and may he grant us, by grace, "that at the last we may depart joyfully from this misery. Eleison." Amen.

H. Hansen.

To the ecclesiastical chronicle.

America.

How hearing Christians can learn something from deaf-mutes. Several months ago I had the opportunity to attend a service of our dear deaf and dumb congregation in Milwaukee. There were 38 adults in attendance at that service. There I witnessed something that will remain unforgettable to me. After the pastor of the congregation, Father Wangerin, had written the subject of his sermon with its parts on the blackboard before opening the service, as he usually does, the deaf-mutes took their New Testaments and attentively read the sermon text, the Gospel of the Sunday, yes, some of them discussed it most vividly with each other in their sign language. And with what attention did they all follow the sermon! Do you dear hearing Christians do something similar? Do you also, before you hear the sermon on Sunday, read through the text on which your preacher is preaching? O, how much greater a blessing would you have than if you were scattered about, even with all sorts of



worldly thoughts come into your house of worship. By the way, I would like to mention that the Lutheran congregation of deaf-mutes in Milwaukee is planning to build a small chapel for their services. May it succeed! For although a sister congregation has so far willingly given its schoolroom to the deaf and dumb, the deaf and dumb long for a church local of their own. Who will help them? Let us not tire of praying for this mission and providing for it with our earthly means, since its founder and such a zealous, tireless supporter, the blessed Father Reinke, has been called by God from his work to eternal rest. G. W.

A new Lutheran missionary journal. One of the pleasing signs of a lively missionary zeal in our Norwegian sister synod is that from now on a special missionary journal will be published in the synod. It is called "Missionsvennen" and is published by a pastor of the Norwegian Synod. It is published monthly at the price of 25 cents a year, and may be ordered at the address, "Missionsvennen," 283 Cedar Ave, Minneapolis, Minn. It is not intended to promote any particular mission, but rather to stimulate interest in missions by sermons and reflections on missions, and for the same purpose to bring interesting reports of missions of special interest to the Norwegian Lutheran Church. News from the missions in South Africa and Madagascar, in China and Japan, in Utah and from the mission to the Jews of the Norwegian Church will be found in the columns of the paper in abundance and interesting selection. We wish the paper wide circulation and blessed success.
C. Dreyer.

A Congregationalist preacher on Lutheran teaching of youth. ksv. M. F. Trexell, D. D, wrote the following to the "Lutheran Observer" the other day from St. Joseph, Mo. which the "Lutheran" reprints: "In one of our towns, not far from here, an evangelist of the Congregationalist church said recently: 'The instruction in the doctrine of the faith which the great Lutheran Church of this country gives to her children will in the future preserve the orthodoxy of the Christian Church in the United States.'" That's all very well said, and hopefully true. Except that the "Lutheran Observer" and the "Lutheran" should, yes,
all Lutherans, do not forget a double point. On the one hand, it must be the right, true Lutheran church everywhere, if it is to be the guardian of the right faith, and it must most earnestly guard against all contamination with false doctrine and practice; and on the other hand, the Lutheran children must also be thoroughly instructed in the pure doctrine, if they are to faithfully preserve the entrusted property of the right faith. And such instruction cannot be better and more successfully accomplished by any institution than by the Christian Lutheran parochial school.
L. F.

What one understands by "charity" nowadays. In a local newspaper we read: "For the Jewish hospital. Next Sunday evening the ladies of the Independent Progress Daughters Lodge, known for their charitable spirit, will give a Euchre in the Concordia Club Hall, which will be followed by a dance. The proceeds are intended for the fund for the erection of a Jewish hospital in St. Louis, and since, in spite of the entrance fee being fixed at only 25 cents, many very handsome profits will be distributed, the participation will hopefully be quite numerous." So the Jews are doing just like the apostate Christians. When they want to be "benevolent," they begin to throw dice and dance.
F. P.

Freemasonry. In a local political paper, Freemasonry was recently described and glorified as the noblest endeavor of mankind, as the true progress, as the light of the world, etc. How poor people try to deceive one another with high-sounding phrases! In reality, Freemasonry is in every respect a deception of mankind. A deception is its religion. As far as religion is concerned, Freemasonry rejects the only light that has come into this world, namely, Christ the Saviour of sinners, and wants to bring man to heaven by his own doing. The so-called benevolence of Freemasonry is also a deception, for it pays out only to those who undertake to do something in return, and on the average only a third of what is paid in. Void, ridiculous and childish are also the boastful Masonic titles and ceremonies. This is Freemasonry as it really is! Read "Two speeches against the secret sworn societies or lodges" by H. C. Schwan. F. P.

Abroad.

A pious songwriter. German ecclesiastical publications remind us that it was 250 years ago, on December 8, since the archdeacon of the city church of Eilenburg, Province of Saxony, Magister Martin Rinkart, closed his eyes. He is known to the German Christian people all over the world by his imperishable, excellent hymn: "Now give thanks to God!" In the course of time, this song, the German "Te Deum laudamue" (God, we praise you), has become the general song of jubilation and thanksgiving of German Protestant Christianity, which is found in almost every hymnal and has been sung on countless occasions and festivals of joy, even in our church circles, dear and dear to all Christians through its simplicity and heartfelt piety. Rinkart was born in April 1586 in Eilenburg. After completing his theological studies, he first became a deacon in the Lutheran town of Eisleben and then soon followed a call to his hometown of Eilenburg, where he worked in great blessing for 32 years and faithfully shared the many and difficult sufferings of the Thirty Years' War with his parishioners as a true pastor. His work during the plague of 1637 was admirable and self-sacrificing, a proof of strong faith and true pastoral loyalty. At that time he was the only preacher in the village for a long time and, according to his own statement, buried 4880 people who died of the plague. When in the following year a famine broke out, he used all his income for the poor. In 1639 he saved his hometown from destruction by fire through his courage of faith. The Swedish colonel Dörfflinger, when he occupied the town, demanded an unaffordable sum from it, otherwise it would be burned down. Rinkart asked the enemy colonel for relief, but in vain. Then he had the prayer-bell rung, and called his congregation to the hour of prayer, saying, "Come, dear parishioners, we find no hearing with men; let us talk with God!" And the stirring service he then held softened the enemy's heart. The hymn which has made his name so well known in our Church, he composed in 1644, at the time of the beginning of the peace negotiations, taking Sir. 50:24-26. as his basis. Soon thereafter, the famous cantor Joh. Crüger provided it with the well-known, wonderful melody, which certainly promoted the spread of the song and according to which it is still sung today. Rinkart also lived to see the end of the war, the peace for which he had so longed and for which he had given thanks so sincerely. A short time later he died, on December 8, 1649. L. F.

A good remedy against enmity.

For a long time they had lived in enmity, Mrs. D. and Mrs. H. No one really knew the reason. The tongue, the wicked little limb that has already done so much harm, was probably to blame here too. The two avoided each other. If they had to pass each other, there was neither greeting nor counter-greeting. One looked to the right, the other to the left. Neither wanted to give a good word. Alas, it is always so: Nothing is so hard for a little human heart as to overcome false pride and to hold out the hand: "I did wrong, forgive me." So it was with Mrs. D. and Mrs. H. So it stayed the same - for four years already. Then one day Mrs. D. came out of church serious and thoughtful. She stayed like that for a long time - little by little her eyes became brighter. There was a look of determination around her mouth, as if she was at peace with herself and had come to a resolution. And so it was - a wholesome resolution had been made by her. A word from the morning sermon had gripped her heart. "If only each of us would take one of the congregation, besides friends and relatives, whom he would bring to God daily on folded hands and praying heart, quietly, without saying anything, how many blessings would be prayed down from the Lord." On this sentence Mrs. D. had thought so much, until the bright gleam of her eyes proved: she was going to pray for Mrs. H. A great resolution! "Pray for your enemies," says the Saviour. But it is not easy. Mrs. D. carried it out, at first out of a sense of duty, so as not to be ashamed before God, later out of habit. Finally, she couldn't help herself. She made a miraculous discovery. The more she prayed for the enemy, the weaker was her resentment. Finally she found that Mrs. H. was not bad at all, but quite good and well-behaved. Until then she had not known that the surest means of overcoming anger and wrath against a person is always to pray faithfully for him. "If H. is good and well-behaved, you may be to blame for not getting along," said Mrs. D.'s conscience. And she listened to that voice of conscience, which, alas, not every one does, and the next morning she stood in Mrs. H.'s parlour. She, peeling potatoes for lunch, quickly wiped her hands and went to meet her guest, astonished. "Dear H., I have done wrong." "No," interrupted the H., "it was me, and I wanted to see you long ago, only I didn't dare." Both wiped their eyes with their aprons, held out their hands and looked at each other kindly, and talked together in love and friendship - a beautiful picture, as the two stood there and each wanted to bear the blame. The angels in heaven had their joy and the Saviour no less, who commanded the love of enemies! But you, dear reader, who perhaps also have such a Mrs. H., with whom you cannot quite "live in peace and friendship," would you not also like to try this "remedy against enmity," and see to it that such joy can also be over you in heaven? Think it over! God bless you! Amen.

New printed matter.

Proceedings of the twenty-third annual meeting of the Synod of the Evangelical Lutheran Free Church in Saxony et al. St.
Zwickau i. S. Verlag des Schriftenvereins der sep. ev.-luth. Gemeinden in Sachsen. 139 pages 8^X5^. To be obtained from Concordia Publishing House, St. Louis, Mo. price 30 cents.

This report of our sister synod in Germany contains an excellent lecture on the second part of the doctrine of the Sacrament of the Altar. After the previous report on the essence, purpose, and In the first chapter of this book, which deals with the use and benefit of Holy Communion, the right use of this precious endowment of our Saviour is explained. First, it is shown in detail that to the wholesome use of the Lord's Supper belongs the word: "For you. Then it is shown that only those may and should use Holy Communion who have been baptized, who believe, who confess the right doctrine, especially also of Holy Communion, who can and have examined themselves, who are heartily sorry for their sins, who would gladly be rid of them and free from them, and who through the enjoyment of the body and blood of Jesus Christ want to obtain forgiveness of sins and thus also strength for the correction of their sinful life. Finally, it is shown how especially those Christians will diligently enjoy the Sacrament who feel their sins and God's wrath, who are sick and weak, hungry and thirsty, and how by the diligent use of Holy Communion the lukewarmness and drowsiness in faith and life of the individual Christians as well as of the whole congregation is warded off. No Christian will read this report, which also contains an encouraging synodal address on faithful adherence to the Word and other news from the Free Church, without right benefit and blessing to his inner man, so rich is this paper in doctrine, admonition, and consolation. L. F.

First Textbook for Sunday Schools. Compiled by A. L. Gräbner. 40 Ropes
Sunday-School Texts. Selected and arranged by *A. L. Graebner.*
38 pp. 6X4j. St. Louis, Mo. ('onooniia
1"00. Price, German or English, 5 cents, at the dozen 40 cents, at the hundred $2. 50.

In the "Preface" to the German edition of this textbook it says: "The contents of this booklet are intended for the lower three levels of Lutheran Sunday schools and are to be learned by heart by all the pupils of these levels. The parts of the catechism text, as well as the Bible verses and hymns marked with an asterisk (*), are to be taught by recitation to the youngest, even to those who cannot yet read. In the second stage, the chapters, sayings, and hymns marked with two asterisks (**) should be taught in addition to those belonging to the first stage, and in the third stage, the chapters marked with three asterisks (***) should be added to all the previous ones. It will be advisable to proceed simultaneously in the three divisions, "catechism text, Bible verses, and song verses," and to always undertake as much of each group as can be mastered in one lesson, memorized by the smallest, and listened to by those who can read and learn their tasks at home. What was learned earlier should also be kept in constant practice by constant repetition, and the memorized song verses should be sung diligently." If the aforementioned booklets are used in this way, they will certainly bring much blessing. That the Sunday School can never be a substitute for the church school has, of course, often been stated in these columns. It is and remains a makeshift. L. F.

Introductions.

By order of the Honorable Presidency of the Minnesota and Dakota District, Rev. Alb. W. Schultz on the 3rd of Sonnt, of the Adv. in his parishes of Barnum and Wrenshall, Minn. introduced by Geo. H. Steuber.

By order of the Venerable President Paul, Fr. Herm. Bohl was inducted on 1 Sonnt, n. Epiph. at Seattle, Wash. assisted by Fr. W. J. Lankow, by H. C. Ebeling.

At the request of the Honorable President Niemann, Father Aug. Buuck was introduced into his parish at Francis, O., on the 3rd Sunday, n. Epiph. by J. H. Lindemeyer.

By order of the Venerable President Paul, Father H. Lo ßner was instituted on the 3rd of Sunday, n. Epiph. in the parishes at Albany and Salem, Oreg. by I. A. Duchow.

By order of the Venerable Praeses Hilgendorf, Father R. Ludwig was introduced in the Zion Parish near Holstein, Nebr. on 3 Sonnt, n. Epiph. by H. Wm. Meyer.

On 3 Sonnt, n. Epiph. Fr. Richard Oertel was installed in Monthalia, Tex. a mission place served by him besides his parish in Shiner, by order of the Honorable Praeses Wegener, assisted by Fr. Joh. Linse, by G. Birkmann.

On the 3rd of Sunday, n. Epiph. was inaugurated in the Austrag of the Hon. Pres. Punish ?. H. Rathjen, Jr. was solemnly installed in his office in his St. Peter's parish at Town Theresa, Wis. by Theo. Hoffman."

Inauguration.

On New Year's Day the Zion congregation at Rosenberg, Kaust, dedicated their new church (20X30 Futz) to the service of God. The festival preachers were: Prof. A. W. Meyer and P. M. G. Polack.

Juviianm.

On the 4th of Sonnt, n. Epiph. the Lutheran congregation of St. Paul at Havana, III, celebrated the jubilee of its 50th anniversary. Festive preachers: ??. H. Traub, C. B. Schroeder and undersigned in English. Collecte: 842.00 (816.00 for the synod building fund). G. Groth.

Csnfoven; - Advertisements.

On the 13th and l4th inst. February the Solo man and Saline River Specialconference of Lincoln, Osborne, Jewell and Smith counties will assemble, s. G. w., at?. H. Schlobohm in Dispatch, Kans. Works: Reading the Formula of Concord, Article V et seq, and Walther's Pastorale, § 16 et seq. Preachers: Theo. Bauer - J. Jacob. I. Jacob, Secr.

The Lake Thore Specialconference will meet, s. G. w., Feb. 27 and 28, at the church of P. BernerS, Port Hope, Mich. Registration according to order. C. Born, Secr.

Announcements.

Mr.?. G. John, formerly of Erie, Pa. has left the fellowship of our Synod.
York, Pa. January 24, 1900. H. Walker.

During the past year the Lutheran Immanuel congregation at Toledo, O., redeemed the following shares: No. 630. 631. 632 . 633. 634. 635. 636. 637. 638. 639. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 148. 159. 160. 431. 371. 372. 373. 374. 396. 397. 438. 442. 439. 440. 441. 436.

Th. Horst.

The Southern District

Our Synod will meet from February 21 to 27 at Zion Parish (?. E. W. Kuss, 1725 Erato St.) in New Orleans, La. It is necessary that pastors, teachers, and deputies who intend to attend report immediately to the local pastor. K. Niermann, Secr.

Addendum to election ad.

Mr. 8. Johann Wesel in Cleveland, O-, has been subsequently nominated for the vacant professorship in Fort Wayne.
Fort Wayne, January 31, 1900. C. Great,
Secretary of the Electoral College,

Time and place of District Synodical meetings in 1900.

1st Southern District: February 21-27, New Orleans, La.
2nd Eastern District: May 9-15, Boston, Mass.
3rd Illinois District: June 6-12, Chicago, III.
4th Michigan District: June 13-19, Detroit, Mich.
5th Minnesota and Dakota District: June 21-27, St. Paul, Minn.
6th Wisconsin District: June 27-July 3, Milwaukee, Wis.
7th California District: in July, Los Angoles, Cal.
8th Middle District: Aug. 8-14, La Porte, Ind.
9th (Synodical Conference: Aug. 8-14, Bay City, Mich.).
10th Iowa District: August 22-28, Fort Dodge, Iowa.
11th Nebraska District: Aug. 22-28, Kiowa, Nebr.
12th Canada-Distriet: September 19-25, Sebringville, Can.
13th Kansas District: Oct. 3-9, Topeka, Kans.
14th Western District: Oct. 10-16, Concordia, Mo.

Proceeds to the Treasury of the Illinois District:

Synodical Fund: P. Hieber's Gem. at Mattison H5. 57, P. Heyne at Decatur, Chrismcoll, 12. 31, P. Schwanke v. d. Bethlehem's Gem. at Hensley Tp. 4.00, P. Gesterling, Coll. d. Gem. at Wartburg, 1. 85, P. Bucka tu Augsburg, Weihncoll., 2. 50, P. Haake v. d. Gem. atElk Grove 13. 60, P. K. Schmidt at Chicago, Coll. sr. Gem., 14. 15 & by W. Poths 1.00, P. Rabe of the Gem. at Yorkville 13. 54 & P. Hurhold of the Gem. at St. Paul 17.00. (P. 885. 52.) Synodical building fund, esp. for Milwaukee: Dch. P. Th. Kohn in Chicago from St. Marcus congregation, 2nd instalment for signatures, 70. 80.

Synodal building fund: Fr. Hieber's congregation at Mattison 5. 51, Fr. Döderlein, 4th Zhlg. sr. Gem. at Venedy, 3. 50, P. Pflug at Chenoa v. d. St. Paul's Gem. at Aales Dp. 7.05 u.?.G. Sievers' Gem. at Chicago 8. 50. (p. 824. 56.)

Inner Mission in the Southern District: Rev. Lüker v. the congregation at Bethlehem 5. 65; Rev. Lieber at Mattison v. H. Kämpe f. the congregation at El Paso, Tex. . 75. (P. 86. 40.)

Inner Mission: Dch. W. Balzer in Addison a. d. Missionsbüchssn of the Gem. 6. 43, 8. Dorn in Bslleville, Epiphcoll. of Zions Gem., 24. 60, C. Bockelmann of?. A. Wangerin" Gem. at Sollitt lO.OO, 8. Sappers Gem. in Bloomington 13. 10, P. Richter in Evausville of F. Hapke 1.00; of Chicago:? Pardieck of Emilie Luecke 2.00, P. Filling's Gem. 9. 55, ?. K. Schmidt from S. Kiefer 2.00, W. Poths 1.00 & Mrs. Pienskowsti . 50, ?. Engeivrecht, Coll. d. Gem., 24. 50 u. v. Mrs. tz, Wolf 2.00, P. J. E. A. Müller, Coll. "d. Gem., 32. 75 u. v. Anna Zimmermann 5.00, P. A. Wagner v. Jungfrver. 3.00 u. Fr. Succop of Mrs. Messmann 1.00. (p. 8138. 43.)

Negro Mission: P. Lieber at Mattison by L. Kämpe 5.00, P. Schwanke by Bethlehem congreg. at Hensley Tp. 1.00, F. C. Schnitz by Imm. congreg. at South Chicago 7. 55, P. Bucka at Augsburg by N. N. 1.00, P. Haakes congreg. at Elk Grove 6. 70, P. Hurcholb at St. Paul by N. N . 50, P. Lohnuann in Millstadt by C. Müller 1.00 & N. N. 1.00, P. Sappers Gem. in Bloomington 12. 60; from Chicago: P. Pardieck by Emilie Lücke 2.M, P. E. Reinke by Miss Therese and Pauiina Peltz 2.00, P. A. Wagner by Jungfrver. 2.00, ?. Engelbrecht by Jungfrver. 10.M, 1'. Wunder a. d. Missionsbüchse d. Frauenverein 5. 50 u. P. Succop aus Frida Meßmanns Svarb. . 50. (S. 858. 35.)

CnglischeMission in Chicago: 8. Lückes Gem. in Chicago 10. 90. English Mission: Fr. Hurholv in St. Paul v. N. N. . 50.

Emigrant Mission in New York: Fr. Weisbrodt at Mt. Olive, Mission Hour Coll., 3.00.

Support Fund: P. Hieber at Mattison, Coll. in FilialGem. at Hohenstein-Unbehauens High;., 4. 76, P. Wittes Gem. in St. Peter 6. 40, P. Schwanke v. d. Bethlehems-Gem. in Hensley Tp. 4.00, v. H. W. H. in Red Bud 5.00, P. E. Flach, New Year's coll. of St. Paul's congreg. in New Gehlenbcck, 6. 58, P. Brauer in Trete v. Wwe. E. B. 5.00, L. Bockelmann v. ?. A. Wangerin's comm. at Sollitt 13. 75, P. Matthius' comm. in Evanston 13. 25, 8th Estel in Fountain Bluff, Coll. at Joh. Hechel Jr. baptism of children, 1. 30, P. Huxhold's comm. in St. Paul 18. 75 & of Mother Melchow 1.00, ?. Ullrich in La Gränze by N. N. . 50, Fr. Lohrmann in Millstadt from N. N. 1.00 and from the congregation in Sergar Loaf Tp. 1. 80, Fr. Lüker's congregation in Bethlehem 6. 71 and from Fr. Ottmann in Collinsville 3.00. (p. 892. 80)

Indian Mifsion: Dch.?. Ottmannin Lollinsoill" v. FrauR. Kalbfleischl.00 & P. Huxhold in St. Paul by N. N. . 50th (pp. 8l-50.)

Miffion in Brazil: P. Heinemann in Belvidcre of C. Korctke, W. Scnger u. F. Rückheim each . 50 u. A. F. Schwebte 1.00, P. Haakes Gem. in Elk Grove 5.00, C. Bockelmann of P. A. Wangerins Genst near Sollitt 17. 25, P. Rocker in Biblc Grove of Hrn. Landwehr . 50, P. Zapf, coll. sr. Gem. at Melrose Park, 18. 76; of Chicago, P. Ganske by M. Jenne 1.00, ?. Pardieck from Emilie Lücke 2.00, P. K. Schmidt from Mrs. S. Kiefer 1.00, Emil Freundt 1.00 & W. Poths 1.00. (p. 850.01.)

Heathen Mission: P. Schwanke v. o. Bethlehem's congreg. inHensleyTp. 1.00, P. Scharfenberg, Coll. d. congreg. in Elizabeth, 4. 50, F. Collmeyer, Epiphcoll. d. congreg. in New Minden, 18. 50, P. Bucka, Epiphcoll. in Augsburg, 2. 50, and of N. N. 1.00; of Chicago: Dch. P. A. Wagner v. Jungfrver. 2.00, ?. K. Schmidt v. Laura Rieck 2.00 & Mrs. S. Kiefer 1.00, P. G. Sievers' Gem. 5.00. (P. 837. 50.)

Students in Sr. Louis: Fr. Hieber for Brunn from sr. Gem, at Mattison 6. 84 and by himself 2.00, for Wuggazer by sr. Gem. at Mattison 7. 27 and by himself 2.00, Wm. Balzer v. d. Gem. at Adbison for Joh. Elbert 20.00, H. Schwesr in Trete a. d. Klingelb. d. Gem. for Alb. Hübener 30.00, Fr. E. Reinke in Chicago from the Young Women's Association for Ladwig 18.00, Fr. Hsrrj mann in NokomiS from the widow N. N. for Kowert 10.00, from the congregation in Bethlehem for Carl Lücker ü.OO and Fr. Wunder in Chicago from the Women's Association for Joh. Häntzschel 7.00. (p. 8108. 11.)

S tudents in Springfield: For Th. Sieving v. P. J. Strieter's congregation in Proviso 10.00 and P. H. Sieving's congregation in York Centre 20.00, ?. Hölter in Chicago v. Jungfrver. for Blödel 10.00, Fr. E, Reinke dal. v. Iungfrauenver. for Kersten 16^00, 8th Hurholds Gem. in St. Paul for Negrostud. Lash 18. 25, P. Berg in Beardstown from Frauenver. for Negrostud. Thalley 15.00 u. P. Schmidt, Coll. sr. Comm. in Stewardson for Parze, 7.00. (P. 896. 25.)

Students in Fort Wayne: By F. C. Collmeyer in New Minden o. P. Kösterings Gem. for Ad. Eirich 27. 66, P. Hölter in Chicago v. Junzfrauenver. for Ansorge 15.00 & Wahl 10.00. (P. 852. 66.)

Pupils in Milwaukee: P. Hölter in Chicago from Young Fr. for Seidel 10.00 & Teßmann 6.00. (S. K16.00.)

Seminarians in Addison: for Hcinemann by H. Schweer in Erste a. d. Klingelb. d. Gem. 30.00 u. P. Wunder in Chicago v. Jungfrauenverein 18.00, P. Haakes Gem. in Elk Grove for Paul Gordisch 19. 50 u. W. Schlomann 5.00, 8. E. Reinke in Chicago v. Junzsrver. for Meyer 16.00, ?. Succop das. v. Jünglver. for W. Lohrmann 25.00. (S. 8113. 50.)

Church Building Fund of the Illinois District: P. Schwanke of Bethlehem Parish, Hensley Tp. 2.M.
Deaf and Dumb Institution: Bro. Schwanke of Bethlehem Parish in Hensley Tp. 2.00.
Deaf mute mission. From Chicago P. A. Wagner v. Jungfrver. 3.00, Fr. K. Schmidt by Mrs. S. Kiefer 1.00, Fr. E> Reinke by Misses Theresa and Paulina Peltz 3.00 and N. St. 1.00, Fr. Arth. L. Reinle v. d. luth. TaubftummenGem. that. 50.00 u. v. P. Schröders Gem. in St. Paul, Minn., 6. 78; P. Huxhold in St. Paul v. N. N. . 80, P. Klettke in Lydda by H. Fricke 3.00 and Cass. Th. Menk in St. Paul, Mnn. v. N., 42. 20. (p. - "110. 48.)
Danish Free Church: P. Schwanke v. d. Bethlehems-Gem. inHensley Tv. 1.00.
Congregation in Champaign: Kass. G. E. G. Küchle in Milwaukee, Wis., 17. 80 u. P. Lohrmann in Millstadt v. C. Müller 5.00. (S. -22. 80.)
Community in Cushing, Okla.: ?- Hölter in Chicago v. Mrs. Wieland 1.00.
Parish at Watertown, Nebr.: Bro. Huxhold at St. Paul by N. N.. 50.
Sachsischeund deutscheFreikirche: P. Schwankv, d.BethlehemsGem. in Hensley Tp. 1.00, 1?. W. Ganske in Chicago from M. Isnne 1.00, ?. K. Schmidt the. by J. Mestner . 50, P. Noack in Arlington Heights by Mrs. E. M. 1.00 and P. Hallerberg Sr. in Quincy by the Jacobi congregation 10.00. (p. -13. 80.)
Arlington Heights nursing home: Dch. H. C. Zuttermeister in Chicago, proceeds from tz. F. L. Dovenmill finding, 150.00 u. P. G. Sievers' congregation in Chicago from the Zion congregation "for Leonhard" 6. 50. (pp. -156. 50.)
Orphanage in Des Peres: P. Hansen in Worden, Hälfted. Ehristabendcoll., 5. 15, P. Gssterling, Coll. d. Gen:. in Wartburg, 8. 50; to Kass. C. F. Querl direct sent: from Quincy ö.00, from Jünglver. d. St. PetriGem. in East St. Louis 5.00, P. Farks Schäl, in Bunker tzill 3. 50, P. H. F. C. Meyer in East St. Louis from N. N. 1. 50 u. from N. N. in Farmersville 5.00. (P. -30. 65.)
Orphanage in Addison: from Illinois.- direct 6. 15 and to Kass. Ritzmann from 12 to 26 Jan. 221.04. (p. -227. 19.) HL Kass. Ritzmann acknowledges the individual items.
Mission to London: 15 Sappers Gem. in Bloomington 10.00.
-Missionsschule in London: 15 Schwanke v. Amalra, Walter and Rudolph Lange in Hensley Tp. . 25, P. Graupner at Benson by s. pupils 2. 45, 15 Engelbrecht in Chicago by Mrs. K. Schultz . 75 u. P. Dorn in Belle ville v. d. Sonntschule 6.00. (S. -9. 45.) Total: -1553. 83.
NL. Signatures for the synod building fund were filed: Fr. Haake's congreg. at Elk Grove 115. 25.
Addison, III-, January 26, 1900. H. Bartling, Cassirer.

Income to the Michigan District coffers:
(December.)

Synodical treasury: Utica(?. Wilson)-8. 35. FraserlO. 34. Gd. Haven 5. 30. Kilmanagh 7.00. Bsaver 5. 15. Frankentrost 12. 50. 15 Hagens Gem. 2. 20. Waldenburg (15 Böhling) 8.00. Frankenmuth 40.08. Sebewaing 28.00. Tp. Merritt 6. 70. Monroe 13. 84. 15 Dümlings Gem. 7.00. Blendon4.00. Fowler3. 29. Riley6. 71. Gd. Ravids20.00. (S.-188. 46.)
General Building Fund: Armada 1. 65. Hadley 11. 65. Frankenmuth41, 75. P. Dümlings Gem. 10. 54. RiverRouge4.00. Utica (?. Schöch) 20.00. Frankenmuth 34. 50. P. Zlomke v. Fr. Heyn 5.00. Rogers City 11. 45. (S. -140. 54.)
Heathen Mission: Fr. Gräbner by Mrs. Charlotte Schieselbein 5.00. ?. Fackler by Mrs. C. Hauck 1.00. Fr. H. Frincke by J. Brohm . 10. Lenox 5. 25. (S.-11. 85.)
General English Mission: 15 Fackler v. A. Frank 1. 50.
MissioninLondon: 1?. Harsch v. N. N. 2. 50. 15 DümlingS Frauenverein 5.00. teacher UdeS Schulk. (f. o. school) 1.00. (p. -8. 50.)
Deaf and Dumb Mission: 19. C. J. T. Frincke of Mrs. J. M. 5.00. Elaytanks 1. 52. Grant . 80. Bay City, Christmas Eve Coll, (Theil), 10.00. (S. -17. 32.)
German Free Church: P. Harsch of N. N. (Berlin) 2. 50. Utica (15 Wilsons 5.00. P. Hagens Gem. (Berlin) 5.00. Montague 4. 88. 9. H, Frincke v. F. P. 1.00. 15 Arendt v. Mich. Förster 1.00. (S. -19. 38.)
Saxon Free Church: Good Harbor2. 70. Port Onsida 2. 15. ?. Hagens Gem. 10.00. Riley 4. 48. (S.-19. 33.)
Mission in Brazil: Mrs. Behm, Gd. Haven, 1.00. ?.Hügli from A. Stendel 1.00. 15 Fackler from A. Frank 3.00. Waltz 5.00. Teacher Meyer's School Ch., Monroe, 4.00. 15 Umbach from C. Liken 5.00. St. Joseph 4.00. Unionville 5. 75th (S.-28th 75th).
Negermission: 15 Fackler v. Mrs. C. Hauck 1.00. Caledonia, Missionsfestcoll. (Theil), 4. 75. 9. Fackler v. A. Frank 3.00. P. TresseltS Boys' Wives' Ass., Christmas, 10.00. Armada 2. 25. J. G. List Sr, Frankenmuth, 1.00. (S. -22.00.)
Reed City 4. 40.
Baltimore Emigrant Mission: 15 Hagens Gem. 2. 30.
Emigrant Mission in New York: Fr. Hagens Gem. 3.00.
Inner Mission: Frankentrost 20. 20. Fr. Fackler's School Coll. 1. 50. Frankenmuth 33. 65. Montmorency 4. 60. Pontiac 3. 25. Marion Springs 2. 50. Caledonia, Mission Coll. (Theil), 9. 50. Kilmanagh 5.00. 9. Fackler v. A. Frank 3.00. 15 G. A. BernthalS Gem. 14. 37. 15 Fackler v. L. Schneider 2.00. New Haven 3.00. Utica (15 Wilson) 5. 50. South Sanilac Centre 2. 58. Sanilac Centre 3. 75. Casch 1. 22. Montggue 4. 86. Alpena 6. 50. Musksgon 6. 55. St. Joseph 5.00. P. Arendt v. Mich. Forester 2.00. (S. -I40.E.)
Support Fund: Richvills 13. 30. New Haven 3.00. P. H. T. 1.00. Hadley 6. 50. P. G. H. B. 5.00. P. Fackler v. N. 1. 50. Sturms 2. 50. Unionville 5.00. Monmwrency 4.00. Monroe 10.00. teacher W. Harbeck's school 4.00. P. H. Frincke v. Wwe. Licbernwister 1.00. P. C. J. T. F. 5.00. Karl Klopp, Detroit, 1.00. Reed City 5.00. Kilmanagh 5.00. 15 H. Sp. 5.00. P. G. A. Bernthal v. C. Thiede . 50, v. Wwe. Prelle 1.00. Adrian 7.00. 15 Fackler's Women's Club 2.00, by A. Frank 3.00. 15 J. F. 1.00. l5 J. L. H. 4.00. School at Manistee 8. 15. Teacher Chr. Sch. 4.00. Mount Clemens 7. 50. P. Th. E. 4.00. Desrsield 2. 50. teacher G. B. 2.00. teacher T. St. 5.00. P. TresseltS Gem. 12. 10. Sanilac Centre 4. 75. SouthSanilac Centre 1. 20. 9. C. Z. 5.00. Petersburg 7. 39. Bridgman 3. 65. St. Joseph 8.00. G. W. 1.00. (S. -169. 54.)
Deaf and Dumb Institution: Monroe 19. 30. P. Dümlings Gem. 5. 12. halfway (Siosevills) 15. 78. P. Claus'J.-M.-u. Jungsr.-Ver. 2. 69, ders. for Badowsky 5.00. River Rouge 2. 40. school in Manistee 10.00. teacher R!. T. Ulrich's school k. 2nd 32nd Waldenburg (15 Boehling) 12th 00th Steiner (Rov.) 2nd 00th Gd. Haven 4. 90. Bay City, Christmas Eve Coll. (Theil), 10. 15. (S. -91. 63.)
Home for the aged in Monroe: Deerfield . 50. Petersburg 7. 60. teacher Winters school k. 2. 45. Monroe (Dec.) 5.00. P. Smukals Gem. 15. 71. >5 Baumgart and Gl. sr. Gem. 13. 60. teacher Frank's school k. 2. 75. teacher Rauschelbach's school k. 3. 39. 15 Fackler of A. Frank 1. 50. teacher Gruhl's school k. 1. 95. P. Schatz's Gem 12.00. New Laven 2.00. Steiner (Nov.) 2.00, school k. that. 2. 70. 15 Zlomke of Fr. Heyn 1.00. P. TresseltS Gen:. (3 Mon.) 6.00. Petersburg, posttr., . 50. teacher Harbeck's school k. 3. 21. teacher Meyer's school k., 3. 87. Caledonia 7. 72. Halsway (Noseville) 10. 38. 15 Claus' Gem. 11. 25. (S. -117.03.)
English Mission: P. L. J. Schmidt of S. S. Binder 2. 20.
Poor Michigan students: Rilsy4.00. Bsnona2. 60. p. Claus's J.-M. and boys'-Ver. 7. 70. 15 J. L. Schmidt, Hochz. Warnsr-Steffens, 3.00. P. Fackler v. N. . 50. P. TresseltS Gem. 14. 82. 15 Zlomke by Fr. Heyn 1.00. 15 Fr. Hahn of Scheve 3. 25. Lake Ridge 7. 65. 15 Geffert, Hochz. Kage-Hoffmsicr, 7.00. (S. -51. 52.)
Students in St. Louis: Fr. Meinsckes Gem. f. Max Kühner 18.00.
Students in Springfield: Fr. Hüglis Jungfrver. f. O. Stamm 10.00.
Students in Addison: 15 Mayer v. d. Frauen sr. Gem. f. W. Zim merman 5.00, v. N. N. f. dens. 2.00. (S. -7.00.)
Fort Wayne Schoolgirl: P. Hüglis Frauenver. f. K. Krotke 18.00. ?. H. Frincke's Wives' Council f. G. Daschner 4 p.m. P. L. J. Schmidt, High;. Warner-Stcffens s. G. Günter, 3. 33. (p. -37. 33.)
Orphanage in Addison: 15 Zlomke v. Fr. Heyn 1.00.
Orphanage in Des Peres: Women's S., Sebewaing, 25.00.
Michigan DistrictS Church Building Funds: Halfway (Roseville) 7. 49.
Children's Friendship Society of Michigan: Bay City 12. 40. 45 Gräbner, double hon. Kleinert-Mielsnz, 4.04. 19. J. F. 1.00. P. Wilkenings Schulk. 4. 65. P. H. Frincke v. s. Confirm. . 86. p. Wichmann, high". Kürbitz-Labrenz, 3. 60. P. MarkworthS Schulk. 4. 90, of K. Meiers 1.00. teacher J. G. Weiß' Schulk. 2.06. teacher Güttfchoffs Schulk. 3.03. 15 G. A. Bernthal's comm. 11.06. River Rouge 2. 30. school in Manistee 20.00. teacher Schmalzriedt's school k. 7. 67. teacher Bürger's school k. 2.00. Armada 2.00. teacher Stünkel's school k. 5. 32. Steiner 9.07. teacher H. Hahn's school k. 5. 57. teacher L. Appold's school k. 3. 50. teacher F. Wiedewald's debris. 3.00. Tp. Merritt 5. 32. P. F. Hahn's school k. 2. 86. Petersburg school k. 2. 57. 15 G. A. Mueller's Schoolk. 5. 61. teacher UdeS Schoolk. 3. 34. (p. -128. 67.)
Esthen and Lettenmission: 15 Fackler v, A. Hübner 1.00.
Indian Mission: L. Zcller, Detroit, 2.00. P. Dümling's Women's Club 5.00. (S. -7.00.)
Southern District Mission: Ludington 6. 10. Riverton 3.00. 15 Böcler, Thank Offering v. N> N., 1.00. (S. -10. 10.)
Parish in El Paso, Tex.: P. Kruger v. N. N. 1.00.
Total: -12R. 87.
Detroit, Mich. January 1, 1900. G. Wendt, Cassirer,
572 iiVelck A,ve.

Income to the coffers of the "Mittlere" District:

Synodical treasury- Gemm.d.?..: Gross, Fort Wayne, dch. W. Kayser -70.00, Tirmenstein, Logansport, through H. W. Hoppe 11.00, Trautmann, Columbus, 20. 45, Fischer, Gerald, 7. 50, v. Schlichten, Cincinnati, Rcsor mationsscoll, 26. 88, Pohlmann, Sauers, 40.00, Rupprecht, North Dover, 30.00, Scheips, Peru, 10. 10, Böster, Tipton, 3. 98, Tipton Co. 2. 13, Kappa 1. 47, Wyneken, Convoy, 4. 30, Eickhosf, Wanatah, 3. 80. P. Seuel, Indianapolis, v. N. N. 20.0". Gemm. d. 99th - . Kuehn, Dudleytown, Dankscoll., 11th 90th, Schmidt, Elyria, 20th 37th, Eirich, Aurora, dch. F. W. Jfselhardt 9th 25, Miller, Fort Wayne, by F. W. Scheimann 44th 33, Walker, Logan, 3rd 40, Biedermann, Kendallville, 12th 17, Hasfold, Fairfield Center, 8th 50, Schumm, La Favette, 46th 79, Koch, Hamler, 11th 22, Steinmann, Liverpool, 4th 75, Bohn, Fort Wayne, dch. N. Keltsch 8th 77, Wambsganß, Indianapolis, dch. F. Buddenbaum Sept. 37 (p.-470th 10th).
Building fund - new buildings: Gemm. of??: Lindhorst, Reynolds, 12th 30, Bauer, Goodland, 2nd 60, v. Schlichten, Cincinnati, Hauscoll., 177th 10, Kieß, Wapakoneta, 1st Zhlg., 14th 50, Pohlmann, Sauers, 100.00, Schütte, Crown Point, 3rd Zhl"., 10.00, Muller, Farmers Rstreat, 14th 54, Ziegler, Brasil, 5th 25, Hassolo, "Fairfield Center, dch. L. G. Beinke 32. 25, Claus, Elkhart, 8. 25, Niemann, Cleveland, 209. 25, Gross, Fort Wayne, dch. W. Kayser 150.00, Trautmann, Columbus, 1st Zhlg-, 70.00. (S. -806.04.)
Inner Mission: Fr. hassold's comm., Fairfield Center, Danks., 13. 57.

k. Westerkamp, Cleveland, v. Wwe. Griese 1.00. P. SchummsGem., Garrett, thanks, 4. 50.? Glaser, Ashland, v. N. N. 2.00, v. N. N. 1.00. P. Bauer's Gem., Goodland, 3.W, v. d. Branch in Kimman 2. 69. P. Buuck's Gem., Texas, 4. 25. P. Trautmann, Columbus, v. C. Tiegenbaum 5.00, E. Höltke 1.00, H. Hulk. 50th P. Fischer's comm. v. Gerald, 7.00. P. Lothmann, Akron, thank offering v. Mrs. George Nill, 5.00. P. Schumm, La Fayette, v. J. Frantz at Boswell 1.00. P. Zorn, Cleveland, v. H. Balsmann 5.00. P. v. Schlichtens comm, Cincinnati, 5)year anniversary, 40.00. P. Rupprecht, North Dover, v. N. 1.00. P. WiloerS Gem., Bremen, 18. 10. P. Markworths Gem., Waymansvills, forSouthern Distr. 5. 80. P. Wynekens Gem., Convoy, 4.08. ?. Seuel, Indianapolis, from N. N. 20.00. P. Bahn, Fort Wayne, from Mrs. M. Greiner 1.00. P. Zorn, Cleveland, from Herm. Bruns 10.00, by Mrs. Haake 2.00, by W. Haake 5.00. Fr. Stöppelwerth's congregation, N. Amherst, Missionfcoll. 10.00. Fr. Wilder's Youngfrver., Bremen, 11th 72, by Mrs. J. B. Rüder 2.00. Fr. Kieß's congregation, Wapakoneta, Weihncoll., 12. 25. P. Biedermann, Kendallville, by Mrs. Hirsch for Southern Distr. 1.00. P. Niemann, Cleveland, by F. 1.00. P. Eyler's congreg. of, Aoungstown, 10.00. 1'. Brueggemann's Gem. of the Dublin 3. 37. Tabea's ver., Indianapolis, dch. F. Buddenbaum 5.<X). P. Sauer, Cleveland, dch. Wilker-Fitschen, 7.00. (p. -227. 76.)

Negro Mission: P. Glaser, Ashland, by N. N. 1.00. P. Kretzmann's congregation, Vincennes, on the missionary box, 5. 16. 1". v. Schlichten's congregation, Cincinnati, OeOsaxon. Anniversary, 25.00. Fr. Rupprecht, North Dover, 1.00. Fr. Wyneken's congregation, Convoy, 4. 41. teacher Gockel's school k., Cleveland, . 71. ?. Schülkes Women's Ass., Crown Point, Chrismation, 10.00. teacher Leutner's School!., Cleveland, dch. Lydia Zapf 2nd 79, by Mrs. Christiane Zapf 3.00. Teacher Ilse's School, Cleveland, . 55. Fr. Seuel, Indianapolis, by N. N. 10.00. Teacher Hörr's School, Cleveland, . 30. Teacher Spuhler's School, Akron, 9.00. Fr. Stöppelwerth's Congregation, N. Amherst, Mission Feast Coll., 10.00. ?.. Luehr, Fort Wayne, by N. N. 1.00. teacher Strieder, Fort Wayne, by Carol. Emme 1.00. IV Claus' Gem, Elkhart, 5.00. P. Biedermann's Gem , Kendallville, 5. 41. P. "saupert, Napoleon, by Mrs. M. Reiser, Sr. 5.00. P. Niemann, Cleveland, by Ella A. 1. 31. P. Eyler's Gem, Poungstown, 3. 90. 1^. Sauer, Cleveland, by A. Franz' children 1.00. P. Lindhorst, Reynolds, by Mrs. Luplow . 50. (S. -107.04.)

Emigrant Missi on in New York: P. SteinmannsGem., Liverpool, 5. 80. P. Markworths Gem., Whtte Creek, 5. 55. P. Schmidts Gem., Decatur, 4. 72. Teacher Decker's School!., Akron, 6.00. P. Stöppelwerths Gem., R. Amherst, Missionsfcoll. 10.00. (S. -32.07.)

Emigrant Mission to Baltimore:?. Schmidt's Gem., Decatur, 4. 72. P. Seuel, Indianapolis, v. N. N. 20.00. (p. -24. 72.)

Jewish Mission: P. Stöppelwerth's Gem., N. Amherst, Mission Fcoll., 5.00.

Heathen Mission: P. Zorn, Cleveland, v. Mrs. Kohfahl 1.00, v. Mrs. Bentz 6.00. P. Steinmann's Gem., Liverpool, 3. 25, Kindtauscoll. . 95. ?. Glazier, Ashland, by N. N. 1.00. P. Gieses Gem., Indianapolis, by H. Kubitz 3. 28. P. Claus, Elkhart, by J. Dreier . 50th P. Stöppelwerth's Gem. by N. Amherst, Missionfcoll. 10.00. N. N., Indianapolis, 5.00. P. Niemann, Cleveland, by Wwe. W. 5.00. P. Eyler's Gem. by Aoungstown, 5.00. I'. Thieme, South Bend, v. N. N. . 80. (S. -41. 78.)

Deaf and Dumb Mission: Fr. Trautmann's congregation, Columbus, 3/15 I'. Kretzmann's Jungfrver., Vincennes, 2nd 50th. teacher Gockels Schulk., Cleveland, 2nd 20th. P. Jüngel's Gem., Avilla, 4th 29th. P. Stöppelwerth's Gem., N. Amhersr, Mssionsscoll., 5th 50th. P. Kaiser's Gem., Jonesville, 5th 40th (p. -34th 92nd).

Mission in London: P. Glaser, Ashland, by N. N. 1.00. Teacher Plehns "schul!., Toledo, 3. 40. P. Schumm, La Fayette, by W. Schmidt 1.00. P. Seuel, Indianapolis, by N. N. 10.00. P. Lothmann, Akron, Ueberschuß v. d. Christenlehrcoll, 16. 10. P. Lüders Schulk-, Vöglein, 4. 26. P. Kochs Schulk., Hamler, 2. 26, by Mrs. W. . 15. P. Eyler's Gem., Poungstown, 8. 10. P. Brueggemann near Dublin by S. S. 1. 33. (S.-47. 60.)

Mission in Hamburg: P. Seuel, Indianapolis, v. N. N. 10.00.

Minionin Berlin: P. Lothmann, Akro n, Ueberschuss v. d. "MissionsTaube", 1.00.

Mission to Akron: P. Nickels Schulk., Akron, 9. 71.

English Mission in Cleveland: Fr. Stöppelwerth's parish, North Amherst, mission coll., 10.00.

Houghville Mission: P. Seuels Gem., Indianapolis, 50.00.

Lorain Mission: P. Stöppelwerth's Gem., North Amherst, Mission Fcoll., 50.00.

Esthen and Latvian Mission: P. Schwan, Cleveland, v. O. . J. . 50.

Mission in Brazil: Fr. Rösener's congregation, North Judson, Danks., 4. 63. Fr. Tirmenstein, Logansport, by Joh. Kruse 1.00, by Aug. Müller 1.00. Fr. Zorn, Cleveland, by H. Balsmann 5.00. Fr. Kretzmann's virg. congregation, Vincennes, 2. 50. Fr. Wesel, Cleveland, by Fr. Schneider 1.00. ?.. Ludwig, Tocsin, Hochz. Greve-Limbach, 3. 15. P. Gotsch, Sherwood, by I. F. Mueller 5.00, by Mrs. P. Gotsch 5.00. P. Jauß at Fort Wayne 6. 88. k. Rotünann's Gem., Florida, 4. 7o, by Florida 1. 75. P. Schmidt's Gem., Decatur, 8. 25. P. Biedermann's Gem., Kendallville, 4. 23, by Mrs. Mine Detering 10.00. P. Knust's Gem, Chuckery, 8. 65. P. Trautmann's Countrywomen's Ass., Columbus, 8.00. P. Lothmann, Akron, by H. D. and children 5.00. P. HugeS Gem., Binaen, 14. 50. (S. -100. 29.)

Students in St. Louis: P. Jensens Gem., Vöglein, for S. M. 53.00. P. Huge, Bingen, Hochz. Bradtmueller-Hoppe for G. S., 5. 31st ?. Lothmanns Gem. of Akron, for F. Nitz 15. 50. P. Schmidt, Decatur, Hochz. W. Schleicher for H. Cämmerer, 5. 15. P. Wesels Gem., Cleveland for O. Turk 24. 75. P. Huge, Bingen, Landre Foundation, of the proceeds, 25.00. ?. Thiemes Gem., South Bend, for Aug. Meyer 3. 35. P. Gross' Women's Club, Fort Wayne, 10.00. P. Schmidt, Elyria, silb. Hochz. J. Stark for A. Both, 4.00. P. Querls Parish, Toledo for A. Sieving 10.00. P. Loth mann, Akron, by Mrs. E. Wachter for F. Nitz 5.00. Tabea-Ver., Indianapolis, dch. F. Buddenbaum for H. H. 5.00, for K. 5.00. (S. -171.06.)

Students in Springfield: P. Preuß, Friedheim, proceeds from bequest to M. G., 6.00. Women's Association of Immanuel Congregation, Cleveland, dch. F. Bodenstein 10.00. P. Niemann, Cleveland, from Wwe. L. f. H. Hemann 5.00. Fr. Zollmann's congregation, Farmers Retreat, for C. Z. 22.00. Pathengeschenk v. Chr. Ahrens, Stuttgart, Ark., for C. Z. 5.00. Fr. Zollmann by H. Meier for C. Z. 2.00. (S.-50.00.)

Students in Fort Wayne: P. Jungkuntz, Columbia City, wedding Denges-Brüggemann, 4.03. P. Diederich, Hoagland, wedding WiegnrannMeyer forB., 4. 20, for 1. 4. 20. P. Lothmanns Gem., Akron, for H. Schlichten 10.00. P. Trautmann, Columbus, from H. Fehring for K. T. 5.00. ?. Hassold, Fairfield Centre, by N. N. 5.00. P. Huge, Bingen, Landre Foundation, 1 of the proceeds for F. B., 25.00. P. Schülke's Women's Club, Crown Point, for M. Heintz 5.00, for G. Lentz 5.00. P. Hassold, Fairfield Centre, Hochz. Schumann-Rummel, 7. 12. P. Links Women's Assoc, Laporte, for E. W. 15.00. ?. Rösener's Gem-, North Judson, Weihncoll. for H. I., 10. 60, v. F. Steuk f. dens. 1. 50. P. Hassold, Fairfield Centre, v. etl. Gl. 4.00. P. Senneyers Gem., Schumm, for Alb. H. 14.00. (S. -119. 65.)

Students at Addison: P. Jungkuntz, Columbia City, Hochz. DengesBrüggemann, 2.05. P. Jensens Gem., birdie, dch. H. Stellhorn f. H. Baral 9.08. P. Niemann's congreg., Cleveland, 57. 17. P. Gross' women's congreg., Fort Wayne, for H. B. 10.00. (S. -78. 30.)

Students in Concord: Teachers Merklings, Heintz' & Fedders school k., Hannnond, 8.02. Teacher Fathauer's school k., Vincennes, 3.00. Teacher Engelbrecht's school k., Kendallville, 6. 25. Teachers Rolf, Konow, Lindemann, Grahl, v. etl. school k., Fort Wayne, 9. 65. Zion Congregational School, Fort Wayne, 6. 45. Teacher Gotsch's School, Columbus, 3. 70. Teacher Kastenhuber's School, Columbus, 1. 32. (p. -38. 39.)

College household at Fort Wayne: P. Schleicher's comm. Lanesville, 8. 50. P. Mueller's comm. farmers retreat, 13. 17. (p. -21. 67.)

Indian School: P. Trautmann's Gem., Columbus, 7. 52.

Orphanage rn Indianapolis: P. Fischer, Gerald, vcn Mrs. Behnseldt 2.00, by Minna Badenhop . 50. teacher Schroeder's school k., Fort Wayne, 5.00. P. Brauer's women's k., Hammond, 10.00. P. Schumm's women's k., La Fayette, 15.00. teacher Riedel's school k., Fort Wayne, 4. 20. teacher Strieder's school k. das. 3. 10. P. Gross das. v. etl. Gl. 40.00. teacher Gockel's school k., Cleveland, 5. 96. teacher Leutner's school k., Cleveland, och. Lydia Zapf 4th 96, by Mrs. Chr. Zapf for Joh. Sehrt 3.00. teacher Ilse's school k., Cleveland, 3rd eq. P. Wambsganß's Gem. the, Indianapolis, 338. 75. ?. Seuels Gem. that. 320.00. Teacher Hörrs Schulk., Cleveland, 4. 32. ?. Stühm S'Sonnt School, Leetonia, 6. 57. Mrs. Haker, Cleveland, v. d. Women: H. Schake 1.00, W. H. . 50, N. N. . 50, Charles Schoolk. teacher, FortWayne, 3. 40, Schufts Schoolk. teacher, 2. 50, P. Bohn, Fort Wayne, by etl. Gl. 5. 75, Hormels Schoolk. teacher, Fort Wayne, 5.00. P. Claus, Elkhart, by Louise Schult . 50, G. Abel . 50, Mrs. H. Kunder 1.00, Mrs. R. Abel 1.00. ?. Stoeppelwerth's Women's S., North Amherst, 5.00. P. Heinze, Decatur, High;. Hobrok-Gerke, 5.00. Zion's congreg. school k., Fort Wayne, 6. 45. Teacher Kampes school k., Fort Wayne, 4. 2a. P. Kleist's congregation, New Haven, dch. J. Brndi 9. 50. P. Rösener, North Judson, by Jac. Kreis 2.00, Mrs. Schricker 1. 50, Mrs. Rost 1. 50. P. Wille, Whiting, children's service on Wed. Evening, Jan. 13. Fr. Rottmann's congregation, Florida, 5.00. Fr. Schmidt's congregation, Decatur, 8.05. Schoolk. d. teachers in Cleveland: Strieter 5.00, Feußner 6. 10, Haker 4.07, Baral 3.06, Miss Jung 1. 24. Fr. Schwan, Cleveland, by etl. Gl. 9. 75. Fr. Saupert, Napoleon, Christabdcoll, 11. 89, v. Chr. Drewes 5.00, Jacob Braun 5.00. P. Zollmanns Gem., Bear Creek, 6. 28, r. Louise Meyer a. d. Savings Bank. 50. p. Link, Laporte, by Ewald Blohm dch. L. Schumm 1.05. P. Trautmann's Children's Div. (in d. city), Columbus, 14. 75, in country das. 3. 40, v. A. G. Stahlhuth a. d. Savings Bank . 50. p. Jensen's parish, little bird, dch. H. Stellhorn 13. 55. p. Wesel, Cleveland, v. C. Grosser 1.00, F. Buescher . 50, C. Turk . 25. p. Franks Gem., Evansville, 18.00. teacher Klees Schulk. that. 7. 40. p. Huge, Bingen, v. F. S. 1.00. p. Sauer, Cleveland, v. AI. Franz 2.00. P. Lindhorst's Gem. the. Reynolds, 8.00. (S. -979. 14.)

Orphanage in Addison: P. Heintz, Crown Point, 2. 27.

Deaf and Dumb Institution: teacher Ilse's school children, Cleveland, 1. 38. teacher Leutner's school k. das. by Lydia Zapf 4. 34. teacher Hörr's school k. das. 2.02. P. Saupert, Napoleon, from Mrs. M. Reiser, Sr. 5.00. P. Zollmann's Gem., Bear Creek, 6. 28. P. Frank's Gem., Evansville, 16 25. ?. Huge, Bingen, from F. S. 1.00. P. Trautmann's Gem., Columbus, from poor box 6. 58. (S. -42. 85.)

Hospital at Cleveland: P. Schmidt, Elyria, v. Mrs. C. Peters . 50.

Saxon Free Church: P. v. Schlichten, Cincinnati, 50th anniversary, 12.00. P. Seuel, Indianapolis, by N. N. 10.00. P. Lange, Fort Wayne, by Betty Lange 2.00, Theresa v. Schenk 2.00. P. Schumann's congregation, Solomonia, 1. 50, by Chr. Hutmacher 1.00, Mrs. Mertz in Kendallville 8.00. ?. Niemann, Cleveland, by Mrs. H. 1.00. P. Trautmann's Country Wives' Association, Columbus, 4.05. P. Eyler's congregation, UoungStown, 5. 60. P. Lothmann, Akron, by H. D. & children 5.00. P. Wambsganß, Indianapolis, by etl. Gl. through F. Buddenbaum N. 70. P. Thieme's congregation, South Bend, 2. 91. (S. -61. 76.)

Danish Free Church: P. Schleicher's congreg., Lanesville, 9. 15. ?.. Lothmann, Akron, home comm. of, 1.00, by H. D. & children 5.00. P. v. Schlichten, Cincinnati, 50th anniversary, 9. 15. P. Rupprecht, North Dover, by K. 2.00. P. Schumann, Solomonia, by Chr. Hutmacher 1.00, Mrs. Mertz in Kendallville 2.00. P. Eyler's congregation, Aoungstown, 6.00. (S. -35. 30.)

St. Peter's Parish, Indianapolis: P. Seuels Parish, Indianapolis, 100.00.

Parish at St. Joseph's: Fr. Trautmann's Gem, Columbus, 7. 92.

Parish at Lhampaign:?. Trautmanns Gem., Columbus, 7. 92.

Parish of El Paso, Tex.: P. Ludwig's Gem, Preble, 9. 50. k. Beyers Gem. of Gar Creek, 3. 75. p. Kretzmann's Young Frver. of Vincennes, 5.00. Gem. of ?!?: Scheips, Peru, 5.00; Schmidt, Monroeville, 1. 55; Wilder, Bremen, 18.08; Kaiser, Jonesville, 6. 59; Trautmann, Columbus, 7. 92. (S. -57. 39.)

Parish of St. Paul, Minn.: P. Lindhorst, Reynolds, v. J. F. 1.00. Gemm. of cl?.: Diederich, Hoagland, 4th 80, Reinking, Ridgeville Corner, 6.00, Beyer, Gar Creek, 3rd 75, Hassold, Fairfield Center, 7th 75, Scknps, Peru, 22nd 95, Seemeyer, Schumm, 10.00, Wyneken, Convoy, 8th 78, Luowig, Tocsin, 3.00, Miller, Fort Wayne, dch. F. W. Scheimann 63.07. (S. -131. 10.)

Support fund: members of the church: Rösener, N. Judson, thanks, 4. 63, Knust, Chuckery, 6. 30, Diemer, South Ridae, thanks, 19. 15, Pohlmann, Sauers, 22. 30, Huge, Bingen, harvest, 20.08, Rottmann, Florida, 8.00, at Florida 2.00. Teachers' conference at Cleveland dch. Teacher Ruessmann 2.00. Gemm. d. kk.: Brewer, Hammond, danks., 13. 85, Kleist, New Haven, dch. J. Brudi 17. 25, Fischer, Gerald, 7.00, Schumm, La Fayette, 42.00. Assem. in Neudettelsau by J. Scheiderer 23. 50. Assem. of the I'k.: Preuß, Friedheim, thanks., 14. 32, Rupprecht, North Dover, 14.00, Kieß, Wapakoneta, 4. 95, Gotsch at Sherwood 9. 31, Muller, Farmers Retreat, 4. 47. Northern Indiana Pastoral Conf. 4.00. Fr. Schmidt, Elyria, Hochz. C. Peters, 2.04, v. C. Peters 1.00, N. N. 2.00. P. Markworth's congregation, White Creek, 6. 70. P. Riedel's congregation, Bedford, dch. J. H. Stohlmann, 6. 50. lU. Saupert's, Napoleon, thank offering by C. Clay & wife, 5.00. P. Kretzmann's Gem., Vincennes, 18. 61, v. d. Filial Gem. at Purcells 4. 10. l?. Left commune, Laporte, dch. L. Schumm 31st 50th, Hauscomm. 7.00. Gem. of 1'U.: Wambsganß, Indianapolis, Weihncoll. by F. Buddenbaum 20th 66th, Thieme, South Bend, 6.00, Lindhorst, Reynolds, 14.00, Wesel, Cleveland, 23rd 86th (S. -388.08.)

Total: 34329. 35.

Signatures for new buildings: 1>. Ungemachs Gem. of Cleveland, 19.00. P. Seuels Gem. of Indianapolis, 347. 25. P. Tirmenstein, Logansport, 300.00. P. Walker, Logan, 16.00. P. Zorn, Columbus, 10.00. I>. Kiess, Wapakoneta, 50.00. P. Riedel, Bedford, 9.00. P. Schmidt, Elyria, 117.00. (P. 3768. 25th.)

Fort Wayne, Ind. 31 December 1899.

C. A. Kämpe, Kassirer.

Proceeds to the treasury of the Nebraska - District:

Synodal building fund: lk. Möllerings Gem. -12.00. P. A. W. Frese v. etl. Gl. sr. Gem. 16. 50. Gemm. d. kk.: Hüsemann zu Papillion 40.00, Brakhage 11.00, Schubkegel, Dankfcoll., 8. 50, Baumgärtner, Dankfest and I.Advcoll., 11.07, Hosfinann, Joh. in Battle Creek, 18. 46, Lohr 41.00, Jung 15.00. John Petersen, Kass., 20. 16. P. Becker's Gem., Seward, 47.00. (S. -240. 69.)

Synodal Fund: P. Rittamel, Reformation Coll., 7. 12. P. Rodenbeck of the Pebble Creek congregation, 10.00. Teacher W. König of the Staplehurst Immanuel congregation, 5. 13. - W. G. Stamm, Christmas Coll., 8. 23. P. Harms, Christmas Coll. of his congregation, 15.00. Congreg., 15.00. lk. E. Eckhardt's Congreg. 8. 20. (p. -53. 68.)

Seward Salary Fund: P. Möllering's congreg. 36. 50. P. Lang, Dankfcoll., 16. 30. P. Mahler, Dankfcoll., 9. 25. P. Hoffmann's Joh. congreg. at Battle Creek 16. 75, v. G. Schilling 1.00. P. Lohr's congreg. 6.00. P. Brakhage's congreg. 7. 50. (S. -93. 30.)

Inner Mission: W. G. Stamm, Kass., evening coll., 3. 25. Gemm. d. k?.: Bergt, Dankfcoll., 15. 30, Hüsemann zu Papillion 8.00, Seltz, Dankfestcoll., 19. 50, Brakhage 10. 35. Leimer v. E. Schlecht sen. 5.00. P. Hildebrandt, Coll. sr. Gem., 4. 18. U.Butzke v. Mrs. Mary Trülsen 1.00. P. MMes, Dankfcoll. of the Dreieinig!. congregation, 5. 75. Von Ungenannt from Minden 1.00. k. Hilgendorf, evening coll. of sr. Congregation, 9.09. I>. Rademacher of C. Meyer 10.00. w. g. Tribe, Cass, Chrismcoll, 4. 37. p. Becker's Gem, Seward, 12. 64. i". Engel, Weihncoll., 7. 42. (p.-116. 85.)

Negro Mission: Fr. Häßler v. Conr. Riedel 1.00. l^. Leimer, Theil d. Dankfcoll., 8.00. Fr. Rademacher v. C. Meyer 10.00. (S. -19.00.)

Heathen Mission: Fr. W. Flach, Communion Coll. sr. Gern., 4. 35. Fr. Leimer, Theil d. Dankfcoll., 3.00. Fr. Affeldt v. N. N. 2.00. Fr. Rademacher v. C. Meyer 10.00. Fr. Merz, Weihncoll. sr. Gem., 9. 95. (S. -29. 30.)

Jewish Mission: Fr. Leimer, part of thanksgiving coll., 2. 82. Fr. Lohr's congregation, supplementary to mission coll., 2.00. (p. -4. 82.)

Orphanage in Fremont: P. Hüsemann v. d. Frauen Kath. Haug 3.00, Elisabeth Lutz 5.00, N. Sautter 5.00. P. F. H. Iahn, Hochz. ScheerMatler, 10.00. P. Bäder v. d. Imm.-Gem. at Arapahoe 2. 25. P. Häßler, Dankfcoll., 45.00. P. tzildebrandt, Abendmcoll., 4. 40. P. Butzke von etl.. Gl. 6. 50. Alb. Schmidt by P. J. T. Schröders Gem. 19. 50. P. Harms by M. 1.00, by D. 4.00. Kass. Th. H. Menk 5. 10. P. GehrkeS children 1.00. k. Lohr, Hochz. Henning Menke, 4. 50. p. Matuschka v. etl. women sr. Gem. 13. 75. p. Meeske v. Unnamed 5.00. p. Winter, Weihncoll., 12.00. Becker's Gem., Seward, 23. 64. p. Rademacher, Christbaum- u. Weihmoll., 10. 50, v. Fritz Ratzlaff . 25, Fritz Nolte . 25. (S. -181. 64.)

Widows' and Orphans' Fund: P. Seltz, Scheeles silb. Hochz., 8.00. k. Bäder v. d. Imm.-Gem. 2.00. Fr. Rittamel 2.00. Fr. Wallner, Hochz. Christ. Klein, 3. 75. p. Matuschka 5.00. r. Hilgendorf, Dankfcoll., 24. 11. D. C. Mariens v. d. Emanuels Gem. a. Lincoln Creek 9. 75. P. Rodenbeck v. d. Gem. a. Pebble Creek 4. 35. P. Lübker 2.03. Harms, Hochz. Lase-Jahnke, 11.01. P. Hilpert, thank offering from Mrs. Bruce, 4.00. P. Gehrke, thank fcoll. sr. Gem., 4. 75, by N. N. 3. 25. teacher W. König v. d. Imm.Gem. zu Staplehurst 6. 78. P. Lohrs Gem. 4.00. P. Rademacher v. C. Meyer 10.00. P. Cholchers Gem. 12. 15. P. A. W. Frese, Weihncoll. sr. Gem., 22. 46. P. Jung's Gem. 13.00. P. A. Firnhaber, Christabendcoll. d. Gem. zu Germantown, 7. 87. P. Meeske, Weihncoll., 7. 66, by Otto Rabe 1.00. k. Hilpert's Gem, Dixon, 5.00, Laurel 4. 25. p. Winter, Chrismcoll, 4.00. k. Willens, Chrismas coll. sr. Congregational, 10.00. Fr. Harms, Chrismas Coll. Sr. Bancroft congregation, 2. 26, Christmas Eve coll. main congregation, 11. 75, v. D. 3.00. Fr. Schub kegel, Christmas coll. sr. Congregation, 3.00. Fr. Rademacher v. Fr. G. R. 5.00. Fr. W. Flach, Christmas coll. sr. Congregation, 9.00. Fr. Brakhage's congregation, 10. 48. Fr. Bergt, Weihncoll. sr. St. Johannis-Gem., 11.03. (p. -271. 69.)

Building fund of the district: P. Möllerings Gem. 23. 50. Conrad Weiersheuser of P. Gutknecht's Gem. 11. 50. P. Hilgendorf, Weihncoll. sr. Gem., 17.00. (p. -52.00.)

Parish of P. Walthers in Collins: P. A. W. Frese v. d. junge Leute sr. Comm. 7. 60, pers. . 30. (S. -7. 90.)

Parish at El Paso, Tex.: Gemm. d.kk.: Eckhardt, 5.00, Oelschläger, St. John, Dankfcoll., 6. 60, Meeske4. 21.- Lohr 1. 50. John Petersen, Kass., 5. 35. (S. -22. 66.)

Seminary in Seward: P. Hüsemann's Gem. at Papillion 8. 55. D. Haussen, Reformation Feast!, sr. Gem., 9. 20. (p. -17. 75.)

Seward household fund: P. Jung's comm. 14. 75.

Mission in London: Teacher Saßmannshausen, Reformation coll. sr. pupils., 4.05. Fr. Leimer v. N. N. 1.00. Fr. Hoffman" v. B. Blohm . 25, Mrs. Schlien. 25. (S. -5. 55.)

Latvian and Esthenmisfion: 1^. Lang from Joh. Zährte 5.00. k. Winter by N. N. from Leigh 5.00. P. Leimer by N. N. 2.00. Unnamed from Minden 1.00. P. Ziebells Gem. 4.02. (S. -17.02.)

Watertown Township, Wis. cass. G. Wendt 11:00.

k. K. Zahn's congregation at Watertown, Nebr.: P. Meeskes Gem. 4. 21. teacher H. Bartling 6. 79. Kass. Th. Menk 11.00. (S.-22.00.)

k. M. Manteufels Gemeinde: P. Kühnerts Gem. 8. 30.

Inner Mission of the Southern District: P. Mahler, Reformation Coll. sr. Gem., 4.00.

Mission to the deaf and dumb: P. H. Wm. Meyer v. N. N. 2.00. P. Matuschka, Chrismcoll., 7. 25. (S. -9. 25.)

Deaf and Dumb Institution: Fr. Matuschka, Chrismcoll., 17.00.

Students in St. Louis: P. Häßler, Joh. Wietings silb. Hochz., 5.00.

Wittwe F. Düver: Peter Ruhter v. P. W. Wambsganß' Gem. 12. 91.

Student Gustav Steinkraus: P. Rodenbeck, Hochz. Ruröde-Schumacher, 2. 75.

Emigrant Mission to New Dork: P. Hoffmann v. H. Eyl 2.00. U. Rademacher v. C. Meyer 10.00. (S. -12.00.)

Freeport Orphanage: Fr. Ad. K. Engel, Dankfcoll., 7.00. Poor students: I>. Lohr, surplus of the synodal journey, 1.50. Indian Mission: Don Unnamed from Minden 1.00. Fr. Ziebells Gem. 4.02. (S. -5.02.)

Mission in Brazil: From Unnamed from Minden 1.00. Fr. A. W. Frese from Fr. B. 3.00. Fr. Becker from O. E. Bernecker 5.00, from L. Gnekow, thank offering f. s. daughter, 5.00. Fr. Ziebells Gem 6. 28. (S. -20. 28.)

Free Church in Germany: From Unnamed from Minden 1.00. Total: -1287. 61.

Bancroft, Nebr. 1st Jan. 1900, F. H. Harms, Cassirer.

Income to the coffers of the Eastern District:

Synod treasury: Gemm. der?!'.: Engelder Sr. -2. 64, Sieger Jr. 2.00, P. Brand 23. 32, Gräßer 6.00, Totzke 4.00, Koch 8. 40, Pechtold 6.00, Arnold, Farnham, 2.05. (S. -54. 41.)

Building fund: Gemm. of kk.: Klein, Byron Centre, 6.00, Weidmann 11. 15, Walker, 2nd Sendg., 16.00, Bröcker800. 70, Sander, Otto, nachtr., 2nd 75. (S. -836. 60.)

Progymnasium-Baukasse: Gemm. der kk.: E. H. Fischer 3. 11, W. Sl. Fischer 21.00, Schulze 15. 80. (S. -39. 91.)

Progymnasium: Gem. 1^. Guckenbergers 4. 25.

Emigrant MissioninNewYork: Gemm. d. kU.: Engelder Sr. 2.00, T. S. Keyl 6. 31, P. Brand 12. 50, E. H. Fischer 1. 60, Bartling 1. 80, Beyer 3.00. P. Senne v. G. Hahnemann 2.00. St. John's Parish, Uonkers, 10.00. (S. -39. 21.)

Emigrant missioninBaltimore: Mrs. E. Schaaf, Baltimore, 1.00.

Inner Mission: Gemm. P. Engelders sen. 6.00.

Inner Mission in the East: Fr. F. Brand by the congregation, 1.50. U.Restin, thank-offering by Elis. Görs, 2.00. Mrs. E. Schaaf 1.00. Gem. Fr. P. Brands 20.00, G. Braun 1.00. Fr. Kühn, ges. by Frl. E. N., 3. 45. U- O. Schroeder v. G. Pfeiffer 5.00. P. O. Hanser v. N. N. 2.00. Imm. congregation, Manchester, N. H., 10.00. P. Fricke v. Mrs. K. Münch 2.00. By P. J. H. Sieker 3.00. Missionsfcoll. of the congregation of P. H. Schröders 20.00. P. Gräßer v. J. Z. 2.00. P. Bröcker v. Mrs. M. E. Steinmeyer 20.00. St. Joh.Congregation, Donkers, 5.00. Congregation of KU.: Malte, County Line, 4. 50, Lake Road 1. 40, E. H. Fischer 11.00, Thomas 2. 75, Beyer 13. 55, Arnold, Silver Creek, 5.00. (S. -136. 15.)

Heathen Mission: Mrs. E. Schaaf 1.00. P. P. Brand v. G. Braun 1.00/ P. O. Hanser v. N. N. 2.00. Gem. P. E. H. Fischers 2.00. mission feast coll. d. Gem. P. H. Schröders 5. 18. P. Gräßer v. J. Z. 2.00. Imm.Gem., Baltimore, 8. 17. Gem. 1". Schulzes 3.00. (S. -24. 35.)

Jewish Mission: Mrs. E. Schaaf 1.00. Peter, N. D., 1.00. Gem. k. Steups 5.00. St. John's Parish, Aonk rs, 10.00. (S. -17.00.)

Negro Mission: Mrs. E. Schaaf 1.00. P. Schumm v. Gebr. Meyer 1.00. P. O. Hanser by N. N. 1.00. E. Groth, Baltimore, 2.00. mission feast coll. d. Gem. P. H. Schröders 10.00. P. Larger by J. Z. 3.00. I>. Bröcker by Mrs. F. Hellmich 1.00. Fr. Hein by J. Loresch 5.00. St. John's Congreg,

Konters, 10.00. Gemm. d. 1?r.: P. Brand 71.05, Wischmeyer 5.00, E. H. Fischer 2.00, Schaller 4.00, Steup 5.00. Gemm. in Salisbury, N. C.: For bell 25310, for enclosure 25.00, v. D. M. (S. -171.05.)

Mission in London: Gem. Fr. Brand's 37. 13. mission school: k. J. Brand of Teacher Wilhelm's School. 1. 21, deSgl. Teacher Kretzfchmars 1.00. S.-S. d. Imm.-Gem., Baltimore, 10.00. L. & L. Miller . 25, N. N. . 25. comm. P. Schulzes 2.00. (S.-51. 84.)

Indian Mission: Mrs. E. Schaaf 1.00. P. Stechholz, Jr. v. s. Confirm. 1. 10. (S. -2. 10.)

Mission in Brazil: 10 T. S. Keyl I.M. Mrs. E. Schaaf 1.00. F. N 1.00. I". O. Schroeder v. G. Pfeiffer 5.00. N. N. 2000.00. St. Matt. congregation, Rochester, 4 18th Peter, N. K., 1.00. congregation 1^. Schutzes 6.00. (S. -2019. 18.)

Polish Mission: Gem. Fr. Henrys 3.00.

Mission in Pittsburg: Gemm. d. kk .: P. Brand 80.00. Walz, Verona, 4. 75, Wfichmeyer 2. 50.)?. Bröcker by Mrs. M. E. Steinmeyer 10.00. (S. -47. 25.)

Mission in the south: L. Kühn 1.00. Gem. I?. Schulzes 2. 71. (p. -3. 71.)

Mission to New Kork: I?. Schoenfeld by Gemgl. 12.00. By k. I. H. Sieker 1. 50. Gem. P. Steups 30.00. P. Larger of Gemgl. 5.00. (S. -48. 50.)

Letten mission: 10 Stiemle by N. N. 5.00. Mrs. E. Schaaf 1.00, Mrs. N. N. 1.00. E. Groth, Baltimore, 2.00. P. Larger by J. Z. 2.M. 10 Miller by K. Mäßner . 50. 10 Walter by Mrs. J. S. . 50. St. Ioh.-Gem., Konkers, 10.M. Gemm. of I'l': P. Brand 10.00, N. N. 5.00, Lohrmann 2.00, Steup 5.00. (S. -44.00.)

Slovak nmilsron: Mrs. E. Schaaf 1.00. Kassirer Ment 3.00. St. Ioh.-Gem., Konters. 10.0t". Gemm. of: P. Brand 10.00, E. H. Fischer 2. 10, Steup 5.00, W. A. Fischer 3. 65. (S. -34. 75.)

English Miss ion in New Kork: Gem. 10 Steups 10. 46.

English Mission to Jersey City: St, Ioh.-Gem., Conters, 10.00.

English Mission at tzarrisburg: Gemm. of 1^.: Engelder Sr. 2.00, P. Brand 3.00, Lohrmann 2.00, E. H. Fischer 2.00, Steup 2.00, Beyer 2.00. (S.-13.00.)

Students at St. Louis: Young Fr. of St. 10 Schoenfelds 10.00 for H. Pott-erg. N. D. Pastoralconf. 5.00 p.m. for Paul. (S. >>27.00.)

Springfield students: 10 Weidmann v. M. Failed 5.00 for P. Schmidt. Gem. 10 Henrys 3.00 for Rose. St. Peter's Gem, N. Ridge, 5. 50 for Negerstnd. Gem. 10 Schot;' 6. 71 for C. Frankenstein. (S. -20. 21.)

Student at Fort Wayne: M. Failed 5.00 for F. Weidmann. 1'. Senne v. Gemgl. 8.00 for E. & W. G. Virgins Association of the Gem. 40 Schoenfelds 10.00 for O. Higher. N. K. Pastoral Const 16. 50 for Voltz, 16. 50 for Pepler. P. Dubpernell, ges. a. d. Hochz. Ahrens-Schönfeld, 3. 50 for M. Frosch. (S. -59. 50.)

Student at Neperan: l'. Schoenfeld v. F. Loose 10.00 for C. Loose. Jungfrver. d. Gen:. 1". Schoenfelds 5.00 for dens. N. A. Pastoralconf. 45.00 for Hamann, 9.00 for Steinert, 9.00 for Hinkeldei, 18.00 for Fleischmann. (S. -96.00.)

Poor students: Fr. Engelbert, Hochz. Werth-Siegmann, 4.00. Wellsville youth club 15.00 for W. Bennett. Comm. P. Pechtolds 5.00. (S. -24.00.)

Lutheran Free Church in Germany: 10 S. Keyl v. N. N. 1.00.

1'. Grunnet: Gem. 10 P. Brands 5.00.

Relief fund: Gemm. derl'1'.: Engelder Sr. 5.00, P. Brand 21.00. 1'. Bröcker v. Mrs. M. E. Steinmeyer 20.00. 1S. -46.00.)

Parish in Lhampaign: Gem. P. Schutzes 3.00.

El Paso parish: Gemm. P. Engelders, Sr. 2.00. Imm.Gcm, Baltimore, 5.00. Gem 10 Lohrmanns 2. 73. St. Peter's Parish, N. Nidge, 2.00. St. Paul's Parish, Martinsville, 13.00. Gem 10 Schutzes 2.00. (S. -26. 73.)

Congregation at Bridgeport: Gem. 10 W. A. Fischer's 25.00.

Community in Medina: Gem. 10 E. H. Fischer's 1. 22.

Deaf and Dumb Institution: 10 Bröcker v. N. Schwartz 10.00.

Deaf and Dumb Mission: Peter, N. A., 1.00. P. F. Brand v. Mrs. Hagen 5.00. Mrs. E. Schaaf 1.0t). 1?. Larger v. J. Z. 1.00. (S. -8.00.)

Wartburg-Heimath: Dch. P. J. H. Sieker 111.00.

Hospital in East New Hork: l?> Stechholz jun. v. Frau G. 2.00. Dch. P. J. H. Sieker 170. 65. comm. in N. K.: St. Lucas 10.00, Dreieinigk. 6. 50. Gemm. in Brooklyn: St. Marcus 40.00, St. Paul 38. 95, 10 Beyers 74. 75. (S.-342. 85.)

Orphanage at West Roxbury: 10 Schumm from Meyer Bros. 1.00. 10 Miller from Emma Krüger 1. 25, M. Haberer 1. 50. 10 Walker from H. B.'S children 5.00. St. Matth. Parish Schoolk., Tonawanda, 5. 10. Teacher Meissner's pupils. 2. 31. l?. Beyer's Confirm. 7.00. St. Audreas Parish, Buffalo, 10.00. Parish of 1?10: Malte, Lake Road, . 60, E. H. Fischer 7.09, Weber 11. 18, Sander, Otto, 15. 16. (S. -67. 19.)

Orphanage at College Point: S.-S. of Gem. 10 Schoenfelds 31.00. Gem. 10 E. H. Fischer's 4th 75th Dch. 10 J. H. Sieker 337. 39. teacher Meissner's pupils. 2. 32. 10 Beyers Confirm 7. 24. (S. -382. 70.)

Baltimore Orphanage: Dch. P. Stiemke 5.00. P. Walker v. Jul. W. 3.00. F. Meyer, Kingsville, 2.00. (S. -10.00.)

Orphanage at Pittsburg: 10 Weidmann of MrsDelfs 10.00. Women's & Youngfrver. of the congreg. 10 Sennes 7.00. Schoolk. of St. Matth. congreg., Tonawanda, 5. 10. Teacher Meissner's pupils. 2. 32nd St. Sanders, Little Valley, 8. 35th St. Andrew's, Buffalo, 10.00. (p. 42. 77.)

Support fund: Gemm. 10 Engelders sen. 10.00. 1?. Beautiful fetd v. W. S. 5.00. O. H. . 25. Gem. 10 E. H. Fischers 8.09. Women's Ass. of Gem. 10 Biewends 10.00. 10 Walker by M. K. 5.00, P. H. W. 5.00. k. Bröcker by N. Schwartz 10.00. Gem. 10 Pechtolds 5.00. 10 Arnold 5.00. 1". Sieck by Mrs. Faus 5.00. Gem. 10 Schot;' 6.09. (p. -74. 43.)

Total: -5001. 32.

The receipt dated November 29, 1899, under "Mission to New Dork"^ reads: Imm. comm., 88th (not 83rd) St., New Dork.

Pledged for synodal buildings: Gem. 10 Birkners 100.00.

Baltimore, Md, Dec. 30, 1899, C. Spilman, Cassirer.

Income to the Western District coffers:

Synodical treasury: comm. of klO: Rohlfing in Alma -4. 46, Grefe in New mile 11. 10, Mangelsdorf in Wellsville . 85, Meyer in Black Jack 11.07, Matuschka in Lake Creek 6.00, Demetrio in Emma 4.00. Cross comm. in St. Louis 131. 90. (S. -169. 38.)

General building fund: cross comm. in St. Louis, 2nd payg., 160.00. 1?. Klindworth's comm. at Feuersville 6. 80. M. is. Tirmenstein v. F. W. Baum at Mount Pleasant, Ja. 1.00. (S. -167. 80.)

Progymnasium at Concordia: H.F. Oelschlager, Kaff. d.Kansas Distr., 20. 33.

Inner Mission d es District: Gemm. d.: Friedrich in Knoxville 10. 62, Rohlfing in Alma 25.00, Rehahn in Cape Girardeau 6.M, Stark in Jerico 2. 65, Bernthal in St. Louis 12. 53, Mrs. Behrens 1.00, Carl Krüger 2. 40, Mrs. Bonacker . 50, Joh. Becker! sen. 5.00, 10 Barrels in St. Louis 40.00, Meyer in Jefferson City 5. 70, Mrs. C. Schmidt 1.00, Klein in Chattanooga 5.06, Dautenhahn at Antonia 2. 30, Griebel in Perryville 5. 75, Lobeck in Cape Girardeau 10.00. Kreuz-Gem. in St. Louis 10. 25. 1'. Biltz at Concordia by Ad. Bergmann 2. 50. M. S. Tirmenstein at Wm. Wojahn, Lawrence, Kans. 5.00, Carslen Reimers, Willow, Cal. . 80, W. Krause, Warner, S. D., 1.00. (S. -155.06.)

City Mission in St. Louis: From St. Louis: Kreuz-Gem. 18. 30. 10 Kretzschmar by Mrs. M. Böck 1.00. Fr. Wangerin by Mrs. Probst . 50. 10 Bartels' Gem. 10.00. Büngers Gem. 12. 50. by CollectorH. Korn in 10 Bartels' Gem. 25. 40. H. Bartling, Kaff, of Illinois-Distr. 5.00. (S. -72. 70.)

Negermission: Gemm. d. kk.: Rohlfing in Alma 6.00, Bartels in St. Loms 6. 56, Richter in Washington 3. 15. Kreuz-Gem. in St. Louis 54. 45. 1'. Shepherd at Lone Elm by Bro. Fricke 5.00. M. S. Tirmenstein by. N. N., Tell City, Ind. for Cuba 5.00, B. Zimmermann, Chicago, III, for Salisbury 1. 50, Henry Miller, Hector, Ind. 1. 75, F. Mueller, Chicago, III, 2.00, Chrkst. Rist, Centreville, S. Dak., . 50, H. Reifinger, Brooklyrr, N. K>, 4th 90, Ino. Schumacher, Parkstown, S. D., 1. 00, Gust. Wendland, Benson, Minn, 1. 50, tz. E. Heinke, Altown, Manitoba, . 25, Mrs. T. F. Simon, Bonduel, Wis., . 50, Carrie E. Keller, Utica, N. K., . 25, Mrs. Sophie Radloff, Hammond, Ind., . 75. (S. -95.06.)

Heathen Mission: Gemm. of the 1>10: Brandt at St. Charles 11. 50, Gielow at Drake 5. 35, Winkler at New Wells 6. 33, Kellermann at Little Rock 4.00. Imm. Gem. at St. Louis 26. 45. M. S. Tirmenstein v. N. N. at Aurora, Nebr. 15.00, M. Bretschneider, Madison, Nebr. 3.00, N. N., Grand Island, Nebr. 5.00. (S. -76. 33.)

Emigrant Mission: 1'. Walther's Gem. inBabbtown f. N.U. 3. 50.

Mission inLondon: Teacher Potts Schül. in L-t. Louis 1. 75. teacher Wukasch in Frohna from eil. Schül. . 25, M. S. Tinnenstein of Ed. Klotz, Ruffel, Art. . 75, tz. E. Steinke, Altona, Manitoba, . 25. (S. -3.00.)

Support Fund: Gemm. d. 1^10: Rohlfing in Alma 7. 51, Brandt in St. Charles 13. 37, Schaefer in Lone Elm 6.05, Winkler in New Wells 6. 84. Cross Gem. in St. Loms 28. 53. St. Louis Teachers' Conf. 3.00. 1'. Brink at Sweet Springs 1.00. (S. -66th 30.)

Orphanage near St. Louis: Gemm. of .: Klindworth at Feuersville 5. 62, Hintz at Stones Prairie 4. 25, Duckwitz at Moberly 2. 12, Winller at New Wells 6.01. 1?. Falcon at Forest Green, nachtr. v. s. Schül., . 11. Kreuz-Gem. at St. Louis 70. 78. 10 Kretzschmar at St. Louis by Miss G. Miller 5.00. 10 Wangerin at St. Louis by J. H. Kaiser 10.00, Mrs. Probst . 50. 1?. Bernthal in St. Louis by H. Wensel 1.00, Mrs. Hoffmann . 50th M. S. Tirmenstein from Mrs. Sophie Radloff, Hammond, Ind. . 75th Bertha Bollmann, Opechee, Mich. . 50th 10 Rohlfings Gem. in Farmington, Mo. 5th 30th (S. -112th 44th).

Hospital in St. Louis: 10 Meyer in Jefferson City by Mrs. C. Beck 5.00.

Students in St. Louis: Imm.-Gem. in St. Louis f. Merz and Brandes each 6. 25. 1". Biltz in Concordia v. Frauenver. f. Heerwagen 10.00. (p. -22. 50.)

Students in Springfield: 10 Rohlfings Gem. in Alma f. Jac. Mueller 5. 95.

Student in Fort Wayne: By G. Niemann in Alma, Coll. a. d. Hochz. Gieselmann-Steffen f. Herm. Kowert, 7. 21.

Students in Milwaukee: Fr. Biltz m Concordia from the Women's Assoc. for Theo. Hömann 8.00.

Studirende Waisenknaben: 10 Kretzschmar in St. Louis from the Frauenver. 10.00.

Church Building Fund: 10 Brinks Gem. in Sweet Springs 12. 84. 1>. Kretzschmar in St. Louis from Miss N. N. 2.00 & by Miss N. . 50th Prof. A. Bapler in Concordia a 5.00 actie. 10 Biltz in Concordia from Ad. Bergmann 2. 50. (p. -22. 84.)

German Free Church: Kreuz-Gem. in St. Louis 33.07. 10 Bartels' Gem. in St. Louis 10.00. I". Köstering in St. Louis by Wm. Waltke 25.00. (S. -68.07.)

Danish Free Church: M. S. Tirmenstein vi Max Ullmann, Staunton, III., 1. 75.
Indian Mission: 1". Richter's Gem. in Washington 3. 15. M. S. Tirmenstein of Martin Fleckenstein's Sonntschül. in Lancaster, O-, 17. 50. (p. 620. 65.)
Latvian and Esthen Mission: 1^. Griebel in Perryville from N. N. 2.00.
Church building in Sweet Springs: Fr. Demetrios Gem. in Emma 45. 50.
Grand Parish at St. Joseph: H.Bartling, Kaff. d. JU.Distr., 3rd M.
Mission in Brazil: Fr. tzöneß in Lincoln by N. N. 2.00, Fr. Böhmer 1.M, D. Menschke 1.00, Joh. Kreißler. 50, Herm. Rambor. 50, Heinr. Müller .05 (5.05). I>. Meyers Gem. in Jesferson City 6.00. teacher Wukasch in Frohna from 2 school. . 10. M. S. Tirmenyein of L. F. Sakewitz, New Sweben, Tex. 1.00, N. N. in Greenville, O., 8. 25, Alb. Iseler, Redman, Mich., 1.00, F. W. Baum, Mt. Pleasant, Ja., 1.00 (11. 25). (S. 622. 40.)
Parish in El Paso, Tex.: P. Ziohlfing's parish in Alma 6. 36. k. Bünger's parish in Baden 2. 50. (p. 68. 86.)
Parish at Cushing, Otla.: L. F. Querl in St. Louis by H. Horstkötter 1.00.
Parish in Marquette, Mich.: Büngers Parish in Baden 2. 50. Total: §1199. 13. ^i;. In "Luth." No. 1 read under "Seminaristen in Addison": Von H. Häschens Jungsrver. statt Gem.
ForNewcomers are drawn: N. Falles community in Forest Green 45. 35. 1^. Zschoches Gem. in Frohna, in addition to the sum acknowledged in the previous number, 54.00. P. Demetrios Gem. in Emma 05.00.
St. Louis, January 27, 1900, H. W. C. Waltke, Cassirer. 1525^ . 4AN68 8t.

Proceeds to the treasury of the Wisconsin District:

(Until January 1, 1900.)

Synodal treasury: P. Präger v. N. N., Granville, 62.00. comm. of kk.: M. Mueller, Coloma, 3. 41, Richsord 3. 23, Westfield 4. 35, Baumann, Salters, 15. 35, Sprengeler, Milwaukee, 54. 47, Pröhl, Plymouth, 18.W, Hosfmann, Mayville, upper, 12. 61, lower das. 8. 21, Rubel, Milwaukee, 12. 65, Löber das. 26. 50, Strafen, Watertown, 43. 60. (S. 6204. 38.)
Syno dalbaukasse: Gemm. d.: tzudtloff, Martini, Belle Plaine, 3. 15, St. Joh. das. 2. 60, Wilhelm, Mayville, 53. 30, Wesemann, Graston, 37. 43, Sagehorn, Rantoul, 40.00, J. Strasen, 1st payg., 50.00, .Rohrlack, 1st payg, 100.00, Borger, Fall Creek, 21. 90, Bartling 5. 50, Wolbrecht, Sheboygan, 3rd Zahlg., 58. 75, Hcyner, Modena, 15.00, Präger, TownGranville, 13. 10, Nammacher, Ashippti", 1st Zahlg., 13. 50, Bretscher, Wausan, 17. 87, C. A. Grothe, Reeseville, 12.W, Loeber, Milwaukee, 15. 55. (S. §460.03.)
Inner Mission of the District: P. Kuring, Coll. at Colby and Green Grove, 7th 84th 1>. Coiner v. N. N., Milwaukee, 2.M. Gemm. d. cl?.: G. Naumann, Hudson, 2nd 13, Ohldag, Wakefield, 1st 75, High Bridge 1st 71, Wakefield 2nd 45, Hunter, Nicholson, 20th 00, Fuhrmann, Clintonville^ 13th 84, Traub, Hancock, 7th 00. N. A. Schultz, salary in Phillips, 1st 50, Coll. in Prentice . 40, P. Pröhl v. Mrs. Schäfer, 1. 00, W. Arndt, Sheboygan, 2. 50, t^. Grüber, Bruno-Buchholz Hochz, 3. 30. P. Hitzerolh v. Mrs. Maria Mueller, North Prairie, 1.0>". L. C. Strasen v. C. K., Watertown, 1.00. Gemm. d. kN.: Möcker, Spiril, 1. 25, Ogema . 50, Sprengeler, Milwaukee, 1.00, Bittner, Grd. Rapids, 5th 79, 'Nammacher, Ashippun, 6th 50, Dorpat, Sheboygan, 9.00, M. Otto, Bcechwood, 3rd 25, Houses, Portage &. Lewistou, 20.00, Roehrs, Clinton, 4. 14, C. F. Ebert, Berlin, 9. 40, Sievers, Milwaukee, 37. 13, Trögemueller, Town Washington, 6.04, Luebkemann, Forestville, 5. 34, Srudtmann, Beloit, 6. 50, H. A. Brandt, Lebanon, 10.00, Akatthes, Milwaukee, 21. 30 & 5. 40, ^öber das. 20.00, Schlers 23. 60, ilaukandt, Fanchild, 8.08, Black Niver Falls 1. 17, M. Mueller, Springsteld, 7. 45, Wesrsteld 4. 37, Schütz, Hilbert, 7. 82, G. Naumann, Glenwood, 2.00, H. Maack, Jr, Pittsville, 3.00. (S. H299. 45.)
General English Mission: Teacher A. Müllers Schül., Berlin, for Madison u. Venice 3.00.
English Mission to Milwaukee: L. Hunter, Coll. at Nicholson, 4.00.
General Mission to the Deaf and Dumb.-P. Präger v. N. N., N. Milwaukee, 2nd M. Gemm. of L1^.: W. Naumann, Town Washington, 7th 00, Fuhrmann, Town Line, 3rd 55, Brandt, Lebanon, 4th 83rd (S. P17th 38th).
Emigrant mission to New York: P. Huebner, Coll. in Adelt, Aug. 16. P. Traub, Coll. in Hancock, 4. 45. P. Präger of N. N., N. Milwaukee, 1. 00. 1?. Traub of F. and N. Rumpf, Hancock, 3. 00. 1>. Grüber, Winter-Krause Hochz., Merrill, 3. 30. (P. 627. 83.)
Southern District Mission: 1*. Traub, Coll. in Hancock, 4. 56.
Heathen Mission: L. Präger v. N. N., N. Milwaukee, 2.Ö0. 1?. Reich mann, Brown Tar, 4. 50. (S. H6. 50.)
Negro Mission: P. Hübner, Plautz-Pannier Hochz., 7. 36. N. Präger v. N. N., N. Milwaukee, 2.00. 1?. Fuhrmann v. Mrs. Ernestine Anteß 2.00. Grüber, Volz-Völz Hochz., 2. 70. Teacher Rödiger, contribution, 1.00. N. N., Weihnachrsbescherung, 40.00. N. N., Sheboygan, 5.00. Teacher Wißbeck v. Miss Frida Sickert 1. 25. N. Bittner v. Mrs. Eßwein 1.00. I>. Sievers v. N. N. 2.00. (p. G64. 31.)
General Indian Mission: P. Alb. Grothe, contribution, 2.00. k Drögemüller, Coll. in Town Washington, 3. 50. Schlerf of Caspar Lindenschmidt 1.00. N. N., Sheboygan, 5.00. Dch. Kass. Th. Menk 5.00.

?. Drögemüller, Coll. in Pulcifer, . 74. P. Lübkemann, contribution, . 25. ?. Präger v. N. N. 2.00. (p. 819. 49.)
General Jewish Mission: P. Brandt, Coll. in Lebanon, 5.00. Latvian Mission: P. Sprengeler v. Wm. Miller Sr. 2.00.
Esthenmission: Fr. Molbrecht v. Young Women's Assoc., Sheboygan, 5.00.
Saxon Free Church: P. Grüber, Raasch-Putzbach Hoch;., 1. 70. ?. G. Naumann, contribution, 1.00. N. N., 10.00. N. N., Sheboygan, 5.00. ?. Hudtloff, coll. at Belle Plaine, 5. 85. P. Häuser, coll. at Portage and Lewiston, 3. 47. P. Sievers v. N. N., Milwaukee, 2.00. P. Huebner, coll. at Adell, 24. 10. P. Loeber of W. Winter, Sr. 1.00. P. Nammacher, KehlBrellenlhein Hochz., 5.00. (p. 859. 12.)
Mission in London: P. Traub v. Schül., Hancock, 3. 37. P. Wolbrecht v. Clara Tröller. 25, L. Gesch .05. Fr. Dorpat v. Schulk. . 50. ?. Löber v. N. N. . 15. P. Erck v. teacher Wittes Schulk. 21. 20. (p. 825. 52.)
Mission in Berlin: Fr. Traub a. d. Communion Cup 5.00.
Mission in South America: P. Häuser, Coll. in Portage u. Lewiston, 4.00. H. Götsch, Fond du Lac, for Brazil 1.00. P. Pröhl of C. Bleck 5.00. P. Wolbrecht v. Frauenver., Sheboygan, 20.00. P. G. Naumann, contribution, 1.00. Teacher Rödiger deSgl. 1.00. P. Sievers v. N. N., Milwaukee, 2.00. Gemm. der?..: Schmidt, Kirchhain, 7.00, Huebner, Adell, 17. 32, Schilling, Loganville, 11. 20. (P. 869. 52.)
Students in St. Louis: P. Präger v. N. N., N. Milwaukee, 3.00. For G. Knieß: P. Huebner, Adell, 16. 44. (S. 819. 44.)
Springfield students: For J. Krause: Fr. Hoffmann's upper comm., Mayville, 3 p.m. For J. Sillak: Fr. Sprengeler's women's comm. 10.00, ?. Schlerf v. Caspar Lindenschmidt 1.00, P. Matthes v. Frauenver., Milwaukee, 5.00. N. N. 10.00. For G. Lüdke: P. Bretscher's Frauenver. 10.00. (S. 851.00.)
Pupil in Milwaukee: P. Monhardt, Coll. in Burnette, 7th 25 ?. Sprengelers Frauenver. 25.00. P. C. Strasenv. J. Pöffke2.00. (p. 834. 25.)
College Household in Milwaukee: Fr. Sprengeler's Women's Club, Christmastide, 5.00.
Endowment Fund: P. Bubeck, Cadott, v. d. N. W. Districtsconf. 21.00. Gemm. of ??.: Schmidt, Stevens Point, 3rd 80, Duerr, Wayside, 7th 39, Präger, Town Granville, 9th 67, Keller^ Racine, 15th 94, Wilhelm, Wayside, 5th 10, Nammacher, Ashivpun, 4th 50, Seyen, Muscoda, 5th 40. P. Matthes v. d. Proff. & ??.-Conf. 12th 30. P. Hoffmann, Thank Offering v. W. N., 2nd 00, v. R. N. . 50. p. Präger v. N. N. 3.00. p. Sprengelers Frauenver. 25.M. U. Hähnel v. d. Sheboygan Co. pastoral conf. (Oct., Nov. and Dec.) 11.00. ?. Traub a. d. Communion Box Office 5.00. Gemm. of ??.: Fuhrmann, Pella Opening, 6. 27, Embaraß2. 98, W. C. Schilling, Loganville, 16. 27, Bartling, Waterford, 3.00, M. Mueller, Springfield, 10.07. Contributions: P. M. Mueller 5.00, P. Traub 5.00, P. Pröhl 4.00, P. Huchthausen 4.00, Teacher Peters 4.00. ?. Grüber, Hochz. Hackbarth-Rusch, 4. 40. P. Böse, Coll. in Concord, 15. 65, pers. comm. Contrib. 4.00. 1'. Heyner, Coll. at Albany, 8. 45, pers. comm. Contrib. 3.tX). ?. Schlerf, Coll. at, 16. 78. P. Schultz, pers. contribution, 4.00. Teacher Ahrens v. etl. teachers 3. 75. P. Gerike, Coll. at Granton, 3.00, pers. contribution 2.tX). Contribution 2.00. Teacher Rödiger, contribution, 1.00. P. Reichmanu, Coll. in Brown Deer, 7.00. N. N. 40.00. Gemm. of the ??.: Sprengeler 54.08, Bittnör, Grand Rapids, . 65, Hähnel, Cascade & Batavia, 8.00. P. Hudtloff, Aug. Winklers Hochz., 4. 42nd Gemm. d. ??.: Dorpat, 7.00; M. Otto, Beechwood, 3.00; Sievers, Milwaukee, 19. 81; Brandt, Lebanon, 16. 80. P. Löber v. Mrs. N. N., 1.00; v. Winter Sr., 1.00; Calendar Surplus, 6.00. Gemm. d. ??.: Stelter, Rankin, 5. 39, Huchthausen, Laurium, 7. 35, Treff, Hermansfort, 7. 20. P. C. Strasen, contribution, 5.00. (S. 8451. 92.)
Wisconsin church building fund: P. EggerS, Coll. in Milwaukee, 4. 50. ?. Nammacher, Coll. at Ashippun, 5.00. P. Traub a. d. Communion Fund 5.00. P. Grüber, Hackbarth-Rusch High;., 4. 40. P. Heyner, Coll. at Modena, 4. 53. (S. 823. 43.)
Parish at Whittlesey: P. Luebkemann, Contribution. . 25. p. Bittner v. K. Vieler . 50. (S. 8 . 75.)
Illinois District Church Building Fund: P. Hoffmann's lower comm. for Champaign 11. 80.
Community in El Paso, Tex.: Gemm. d. ??.: H. C. Mueller, Center, 4.02, Hanover2. 25, Heike, Gillett, 1. 10, E. Strasen, Watertown, 5.00, Nammacher, Ashippun, 5.00, Luebkemann, Forestville, 1.00, M. Mueller, Richford, 2. 67, Coloma 1. 51. (p. 822. 55.)
" Parish at St. Joseph, Mo.: P. Hitzeroth, Coll. in N. Prairie, 7. 75.
Junction City church building fund: P. C. Schmidt, Coll. at Stevens Point, 5. 57.
Deaf and Dumb Institution: P. Daib, Coll. in Merrill, 8. 65.
Orphanage in Wittenberg: P. Röhrs, Coll. in Clinton, 6. 73. ?. Gerike, Coll. in Granton, 7.00. (pp. 813-73.)
Lutheran Children's Friend Society: P. Hoffmann, Mayville, contribution, 2.00. P. Lehmann, Coll. at Amherst, 2. 36. P. Strasen, Watertown, school couvertcoll., 11. 25. P. Sprengeler v. Frauenver. 25.00. ? Eggers, Coll., 5.00. P. Bartling, Coll. at Waterford, 2. 25. P. Pröhl v. Mrs. Schäfer 1.00. P. Grüber, Merrill, Wilde-Beilke High;., 1. 80. Cass. Bartling, Illinois Dist., 10. 25. P. Heyner, Coll. in Cantön, 4. 69. P. Drögemüller v. Schulk. & young people 5.00. P. Dürr v. Schulk. 3. 87. Teacher Peters' Schulk. 10.00. P. Eggers, WeihnachtSgabe, 5. 10. P. Matthes vom Jungsrver. 5.00. Fr. M. C. Schilling, Röber-Werner Hoch;., 5.00. Fr. Pröhl of Schül. Teacher Garbisch' 17. 16. P. Bretscher, Coll. in Wausau, 22. 90, Couvertcoll. d. Schulk., 16. 98. P. Dorpat, Couvertcoll. d. Schulk. u.Anderer, 6. 20. P. A. Grothe, Coll. in Reeseville, 7. 47. P. Hanser v. Teacher G. Strasens Schulk. 13. 75. P. H. C. Müller, Coll. in Center, 4.05, in Hanover 5.00. ?. RöhrS of Schulk. 5. 32. P. Prekel of Schult-, S. Lake Linden, 13. 79. ?. Schmidt, Coll. at Stevens Pomt, 11. 58. P. Sievers of Mrs. E. 1.00,

v. Cons. 3. 19. I>. Studtmann v. Schulk. 3. 65. P. Hoffmann's upper comm., Mayvillc, 13. 35, lower comm. that. 11. 75, from 3!. 3!. . 40. gem. of kk.: Schleif 24. 17, Chr. Becker 8. 60, G. Naumann 3. 50, H. Baumann, RIvernve, 5. 70, Regina 4. 20. P. Slclter v. Schult., Rankin, 3.08. I?. H. Baumann v. Schult., Regina, 2. 16. (p.-308. 52.) Total: -2246. 45.

dl8. In the receipt of Nov. 10, 1899, read under "Inner Mission": D. Kühnert, tuition at Sharon (not Harvard), 3. 25; under: "Students in St. Louis": For G. Kanieß: P. Wolbrecht v. W. Kroos (instead of "Coll.") 5.00.

Milwaukee, Wis. January 10, 1900, G. E. G. Küchle, Cassirer.

2820 8ta.ro 8t.

Received for orphanage in Indianapolis, Ind:

From Columbus: From Fr. Guckenberger 10 Dd. Calico, 2 pr. shoes. From Fort Wayne: From Bro. Houng, a hymn book. From the Women's Club of St. Paul's Parish 4 shirts, 9 waists, 2 pr. wool. Stockings, 7 M. Pants, 5 Wool. Dresses, Spiclsachcn u. tr. Dresses, 4 Petticoats, 5 Shirts, 5 wool. Dresses, 1 Waist, 3 M. Trousers, 1 Quilt, 3 Pr. Shoes (from tz. tzelmke), tr. Waists. From the Women's Association of the Holy Trinity: 12 pairs of trousers, 12 waists, 12 pairs of stockings, 6 bodices, 1 pair of shoes, I Union sott, 2 quilts, separate dresses. From the Young Frver. of St. Paul's congreg. 10 night gowns, 3 quilts. From C. H. 5j Dd. Clothes, 3 pr. wool. Stockings. By Bro. P. Gross 28 kiffenübcrzüge, 7 aprons, 7 pr. wool. Stockings, 9 shirts. From Huntinaton: By Bro. P. Kaiser, 26 pillowiiber covers, 1 sheet, 11 pillow covers, 3 sheets, 2 petticoats, 1 quill. From LoganSport: by Grandmother Steinmann 1 quilt. From Miss. Bergmann 3 pr. wool. Stockings, 3 ab. wool. Clothes and accessories, 7 handkerchiefs. From Cleveland: From Mrs. Haker -1.00. By Miss. Hundreds! from the Hospital Women's Assoc. 22 Nd. wool. Klciderzeug, 1 undershirt, 12 dolls, 6 spinning tops, 12 picture books, 2 bells, griffles & other odds & ends, 1 box of tr. dresses, 3 K. caps, 11 underskirts, 'night dresses, 1 undershirt, 8 pr. stockings, 48 handkerchiefs. From Mrs. Haker 2 pr. wool. Stockings, 2 silk bags, 1 pair of slippers, 4 bags, 1 pair of gloves, 1 harmonica. From H. Miller, 12 dolls, 5 dresses, 4 shirts, 3 waists, 1 pr. wool. Stockings, 2 Petticoats, 3 Night Trousers, 2 M. Trousers, 1 wool. M. cap, 9 picture books. By P. P. Swan, 2 dolls, 1 trumpet, 10 games, 6 ad. Band, 10 handkerchiefs, 5 night gowns, 6 dresses, 8 underpants, 6 undershirts, 1 neckerchief, 2 Pr. stockings, 4 Pr. wool. Stockings, 2 Pr. Gloves, 1 Wool. Dress, 1 K. Skirt, 5 Ab. Gmgham, 15 pd. Flannelette, tr. dresses; from Bro. Both 48 handkerchiefs; from Grandmother Wachs 4 Pr. wool. Stockings, 4 undershirts, 4 M. trousers, 2 bodkins, 6p. pockets, 2 picture books, 2 dolls, 2 plain skirts, 1 apron, 3 Po. Gingham. From N. N. 16 undershirts, 7 undershorts, 12 M. trousers, 14 wool. Stockings, 2M. jackets, 1 collar. From Indianapolis: Berrermann Bros. 125 pots of flowers; Wortmann 5 gall. Milk; Ch. Poungman I hams; F. Heim 1.00; Kipp Bros. 1 wash basket toy things; Ch. Mayer L Co. 4 wafch basbc spice things; Bro. Hare 3 doz. Oranges, 4 aprons 12 baggc., 1 shuck of dainties, spinning tops, etc. From La Porte: By p. Link 12 sheets, 12 pillowcases, 6 petticoats. From Toledo: Through k. Querl 3 quillS. By p. Horst 1.00, 2 pr. wool. Stockings, 2 petticoats, 1 apron, 2 trousers, 4 str. wool, 2 dresses, 3j pd. wool. Dress stuff, 2H M. Lining stuff, 7j Bv. Flannelette, 1 undershirt, 4 pr. tr. shoes, tr. garments. From Elkhart: 2 skirts, 1 vest, 3 M. caps, 12 Pr. trouser lr., 1 pair of trousers, I jacket, 1 Pr. shoes, 1 apron, 1 dress, 2 towels, 6 pillowcases, 2 undershirts, 2 M. trousers, 7 petticoats, 4 nightgowns, 1 set of undergarments, 1 waist, 3 pocket, 2 shirts, 5 Pr. stockings, 7 Pr. wool. Socks, 3 p. coffee, 2 p. L-alz. From Lasayette: from Schnaible L Co. 5 boxes of soap. From Monroc, Mich: From P. Fricncke's women's ver. 27 M hats, 10 petticoats, 17 M pants, 1 night gown, 8 bodices, 2 waists, 7 dresses, 3 woll. Dresses, 1 K. cap, 1 M. jacket, I Pr. gloves, 4 Pr. shoes, tr. dresses. From Jonia, Mich.: 8 pr. wool. Stockings, 3 Waists, 5 Wool. Waists, 3 Dresses, 3 Wool. Dresses, 6 K. Trousers, 6 Pr. tzosentr., I Set of Underclothing, 1 K. Cap, . 45, 1 Pr. Rubber Shoes, 3 Games, tr. Dresses & Shoes. From Napoleon: Saupert from S. Honeck 12 K. caps, from Bro. Parker 1 Pr. gloves, 1 M. cap, 1 Ps. Candy, 1 woll. Petticoat, 2 Taschent. From Evansvillc: By P. Heinicke 6 Waists, 2 Set of Underclothes, 13 M. Trousers, 6 Pillow Covers, 2 Night Gowns, 7 Bodices, 3 Petticoats, 6 Dresses, 6 Aprons, 1 Quilt, 3 Pr. wool. Stockings, 2 M. caps, 1 ÄNüntelchen. From Minden: Through P. Lange l6 S. Grain, 4 p. Cartons, 4 Gall. Lard, 6 gall. Preserves, 1 Christmas tree, 13. 20. From Julictta: Through P. Henkel and teacher Gotsch 50j doz. Eggs, . 75 from his school, 20 Bu. Apples, 27 shade trees. From Indianapolis: Fr. Wambsganß' women's vers. 12 underpants, 4 K. shirts, 2 pr. socks, 2 pockets, 2 pr. cuffs & buttons, 2 collars, 2 underpants, 2 undershirts, 4. 63 for hats, 8 white waists, 1 white suit, 12 night pants, 8 waists, 1 shirt, 5 pr. wool. Stockings, 12 dolls. From individual persons: Mrs. Behrmann & Horstmann 12 paper flowers. Bro. Scholz 2.00. From women: Horstmann 10 qt. preserves, H. Vehling 4 qt. Preserves, 1 basket of grapes, 5 pf. candy and baked goods, Struckmann 10 qt. Preserves, 1 basket of grapes and candy, F. Meyer 4 qts. preserves and baked goods, J. Müller 4 qt. Preserves and baked goods, Scherer 2 doz. Eggs, W. Priegnitz 8 pd. Calico, 5 doz. Bananas, 7pts. candy, 1 fur collar, Quack 1 basket Baäwerk, Rademacher & Niemann 1 basket Backwerk. Misses E. & C. Brueggemann 2 doz. Oranges and a basket of baked goods. Ch. Stuckemeyer 15 ps. Nuts. 1'. Seuels women's ver. 5. 90 for dress makcn, 10.00 for Consirm equipment, 9. 20 for 40 dd. Carpet, 5.00 u. 4. 63 for Hats, 2 Quilts, 12 Dolls, also sewed 10 Aprons, 9 Night Gowns, 3 Doz. Towels, 4 dresses, 5 quilts, 38 short and 10 long towels, 9 coats. From individuals: W. Schwier 15 lbs. of butter. Bro. Louise Schwier 6 gall. Strawberries, 10 pf. sugar, 60 dd. Calico, rest pillow & apron for the orphan muiter. "ölux b'lorror Clud" I 6o-eart. Miss C. Meyer 16 ad. Band. Mrs. W. Piel, Sr. 240 lbs. grapes, 36 lbs. Sugar, 75 ps. Turkey, 3 gall. Cranberries, 30 Ps. Sugar, 1j barrel of apples, 25 p. crackers, 10 p. nuts, 10 p. candy. Bro. F. Sudbrock 24 p. turkey. A. Prange 1 barrel flour, 15 pf. Nuts. Bro. F. Prange 12 pocketfuls. F. Prange 1 barrel flour. C. Syrup j case oranges. Bro. E. Führing 1 fruit cake. Bro. P. Seuel 3 qts. Preserves, 1 basket of baked goods. J. Spier 12 qts. Preserves, 4 qts. cranberries. From the wives Spier 2 qts, Holz 4 qts, H. Holtmann 3 qts, H. Vahle 3 qts, A. Prange 10 qts. Preserves. Bro. Lehrer Paar, Bro. F. Prange, Bro. N. N. and Bro. Kassing 1 basket each of bakweri. W. Rege 1 medicine cabinet. From both women's soc. 1 pair of ice gloves, 1 apron, 2 handkerchiefs for the orphan mother, 8 m. wool. Clothes and accessories for the cook, 4 Sat. petticoats and 7 handkerchiefs, from the Directorium to the teacher and orphan father 1 pr. shoes each. "Lutheran", "Friend of the sick and orphans". Orphan Friend", "Evening School" and "Rundschau" sent free of charge. - Wishing all dear donors a God-blessed New Year, sincerely thank you

Indianapolis, Ind, Dec. 30, 1899. w. hunter, orphan father.

Received for the orphanage i" Addison, III.:

Of municipalities, etc., for lousy expenses: Dch. P. Bohlen, Summit, v. d. Gem. -5. 63. D. Reinke, Chicago, Coll- d. Gem., 76. 50 and v. Misses Therese & Paulina Peltz 2.00. P. Matthias von Gemm.: Evanston 11.00, Glcncoe 3. 83 and v. Wwe. J. V. Fehd in Glencoe 2.00. P. Burfeind v. Clara Müller in Wilmctte . 50. p. Bünger, Chicago, v. d. Gem. 23.06. k. Schmidt, Chicago, by W. Poths 2.00, P. Zapf, Melrose Park, by women's club 7.00. By t>. Sieving's commun. v. Dork Ccntre, 27th 75th D. Ullrich, La Grange, v. Wm. Krem hol: for orphans' rights . 10. P. Schroeder, Chicago Heights, Hochzcoll. E. Leifbcit-L. Rathe, 9.00. 8. Hansen, Worden, half d. Christabendcoll. 5. 15. P. Lohrmann, Millstadt, v. N. N. 1.00. P. Rabe, Aoikville, v. Frauenver. sr. Congreg. 8. 40. (p. -184, 92.)

Of children: 30 27. (Acknowledged in the "Kinder- und Jugendblatt.") Board money: D. Schmidt, Chicago, v. Mrs. S. Stumpshaus 12.00. Addison, III, Jan. 27, 1900. G. Ritzmann, cashier.

The undersigned hereby certifies to have received for the township of Hiawatha, Kans. from Kassirer Bartling S8. 64. - To all kind givers heartfelt thanks and God's blessing.

Hiawatha, Kans. 11 January 1900. G. W. Fischer.

Received with heartfelt thanks as a Christmas gift from Wittwe Tisza of here for students W. Schmidt and H. Weerts (St. Louis, Mo.) and W. Janssen (Springfield, III.) -5.00 each.

Wentworth, S. Dak. Ferd. Oberheu.

Having received 5 quilts for students in Springfield from the Women's Association of the Lutheran congregation in Jacksonville, III, through Mrs. E. Hoffmann, certifies with heartfelt thanks

Springfield, III, January 22, 1900. I. Herzer.

Received for the Illinois District church fund through P. L. Dorn a note for -100.00 from N. N. of Southern Illinois. L. Lochner.

AM" The receipts of the cashiers Th. H. Menk, A, C. Reisig and E. Leubner had to be returned for lack of space.

Uorttndsrto addresses:

ksv. ümg. Louck, Traums, Van 4Vsrt Oo., O.
ksv. 3. Logiert, lüttlo Lall", ölioo.
Rov. OurI 3. Heuer, Lnckiovtt, IVültmuo Oo., IVasd.
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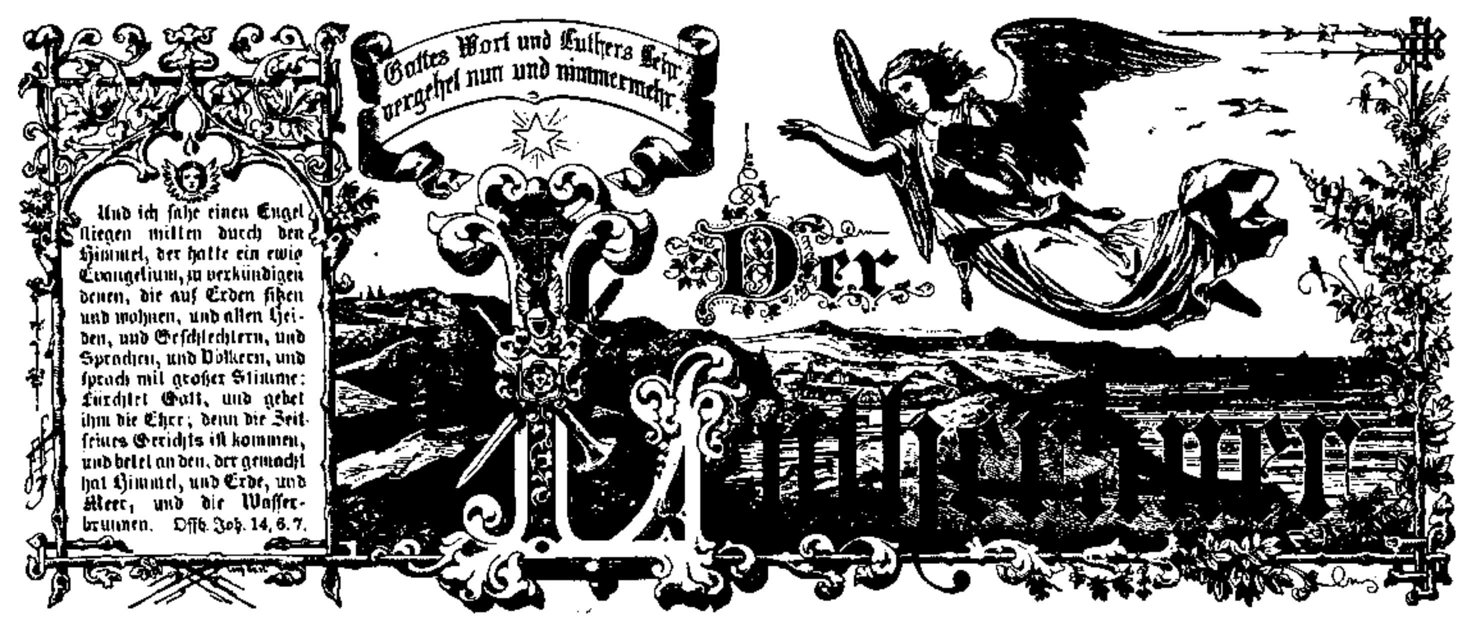
The "-nthtrnnei" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought to the house by carriers, the subscribers are required to pay an extra 25 cents" carrier's fee.

To Germany, the "Lutheran" will be sent by mail, postage paid, for Li. 2b!.

Briefs containing business, orders, cancellations, monies, etc., are to be sent to the address. Ooncoräi" pudllsümF üonse, llstkeiso" S.V0. L Llinmi St., St.. Iwui", Llo.. anherzuscnden.

Letters containing information for the paper (articles, advertisements, receipts, changes in adverts, etc.) should be sent to the editor under the address: "Iwddsiuvsr", Ovocoräi". In order to be included in the following "number of the paper, all shorter advertisements must be in the hands of the editors no later than the Thursday morning before the Tuesday whose date the number will bear.

kodsrock ur rd" kosr OLco ub 84th Qools, Llo., us sseoock-cluss mother.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the teacher Collegium of the "theological" seminary in St. Lonis.

Vol. 56. St. Louis, Mo., February 20, 1900, No. 4.

What does the Bible teach about trouble?

To a pastor one day came a church member, an elderly man.

Members of the congregation often come to their pastor. One has a birth to report, another a death. One wants to marry, another wants to call the pastor to a sick person. Sometimes, not infrequently, someone has a quarrel with his brother and neighbor and comes and brings the matter before the pastor so that he may settle it. And when the day of the confession is, then it goes out and in in the parish house like in a beehive.

But for a church member to come to his pastor in the way that the old man mentioned above did, that unfortunately happens very rarely these days.

After greetings and counter-greetings had been given and they had sat down and talked a little about the weather, the visitor began: "Pastor, there is a saying in the Bible that I can't quite understand. Would you be so good as to ask for a Bible? Here" (he took a piece of paper from his vest pocket) "I have written out the passage where the saying is found."

The pastor took the note and read: "Matthew 18:6."

"Well, please, 'ave the Bible and open the saying and read it to me," said the man.

The pastor opened the passage and read: "But whosoever shall offend the least of these that believe on me, it were better for him that a millstone were hanged at his neck, and that he were drowned in the deepest part of the sea."

"Yes, that's it, I can't understand that line," the man said.

"What's the point?" asked the pastor, "what can't you understand about this saying?"

"Well," replied the old man, "one does so easily annoy ...someone. It's not meant to be, but it happens so easily. For example, just last Sunday I was annoying my wife. We had egg pancakes and salad for lunch. And a 'tramp' came to the kitchen door and asked for something to eat. He looked pretty ragged, that's true. And my wife told him to come back in half an hour and she'd give him something. But I said: "Let him come right in, mother, supper's here." And I called the "tramp" in. And he sat down at the table and ate like a wolf. There was nothing left over. And my wife was rather grumpy and angry with me. She's usually a good woman, and she's not stingy. She just didn't want him to sit at the table with us. She is a Christian, better than I am, you know that, Pastor, you know her. It wasn't long before she was good again. But I had made her angry. But I didn't mean anything by it. And now I can't understand why the Lord Jesus should make such a terrible sin out of it, saying-oh, read that saying again!" (The pastor read the saying again.) "Yes, yes. So now I have vexed my wife, and now it had better be that a millstone were hanged about my neck, and I were drowned in the sea where it is deepest! Oh, I have often made people angry with me. My children are also sometimes a little angry with me. The older one gets, the more often this sort of thing happens, it seems. My Louise, my second daughter, wanted me to make the summer kitchen bigger the other day. I didn't want to. The kitchen's big enough. So she got angry, too. Should you do everything and anything that your wife and child and other people want, so that you don't annoy them? Or what does the Lord Jesus mean? I said to my wife: I must go to our pastor and ask him how the saying is to be understood' - that is a terrible saying, Pastor! - "how the saying is to be understood. Now do you understand what I mean?"

"Yes," said the pastor, "I see what you mean. And I can take away your misgivings quite easily. After a few minutes you will understand the saying quite well."

"Well, that would be very nice!"

"You have," continued the pastor, "hitherto misunderstood One Word in the saying, and hence it has come to pass that the whole saying has been obscure to you."

"What word did I get wrong?"

"The word 'annoyed'. You always meant that it meant something like 'annoyed,' didn't you?"

"Yes indeed, what else does it mean?"

The Lord Jesus says, "But whosoever shall make one of these least of all them that believe on me worse, that is, by evil speech or evil example, causeth them to unbelieve, or to sin and ungodliness, it were better for him that a millstone were hanged about his neck, and that he were drowned in the sea, which is deepest: The deepest part of the sea. For the Lord Jesus does not want his beloved believers to be deceived, and he is very angry with those who do so. Do you understand the saying now?"

"Oh, yes, of course! I see. So Tann means to annoy as much as to make annoyed. Yes, that's different. So I would annoy my wife or my children if I told them something that was against God's word and that could make them wrong in their faith, wouldn't I?"

"Yes."

"What if I wanted to tempt them to sin?"

"Yes."

"Or if I set them a bad example, if, for example, I did not go to church, or led a dissolute life?"

"Yes."

"Well, may God have mercy on me if I want to annoy my wife and children or other people! Then I would be the pure devil! Then it would be better for me if a millstone were hung around my neck and I were drowned in the sea, where it is deepest. Yes, now I understand the saying. I'm glad I came here. Thank you very much."

"I was heartily glad to see you come," said the pastor. "I only wished that people would come more often with such questions."

"Yes, that would certainly be good. Well, maybe not many people are as stupid as me. To annoy is to make trouble. I don't want to forget that. Well, goodbye, Vicar. No hard feelings." -

Dear Reader! What the Scriptures actually mean by "vexations" and "vexations" is still unclear to many Christians, even if they do not all misunderstand the matter in exactly the same way as the old man of whom you have just heard. And the Scriptures speak of "vexations" and "vexations" not only a little and seldom, but very much and often and in the most serious manner. How would it be, therefore, if we here in the "Lutheran" were to take a proper look at the teaching of the Holy Scriptures on "Aergerniss"? We want to do it. And God give his blessing!

So we ask: What does the Bible teach about trouble?

And to this question we will answer with nine propositions. And each proposition we will prove and interpret and "strike out," as Luther expresses it, according to charge from Scripture. The nine propositions are thus:

(1) In the Scriptures, "trouble" means a stumbling block in the way that is likely to cause anyone who stumbles to stumble or fall. So in a spiritual sense, "trouble" is anything that is likely to cause a person to stumble and fall into error and sin in the way of Christian faith and life.

2. the origin of the aversion is not to be attributed to God, but to the devil and the sin of men.

(3) The "given" offense is any outwardly conspicuous evil in doctrine or life, by which others are provoked and led, or may be provoked and led, to error or sin.

004 A Christian, for the salvation of his soul, must beware both of giving offence to others, and of receiving offence from others. He is also to fight against the evil done by others.

005 The offence "taken" is the offence which unbelievers and weak believers, by reason of the erroneous delusion, or the evil desire and will of their hearts, give themselves out of a good thing.

006 A Christian, for the salvation of his soul, must beware lest he take offense.

007 If others take offense at the pure doctrine, or at the life commanded in the word of God, of a Christian, the latter ought to seek to instruct them, but not to yield to them.

(8) If weak believers take offense at such actions of a Christian, which are within Christian liberty, a Christian is to instruct them; but if this does not succeed, to abstain from such use of his Christian liberty for the sake of love; provided that thereby the confession is not violated, and that other weak believers, in turn, do not take offense at such abstention.

9. evil appearances are to be avoided at all costs, since they are a given nuisance. C. M. Z.

The Lutheran Pilgrim House and its mission in 1899.

Although our Emigrant Mission has existed for 30 years and the Pilgrim House for 15 years, there are still people in our circles, even in old congregations, who know little or nothing of the existence or actual purpose of the Pilgrim House; or it is unknown to them that the house does not belong to a private person or society, but to the Missouri Synod, in which every congregation belonging to the Synod has its share and should also have an interest. One would think that since a report appears every year in the "Lutheran" and the Pilgrim House is mentioned in our calendar, as well as in many ecclesiastical and secular publications, that every child among us should know about the Pilgrim House and what it is for. Because it is a synodal institution, last year's Synod of Delegates also dealt with the Pilgrims' House, and

again recognized the mission of the same as necessary and important. For as long as immigration lasts - and it will probably never completely cease, even if it constantly rises or falls like the ebb and flow of the tide - so long is the care for the immigrants on our part necessary. Even if the Federal Government provides for the protection of immigrants in its own way, there still remains a wide field for the practice of Christian charity. After all, the Holy Scriptures themselves repeatedly place the aliens in the same row with widows and orphans, indicating their helplessness and need of help in a bodily respect ! But if we consider above all that every immigrant has an immortal soul that should not be lost, that thousands still immigrate every year who belong to our Lutheran Church by birth and whom we therefore try to keep in our dear Lutheran Church by oral counseling or by distributing sound Lutheran writings, as well as by handing out addresses of orthodox pastors and congregations that are faithful to the confession - then the necessity of continuing the emigrant mission and its importance will become clear to the reader. If we were to become lax or even tired in our physical and spiritual care for the immigrants, this would mean giving way to the sects and nominal Lutherans; and that would be irresponsible for a church community such as the Synodal Conference in connection with the Norwegian Synod, which - one can assert this without exaggeration - receives the majority of the Lutheran immigrants of German and Scandinavian tongue and provides for them ecclesiastically. Few people consider how much opportunity the emigrant missionary has to be helpful and of service to the foreigners, and how, as a rule, a kindly concession, good advice, a small handout, a small walk, a reassuring word is appreciated. I remind you, for instance, of the sad situation of those who, for various reasons, are not allowed to land at once, and who therefore come into an enclosed room, often so crowded with people that the people can scarcely stand, much less sit. There are crammed together single widows with children, cripples, old or weak people, deaf-mutes, middle- and friendless people and others. As is well known, such people are forbidden by law to land unless they can prove that they will not be a burden to the country. It is then necessary to write or telegraph to friends or relatives here, so that they send the necessary documents, on the basis of which the authorities will release the people. If there are those among the detained who have been referred to me, I intercede for them and use all means at my disposal to free them from their sad situation. This is not always successful, of course, but in most cases. The most difficult thing is to help those who have neither friends nor relatives here. There I have to take all the responsibility upon myself. Thus, shortly before Christmas, a family arrived from East Prussia, country people, consisting of father, mother and four sons, aged 16, 13, 10, 2, and the brother of the father of the family, altogether seven souls. They brought little money with them, and had no one in that country to take care of them; but they had received in Hamburg the card of the Pilgrims' House to take with them on their journey, and this was their good fortune. For the authorities feared that the people would be They would have difficulty finding work and earning a living before spring, and would therefore be a burden to the country, and should therefore be sent back. So I interceded for them and guaranteed that I would take care of them. Then they were free and thirsty to land. I have now placed them in one of our local churches; but so far only the eldest son has found work. All of them diligently follow God's word, and God will also provide for their earthly bread. This is an example of how the foreigners are helped in body and soul through our mission.

As far as the work of the past year is concerned, it has increased in comparison to the previous year, despite the still relatively weak German immigration. With the guests of the Pilgrims' House, house devotions were usually held daily, 1000 calendars and 3800 church sheets, tracts, sermons and other Christian reading material were distributed. Our cash receipts amounted to $118, 177. 41. letterswere received 3675, sent 3063. In supports were H469. 16 was expended, partly in giving 862 meals and food for the onward journey, partly in granting 394 night lodgings, partly in cancelling old advances not to be collected. The Pilgrim House debt is $7299. 25 and is still covered by non-interest bearing loans. The Pilgrim House accommodated 2780 guests, including 1224 Scandinavians. Since we keep no one under false pretenses from going on immediately, if such is possible, the number of our guests is not so great. Unfortunately, however, our guests are often taken away from us in an impudent manner. For example, a single girl arrived with a card from the Pilgrims' House who wanted to stay in New York. Before I knew it, a "runner" had taken the card of our house from her chest, torn it up, thrown it on the floor, and slipped the card of his house under it. I, of course, immediately reported this intended guest theft to the authorities. This case also shows how much inconvenience, annoyance, and vexation my work brings. -

Of the members of our Missionary Commission elected at the last Synod of Delegates, two did not accept the election, namely Mr. P. Sieker Sr. and Mr. A. Hoffmann; the former because of lack of time and strength, since, apart from the work in his congregation, he already belongs to three commissions, the latter because he cannot dispose of his time at all. P. C. Merkel was elected in P. Sieker's place, and W. F. Piel ^un. in Mr. Hoffmann's place. The Commission was organized by electing P. J. P. Beyer as Chairman, P. Borth as Secretary, and Mr. Piel as Treasurer. Mr. Sieker was thanked for his many years of faithful service to the Pilgrims' House.

The two aid stations in Bremen and Hamburg, which were founded 25 years ago, were decided by the Synod of Delegates to be taken over and continued, and both missions are to be placed under the authority of the Free Church in Saxony, with the request that it, the Free Church, should appoint a commission for these missions, which would then have to report to our Synod. The Saxon Free Church took note of this on the occasion of its Synod in Kolberg and passed the following resolutions: "1. our Synod takes over, in accordance with the resolutions of the Delegate Synod



(1) The Missouri Synod, by order and on account of the Missouri Synod, and as its plenipotentiary, shall regulate and supervise the emigrant mission in Bremen and Hamburg. (2) For this purpose, it shall appoint a commission of three members, which shall be elected by recall, but in case of the resignation of any member, shall supplement itself by co-optation. (3) This commission shall be considered as the authority initially superior to the missionaries in Bremen and Hamburg. (4) This Commission shall report annually both to the Missouri Synod and to our Synod." The Commission appointed by the Synod in Kolberg now consists, after one member of it has left again, of Mr. P. J. M. Michael in Hamburg and Mr. Negierungsrath L. Jahncke in Hanover. This commission has confirmed Mr. W. Schmidt in Bremen and Mr. W. Vopel in Hamburg as Missourian emigrant missionaries and has fixed an annual salary of 2400 Marks for Mr. W. Schmidt and 3000 Marks for Mr. W. Vopel. However, this does not include Comptoir rent (in Hamburg) and other expenses. In the past year, Mr. W. Vopel has taken care of those who have received free tickets via Hamburg through the local Pilgrims' House, and has also provided advice and assistance to those who have traveled from our circles to Germany; furthermore, he has visited 84 departing steamships, distributed Pilgrims' House tickets, received letters in 1661, sent them in 1842, and arranged for money shipments to and from Germany. Mr. W. Schmidt worked in the same way in Bremen, not only providing everything necessary for those travelling via New York, but also for those travelling via Baltimore, receiving 901 letters and sending 1037, and arranging many money shipments. As is well known, Mr. Schmidt has placed the Pilgrims' House in Bremen, which belongs to him, at the service of our mission. Last year it accommodated 699 persons, 50 more than in the previous year. Since Mr. Schmidt has not succeeded since the death of his wife in continuing to run the house himself in a generally satisfactory manner with outside help, he has now rented it out to a young married couple who will in future take care of the hospitality of the guests, while Mr. Schmidt remains in charge. Hopefully it will be possible to restore the old good reputation of the house, then there will be no lack of guests from here.

Although Mr. Vopel and Mr. Schmidt earn part of their salary through business, for example, by providing ship and railway tickets for emigrants who pay for their journey themselves (from here, one draws the attention of one's friends and relatives in Germany to this), the Synod must still contribute about -800.00 annually, otherwise the two necessary and beneficial aid stations cannot continue to exist. I therefore take the liberty of referring to the resolution of the last Synod of Delegates, which states "that the Synod urgently requests all its congregations to give more generously in the future to the Emigrant Mission in New York, on which the funds of the Help Missions in Hamburg and Bremen in Germany also depend, with collections and other contributions than has been done so far, so that this necessary and important mission can be maintained". Unfortunately, this decision has so far been carried out by only a few congregations. Hundreds of congregations never raise a collection each year for the emigrant mission. Thus, the delegates' synod consists of the following The reported deficit in the missionary treasury of $1790.80 has not only continued, but has increased by -435.60 since then. If this continues, we will fall deeper and deeper into debt, and finally the Synod treasury, according to the resolution of the Synod of Delegates, will have to take care of it, and that should be avoided.

Finally, with regard to the decision of the last Synod of Delegates, which makes it my duty to give lectures at mission festivals and in other congregations in order to arouse interest in the emigrant mission, I can report that since May I have given thirty such lectures, initially in congregations of our Eastern District, and that I have found a friendly reception everywhere and have received or been promised a collecte. It is true that a tour of distant parts of our Synod is fraught with difficulties; but I' am willing to do it as far as my time permits. I can, of course, only leave my post for a few weeks in the summer and late autumn. It is obvious, however, that more can be achieved by oral presentations than by written communications.

Now, to the faithful God, who loves the strangers and wants us to love the strangers as well, be the matter commanded. May he also make hearts willing for this branch of the missionary tree which God has entrusted to us here in this land for our care, and may he give holy courage, good counsel, and right works to those who work in this mission here and there.

S. Keyl.

The Protestants or the Unirte.

The "Lutheran" has the duty to warn against false church communities and to testify against false teachers. Among the false teachers and false believers are now also the Evangelicals or Unirtes. From the beginning, therefore, the "Lutheran" has also raised his warning voice against this false church. And this was all the more necessary because for simple-minded Lutheran Christians the danger of deception and seduction from this side was and still is much greater than from any other sect. Why? Because the Unrighteous not only pose as the right Bible Christians, but in many cases also as the true disciples of Luther, and decry the confessing Lutherans as fanatics who go far beyond Luther and the Scriptures. Together, for example, the unirreformed congregations in St. Louis celebrate the Reformation feast every year and thus make themselves appear to the world and the church as if they were the true, right, faithful sons of Luther and the Reformation, while in truth they despise Luther's spirit and his teachings. Schory writes in his history of the Protestant Synod: "As long as Luther retains his respect and love for Melanchthon, appreciates his special gift, and regards him as a fully entitled co-worker, even when he cannot agree with him on all points because of his conscience, the great man is in order, and conversely Melanchthon is in order when he holds fast to his convictions taken from God's Word. Obviously, however, with such compatibility Luther does not act Lutheran in the sense of our American Lutheran brethren today, and Melanchthon does not act entirely Reformed either. Both

great men simply act evangelically-biblically, as befits true servants of Christ, when they keep love and respect for one another and remain one in Christ". (Geschichte d. Deut. Ev. Synode von N. A. von Albert Schory, p. 12.) Of Dr. Walther's fight against the false doctrinal position of the Unirten, he says: "This was the unevangelical way of the sectarians and enthusiasts of all lines, but not the way of the old, worthy Evangelical Lutheran Church. The super-church Lutherans do it no honor, however much they seem to zeal for it." (A. a. O., p. 26.) And without blushing, D. Irion asserts: "The Lutheran Church strives for unity in spirit, as set forth in the Augsburg Confession. The individual churches need not be uniform in all things, either in cultus or in doctrine, if they only stand on the ground of Scripture in the above-mentioned main points, and do not lay the chief stress on secondary things." (The Evangelical Catechism, interpreted by D. Irion, p. 250.) *) Hence also, as Schory thinks, "the Lutheran Church should take Luther's word, spoken in hot battle: 'Ye have another spirit no more'". (Op. cit., p. 13.) Thus, according to the Protestants, Luther was at bottom also a "Unirter", who had only forgotten himself in the excitement of the struggle, when he refused the brotherly hand to Zwingli and the Reformed at Marburg in 1529.

And just as the Unirte brazenly claim to be the true disciples of Luther, so they also assert no less boldly and firmly that their Unirt confession has good grounds in God's Word and thus ecclesiastical justification. The union between Lutherans and Reformed is, according to Schory, "one willed by God and fought only by human obstinacy and human right-mindedness". (op. cit., p. 3.) That the Lutherans at the time of the Reformation refused to cultivate ecclesiastical fellowship with the false-believing Reformed, the Unirts call a victory which the "enemy" has won. (op. cit., p. 4.) Schory writes: "We have always been, and still are, of the firm conviction that the Protestant Church only wants to unite what belongs together by God's and the law's will, but what human shortsightedness, lack of understanding, and dogmatism have often torn apart." (Op. cit., p. 8.) Thus the Unrighteous maintain that it is not the confessionally faithful Lutherans, but they, who are the right Bible Christians, and that in doctrine and life. Already more than fifty years ago the Uniate Pastor Nollau made the assertion to Dr. Walther: "It is a fact,

*) What gross untruth Irion is guilty of with the above words is evident from the seventh article of the Augsburg Consession, to which Irion refers, and which reads thus: "For this is enough for true unity of the Christian churches, that the gospel is preached with one accord according to pure understanding, and the sacraments are administered according to the divine word. And is it not still to true unity of the Christian churches, that uniform ceremonies, instituted by men, are held everywhere, "as Paul saith, Eph. 4: One body, One Spirit, even as ye are called unto one hope of your calling, One Lord, One faith, One baptism." And in the Formula of Concord, Article X, it is written: "In this way the churches will not condemn one another because of inequality of ceremonies, since in Christian liberty one has fewer or more of them, if they otherwise agree with one another in doctrine and all the articles thereof, also in the right use of the holy sacraments, according to the well-known saying: inequality of fasting shall not separate unity of faith."

that our church, which the 'Lutheran' calls false-believing, has much more Christian discipline and order, godly life, self-sacrificing love, and active work for the kingdom of God, than the Lutheran church, which claims to be the true church of Christ". (Op. cit., p. 25.) And as to doctrine, D. Irion writes: "The Lutheran Church teaches God's Word pure and clear, that is, as it is written. She does nothing to it and nothing from it. So it must be, if God's name is to be sanctified." (Op. cit., p. 290.) Thus there is no lack of assertions by the Unrighteous that their doctrine and practice are also in harmony with Scripture.

But if the doctrine and practice of the Uniate is in reality as they write, we Lutherans must not deny them the fellowship of faith, but must rather confess them as our fellow believers. Thus the question is repeatedly forced upon us by the Unirte themselves: Is it really in what the evangelicals claim their orthodoxy? As for the claim that there is more Christian discipline, order, etc., in unchurched congregations, we confidently leave it to all who are acquainted with Missourian and unchurched congregations to judge. In what follows we shall confine ourselves to showing from their own writings that the assertion of the unchurched that they have God's Word pure and unadulterated, and that their doctrinal position is in accordance with the holy Scriptures, is vain deceit and deception. There are three things in particular which, according to the Scriptures, we must heartily condemn and abhor in the Protestants: 1. That the Unrighteous refuse to condemn the false doctrines of the Reformed, but rather tolerate them, and even acknowledge them to be justified; 2. That the Unrighteous refuse to acknowledge and publicly confess the divine truths, which the Lutheran Church holds against the Reformed, as only justified; 3. That the Unrighteous advocate and spread many false doctrines in their public writings.

The Unrighteous refuse to publicly condemn the false doctrines found in the Reformed confessions, but rather tolerate them and concede their legitimacy in their synod. This is the first charge we bring against the Unrighteous. You ask, "What are these false doctrines?" In their Confessions the Reformed teach of the person of Christ: that the propositions: That the propositions, "God is man, and man is God," are a mere figure of speech, and are not to be taken as true; that there is no actual communication of attributes in Christ; that the essential attributes of the other nature are not communicated to the natures in Christ; that Christ, inasmuch as he is God, suffered only in name, and not really; that mankind alone suffered for us, and not the divine nature; that neither the attributes nor the effects, which are said of the person of Christ on account of one nature, are to be drawn to both natures; that the human nature suffered without true communion of the divine; that the human nature of Christ is not really endowed with divine omniscience; that Christ, according to his assumed humanity, was crowned only with supernatural and not with divine gifts; that Christ gives the Holy Spirit not through his humanity; that the word of Christ: "My flesh is the right food" means only: "The divine nature is the right food.



the right food"; that Christ, according to his human nature, was not everywhere and omnipresent; that Christ, after his ascension, was no longer with his body on earth, but in a certain place in heaven.

The Reformed teach about Holy Communion, also in their symbols: That the words: "This is my body" are not to be taken actually, but metonymically, figuratively; that those who understand these words literally are false interpreters; that in the words of the Lord's Supper the little word "is" means as much as "signifies." that Christ's natural body is not really present in the Lord's Supper; that the doctrine of Christ's body in, with, or under the bread is an idolatrous, false delusion; that it is sacrilegious, foolish, ungodly, and blasphemous to teach that Christ's body is eaten by us; that the body and blood of the Lord are not really united with bread and wine; that in the Lord's Supper the body and blood of Christ are only present through the meditation of faith; that unbelieving communicants do not partake of the true body and blood of Christ; that Christ's flesh is now of no use on earth, nor is it on earth; that Christ's body is as far removed from us as heaven is from earth.

Of the means of grace, and especially of baptism, the symbols of the Reformers teach: That we do not owe faith to the outward preaching of the word of God; that the sacraments, far from conferring grace, do not even bring it or administer it; that baptism does not bring grace, but only testifies to the church that grace has come to him to whom baptism is conferred; that baptism does not effect the remission of sins and spiritual regeneration, but only represents them; that the external water-bath is not the washing away of sins itself; that the kingdom of God belongs to children even before baptism and without baptism; that children cannot believe because of their age; that emergency baptism by women is not to be permitted.

Of predestination, finally, the Reformed teach, likewise in their confessions: That God has determined not to have mercy on all men, but only on some; that he has determined to leave those who perish in the corrupt mass, and finally to consecrate them to eternal destruction; that God leaves most men in ruin and damnation, in order to manifest his justice in them; that God shows mercy only to the elect, but has left the others in their fall and damnation; that God, at his pleasure, has chosen some to salvation, and rejected others; that we are not chosen for Christ's sake, but absolutely; that Christ did not redeem all men, but only the elect, and reconcile them to the angry Father; that in time God calls powerfully only the elect; that to the non-elect God's word is preached only outwardly; that in conversion God forcibly bends the will of man, and that man cannot wholly prevent his regeneration; that even in grievous cases of sin the elect cannot lose the Holy Spirit, nor fall from the grace of filiation and from the state of justification.

These are some of the frightful heresies which the reformers pronounce in their confessions. And these

The unlearned refuse to reject and condemn heresies. The Protestants do not want to renounce these false doctrines, but rather tolerate them in their midst, even granting them justification in their synod. And this not only through lax practice and lack of doctrinal discipline, but in principle, in their synodal confession and in their congregational constitutions. In the "Statutes of the Evangelical Synod of North America," § 2 reads: "The German Evangelical Synod of North America, as a part of the Evangelical Church, understands by the Evangelical Church that church fellowship which . . . professes the interpretation of the Holy Scriptures as set forth in the symbolic books of the Lutheran and Reformed Church . . in so far as they agree with each other; in its points of difference, however, the German Protestant Synod of North America adheres solely to the passages of Holy Scripture relating thereto, and avails itself of the freedom of conscience prevailing in the Protestant Church in this respect." The same confession is also found in H 2 of the Gemeinde-Ordnung Evangelischer Gemeinden. (Schory, op. cit, (Schory, loc. cit., p. 114, 128.) In this confession, then, the Protestant Synod and every Protestant congregation declare that, while they do not confess the Reformed heresies as divine truth, they also do not condemn and reject them as false and contrary to Scripture, but rather leave to each the freedom and decision as to how he wishes to deal with these heresies, yet in such a way that the "more Lutheran-minded brethren" recognize the "more Reformed-minded" as having equal rights. In short, the Uniate Synod with its congregations refuses to reject the Reformed heresies.

This is how the Uniate themselves understand the above confession. According to Schory, the Uniate Church demands "the peaceful coexistence and cooperation of the two sister churches and the mutual recognition of their mutual equality. (op. cit., p. 9.) Principally, the Uniate Synod does not want to declare how it should be held with the doctrines of distinction, thus also with the false doctrines of the Reformed mentioned by us above. Schory writes: "The principal position of our evangelical church . . is sometimes not properly understood even by a part of its members. How else could it have happened that some members of the Protestant Synod demanded in all seriousness that the Synod should determine how the much-mentioned doctrines of distinction should be held? They probably did not consider that the result of such a determination could be no other than a declaration either in favor of the Lutheran or the Reformed view, and that thereby the Protestant Church would have to forfeit from the outset the right to its existence. What divine or human right would we then have to keep ourselves independent as a Protestant Church, if we had . . . declared one or the other of the two views to be the only rightly existing one? There would be nothing in consequence of such a declaration but the immediate separation of our Evangelical Synod." (Op. cit., p. 9.) Here, then, the Unrighteous confess that the moment they would repudiate the Reformed heresies, they must cease to be what they are. The public refusal to reject the false doctrines of the Reformed belongs to the essence of the Uniate Church.

In the second appendix to the Declaration of the Evangelical Catechism Otto writes: "These doctrinal differences" (of the Reformed and Lutherans) "are ... certainly not to be regarded as mutually exclusive, but as mutually restrictive and limiting." (Irion, op. cit., p. 394.) The same says that the Evangelical Synod is a body "in which German Protestants, whether of Lutheran or Reformed origin, find their spiritual home". (A. a. O., p. 407.) Further: "Here, where the stream of immigration deposits Protestant Christians from Pomerania and from the Rhineland in one place, the adherence to the old confession must stand up to that:

Damnamus secus docentes

(we condemn those who teach differently) have an almost pernicious effect. An ecclesiastical cooperation with so-called 'different believers', a relinquishment of the particular in one's own doctrinal point of view, as far as it is compatible with conscience, and an emphasis on the common, a gentle respect for other doctrinal directions, even if one cannot think oneself into them, if only they do not deliberately contradict the core and star of evangelical truth, is here downright Christian duty". (op. cit., p. 406.) Concerning the Reformed doctrine of the Lord's Supper in particular, Irion writes: "The Protestant Church rightly allows the Reformed doctrine to exist alongside the Lutheran doctrine, even though it accepts Luther's doctrine as the superior one. She therefore also holds communion with the adherents of the Reformed doctrine." (A. a. O., p. 364.) Thus, however, the Uniate Synod makes it the duty of its congregations and members not to reject the Reformed heresies, but rather to tolerate them, even to recognize them as legitimate and as rightly existing alongside the Lutheran doctrine. F. B.

(To be continued.)

To the Ecclesiastical Chronicle.

America.

From the Eastern District of our Synod, one of our young pastors, in sending in his parochial report, writes: "As I look at my parochial report, I sometimes want to think: This will probably be one of the saddest reports in this year's yearbook. And in comparison with other reports that will probably be true. But whoever knows the conditions here in the East, and especially here in our city, cannot help but say with me: It is an incomprehensible miracle of God that here at all a small group can be found that loves the Word of God. There are no less than 31 lodges here (in a city of about 18,000 inhabitants), not to mention the workers' associations - mostly of the socialist type - and the gymnasts. In addition, the sects, especially the Presbyterians and Episcopalians, feel a great inclination to steal away the few people I still have by pretending to have earthly advantages that they could offer them. But what makes the existence of a Lutheran congregation here a special miracle is the fact that the people have so often been fobbed off with incompetent pastors." (The congregation has been regularly served by us only a short time.) "One of the same, according to the testimony of the people, is even said to have been helped with a considerable sum of money, which he collected for a church building had gone up and away. Incidentally, it is said that at least ten attempts have been made to gather a 'German' congregation here. In the course of this summer the New Dork Ministry sent no less than four men here 'to save for the Lutheran Church the congregation which the Missourians had abandoned'. Two of these men have been here and have been proselytizing among my people since I have been here. But they had to go away in disgrace, and we are now at rest. Now the work of the Lord is going forward, slowly, but still forward. The people are weak in knowledge, and one must have great patience. My confirmands have as little understanding of Christianity as if they had grown up among heathens. A Catholic, a respected man, has come forward as an exception and wants to be taught. We have rented a small church for our exclusive use and are thinking of either buying it or building a new one. Since I have been here, the average number of listeners in the services has been 46. There is a good prospect of growth, and I hope, by God's grace, in the course of time to bring together a nice little congregation here. Unfortunately, we are very late in coming here. There are quite a number of Lutheran families here who have strayed into the sectarian churches and lodges. How often have I not had to hear during house visits: 'Yes, if you had come earlier, five or ten years ago, there could be a beautiful Lutheran congregation here!' And I am convinced that this is the case not only here, but in many other cities in the East, as well as in the West. There is still much, much room for us. There is no question of overproduction of pastors yet. If some of our dear fellow-Christians could only once see and hear what the missionaries see and hear in the field of the Inner Mission, they would certainly gladly double their sacrifices for this branch of the mission. Whether my school can be considered a parochial school, you will probably be able to determine better than I can. I only teach the children biblical history, reading and writing on Saturdays from 9 a.m. to 12 p.m., and I also teach them to sing. However, this school is in any case the seed of a regular weekly school, which I will be able to open by the fall, if God will have mercy." Reports similar to the above also come from other sources. And in the perusal of these, there are three points in particular that always come vividly to mind: First, that many a field is still open to our synod, which, with continued faithful work, promises a beautiful harvest in the course of the years; second, that our young pastors are rightly anxious to establish a parish school as soon as possible, in order to build the church through the school, no matter how great the difficulties and how few the school children; third, that in many places we have begun the mission too late, much too late, for lack of persons and means, and can now only take stock. The unirites, the sects, the lodges have caught the children of our Lutheran Church in their nets. Therefore the exhortation is all the more urgent for us to buy the time while it is day, and not to be lax but diligent in the work of the Lord. Joh. 9, 4. Jer. 48, 10.
L. F.

With regard to the "Germania" published in Milwaukee, we can bring the good news, to our great joy and certainly to that of our readers, that the daily edition of this paper has eliminated from its columns the objectionable things which the "Lutheran" had to criticize in it during the past year. Every number of the paper which has come before us for more than a fortnight shows that the principles which are essential to a political paper published by Christians are being observed.

The theatre notes and theatre reviews have completely disappeared; entertainments and festivities celebrated with sinful revelry are no longer displayed or discussed; apart from a few incidents that could still be objected to, and which have obviously escaped the censor's eye, as may easily happen in view of the difficulty of the task. The playbill and theatrical reviews have entirely disappeared; entertainments and festivities celebrated with sinful revelry are no longer indicated nor discussed; In the case of news from ecclesiastical circles, those from false-believing communities are separated from those from the Lutheran Church, and we hope that all ecclesiastical news will be kept, as is usually the case, in such a way that it does not contain any recognition or recommendation of false-believing church services or of false doctrine or practice in general; the column with the heading "Aus den Vereinen" ("From the Associations") has completely disappeared. In short, the "Germania" has undergone a decisive and thoroughgoing change and improvement, and has become a secular news sheet that can well lay claim to domestic rights in Christian families. To bring this to the attention of the readers of the "Lutheran" is not only our duty after the foregoing, but also gives us sincere, heartfelt joy, and we ask the ecclesiastical and secular papers, which have brought excerpts from the earlier articles of our paper, to also take note of today's announcement. And since we have good confidence in the responsible editor as well as in the publisher of the "Germania" that they will continue to run their paper in the right way and will conscientiously and carefully keep everything offensive and annoying out of its columns, we do not hesitate to apply the words that the "Lutheraner" of October 17, 1899, said in general to the present case: "Such secular newspapers, which really keep everything offensive out of their columns, should be held in high esteem and valued as a precious gift of God. One should not stand in the way of such newspapers, but encourage and support them." Far be it from us to recommend politics, etc., to the "Germania" or to any political newspaper. The "Lutheran" truly has no profession for this, and he has no interest in it. Individual Christians, who are to seek and promote the welfare of the country to the best of their knowledge and conscience, may form their own opinions about this. But in this the "Lutheran" has an interest, that the daily or weekly newspaper which comes into the homes of Christians should not be such as pleads in the service of Satan, and may poison the souls of young and old, but, where at all possible, such as avoids all aggravation. L. F.

When is the time for us to give for God's kingdom? The Lutheran Evangelist rightly censures as a pagan abomination the resorting to dice and dancing in the Christian church to raise money for the purposes of God's kingdom. He also rightly adds, "If it is necessary to give for Christ and His church, this is the right way for disciples of Christ to put their hand in their pocket and give according to their ability." The "Lutheran Evangelist" concludes his exhortation with the words, "The time will come when gold and silver, which indeed belongs to the Lord, will be laid at the feet of the Crucified, and when we shall enter more fully into the joy of the Lord, giving to God gladly and abundantly, yea, cheerfully." We ask, Why is this time yet to come for Christians? That time is already here for Christians. Christians have forgiveness of sins, sonship of God, and eternal blessedness through faith in their dear Savior. This is reason enough, and should be reason enough, for every Christian to place himself at Christ's service with all that he has, even with his gold and silver. Here it is not a matter of waiting, but to buy out the days and hours without delay. We do not know how many days and hours are left for us here on earth. The Lord Christ Himself reminds us of this when He says: "The night is coming when no one will be able to work", Joh. 9, 4. F. P.

Methodist revivals are again the order of the day in many of the sectarian churches of our country these months. Among the perversities that are coming to light is this, which is reported from Brooklyn. There, in such a meeting, the listeners were asked to commit themselves by signing their names to win at least one soul for Christ and His kingdom in every month of this year. What ignorance of Christianity is revealed in this! Such a special obligation is just as unnecessary as a special obligation to walk devoutly, or to hear God's word, etc., because every Christian, as a Christian, has the sacred duty of living in the name of God. For every Christian, as a Christian, has the sacred duty and the high calling to proclaim the virtues of Him who called him from darkness to His marvelous light, and thereby to win others for God's kingdom, 1 Pet. 2:9. And every Christian faithfully fulfills his general duty as a Christian, without any special obligation, by God's power and grace, in order to win not only one, but as many souls as possible, and not only by the testimony of the mouth, but also by the testimony of the silent Christian walk, as the apostle, for example, exhorts Christian women to be subject to their husbands, "so that those who do not believe in the word may also be won by their wives' walk without the word. 1 Pet. 3, 1. By such a commitment with the signature of a name, a matter is brought into the public eye, which usually must be done in secret, and with the winning of souls a pomp is made, which is quite repugnant especially in this holy matter. But the Christian does not forget that all his efforts and worries and labors for the salvation of an immortal human soul are in vain if God the Lord does not give blessing and prosperity to it. It is he who directs the hearts of men like streams of water. Proverbs 21, 1. L. F.

The pagan consecration of the burning of corpses is not only defended and advocated by German pastors, but also by respected American preachers and church officials. Thus the well-known Episcopal Bishop H. C. Potter of New York has repeatedly spoken out in favor of it, and last year, for example, he said: "I have stood for it for a long time. said, "I have long been in secret sympathy with the endeavor to promote the custom of burning corpses, as the spread of churchyards near large towns makes this, in my opinion, a very important and salutary precaution; and I heartily concur with the opinion of the Bishop of Manchester, that any so-called Christian objections to it have no ground at all, and usually testify to great ignorance or great stupidity." Bishop Lawrence of Massachusetts, and other distinguished preachers, notably in the Episcopal Church, express themselves similarly, according to the report of the "Lutheran." But in spite of such pronouncements, the Christianity of our country will not be misled, and will adhere to the ancient Christian custom of burying their dead. In the Old as well as in the New Testament we find only this way of burying the dead mentioned among the children of God. Christ, our Saviour, by allowing himself to be laid in the grave, consecrated the graves of his Christians as resting-places, and to this day the loudest criers for the cremation of corpses and the most enthusiastic supporters of "cremation" are the notorious unbelievers, who also want to show that they believe in no continuance after death, no resurrection, no eternity. But that the churchyards, if they are laid out with some understanding, are by no means dangerous or harmful to health, has been proved by

The evidence of this method has already been proved more than once by well-known men of science. In spite of all the zeal of the friends of cremation in this country, this method has found relatively few adherents. L. F.

Again a world idol has fallen, whose worshippers also sought to do great harm to the Lutheran Church in Chicago years ago. But the congregations which the German members of this lodge had targeted still exist, thank God; the "Independent Order of the *'Foresters*' of Illinois," however, died on January 30. Here, too, the cause was financial depletion, which brought about its end in a way that is no longer at all unusual. On January 29, the Order lost a lawsuit before a judge in Chicago, which a woman had initiated to obtain the long overdue "insurance sum" of $1000.00. Immediately the Order's assets were seized and the "Mass Administrator" had to step in. But how is he supposed to pay the K50,000.00 which the wicked "foresters" owe 50 other widows long ago, since the whole "mass" is only $3000.00 despite the increased "asseßments"? In the heyday of the Order, it had 22,000 members, who at that time were also very mouthy to Christians for seduction; now the number of members was barely 3000. Thus the much-vaunted love of the Lodges has cleaned up among these "helpers in distress." And this they call "assurance of life." What a mockery lies in the abuse of these words alone! - The idols of the world fall, but the true God remains faithful in his love, grace, and power. In Him alone do Christians trust and sing, as it says in hymn 350 in our hymnal:

"You who call Christ's name, Give glory to our God!
You who confess God's power, Give glory to our God!
The false idols make a mockery: The LORD is God! The LORD is God! Give glory to our God!" W.

Abroad.

A dismissal from office of a preacher, the Rev. Weingart in Osnabrück, has been stirring German ecclesiastical circles for some time and has been much discussed. Weingart resigned some years ago from the Gothaische Landeskirche, which is known to be very liberal, to the Lutheran Landeskirche of the province of Hanover. When he took office, he committed himself to all the confessional writings of the Lutheran Church, and vowed "not to teach in any way anything that might be contrary to them, but rather to warn the congregation with the utmost diligence against contrary errors." But all too soon he revealed himself as a gross false teacher, openly denying the original sin of man, the true resurrection and ascension of the Lord Jesus, rejecting prayer to Jesus and denying the existence of a personal devil. Finally he was deprived of his office by the church government because of his false teachings, but his full pension was suspended. His followers, however, the free-minded Protestants, were highly indignant because of this dismissal. When he returned to Osnabrück after the investigation, he was given a great reception. A crowd of men and women greeted him at the station with cheers, and on entering his apartment they sang Luther's hymn, "Ein feste Burg ist unser Gott." The "Freimund," from which we take this, remarks: "However, the third verse, 'And if the world were full of devils,' was wisely omitted, for it would have sounded strangely in the ears of the celebrated man, who denies the devil." Thus Protestants honor one who, with full deliberation and all deceit... Weingart denies and attacks basic Christian doctrines. And also in other German regional churches voices are raised that Weingart was unjustly deposed from his office. There, of course, false prophets, who were just as bad as Weingart, have often enough been left unhindered in office and dignities, and have let them murder the souls of the listeners entrusted to them. We only recall the false teacher Ritschl in the Hanoverian and the blasphemer Sulze in the Saxon "Evangelical Lutheran" regional church. L. F.

The papal jubilee year, which was reported in this paper some time ago, has now really begun. On December 24 of the past year, at about noon, Leo XIII "opened the holy year. The Pope left his throne, which had been erected next to the Porta Santa (Holy Door), in order to prepare himself, dressed in a white apron, with a heavy candle in his left hand, for the solemn act of opening the door. In front of the Porta Santa he exchanged the candle with a golden hammer and struck three times against the wall. (The wall is supposed to be the image of sin, which separates man from God; the hammer, however, signifies the power given to the Pope on earth). Provision had been made for the wall to fall, or rather in reality to be cleared away by workmen, just as the noon hour struck. The Pope then took a candle to enter the church as a magpie through the holy door. After one o'clock he appeared again to give the blessing after reading the Bull of Indulgence. Already the crowds of pilgrims are streaming to Rome to receive the indulgence of the Jubilee and to pay homage to the papal see and to glorify its power. In America, too, Roman prelates and laymen are already preparing for the pilgrimage to the "holy city." These pilgrims will not neglect to take with them sufficient sounding coin, the "St. Peter's penny" will flow abundantly, and for Rome this jubilee year will become a profitable year. The papacy is intent on this in every way, and to this end the Jubilee Year with its indulgences has also been introduced. The world again marvels at the power and cleverness, at the unity and firmness of the Pabstics. But before God it is and remains an abomination, the kingdom of the antichrist and the abominable one, who comes from the abyss of hell and whom the Lord will put an end to by the appearance of his future. 2 Thess. 2, 3. ff. L. F.

With combined forces.

Shortly after the Reformation, a number of German peasants from Silesia had moved to Posen in the hope of being able to live their faith there without hindrance. A rich Polish landowner gave them a portion of his land on lease. Now the settlers began to cut out the dense forests and to make them arable, to dry up extensive swamps and thus to gain new stretches of fertile land year after year through restless diligence. The lord of the manor, whose property thereby gained more and more in value, was pleased with their zeal and did everything to keep the industrious German peasants, who paid their pensions so punctually, with him. They themselves felt quite happy in their new home, but they lacked only one thing: a place of worship where they could hear God's word on Sundays, where their marriages could be blessed and their children baptized, a graveyard where their dead could rest, and a preacher who could administer God's word and the holy sacraments to them in a pure and unadulterated manner according to the teachings of the Bible. They turned to the lord of the manor with their requests, and he promised to do everything possible to obtain permission for them to build a Protestant house of prayer.



Week after week, month after month passed before he received an answer. At last the longed-for letter arrived. But no sooner had he regurgitated it and skimmed its contents than the flush of angry indignation flamed up in his face. Was it not the cruelest mockery what he read there? "The permission to build a church can only be granted under the condition that it must be built in one day.

He was almost afraid to tell the settlers the contents of the letter. For since it seemed impossible to him to fulfill the condition set forth therein, he saw in the permission attached to it only the cruelest denial of their request. But the brave Germans thought differently. At first they too were deeply disappointed and saddened. But soon they had composed themselves and discussed with each other what had to be done in order to reach a house of God in spite of all hostility and difficulties. Permission to build was granted on the condition that it would be completed in one day. Well, with God's help it should and would be completed in one day. After all, they all lived in log houses, so why shouldn't their house of worship also be built of wood?

So the work was divided up and everything was quietly prepared down to the smallest detail on the individual farmsteads. St. John's Day was chosen for the actual construction. With the first dawn all was gathered on the building site. Men, women and children, young and old, all took part in the holy work. No one thought of eating, and a holy enthusiasm was on all faces, strengthening the tired limbs to ever new work. And when the sun was setting, and the first pale stars shone in the sky, the last hammer-blow was struck, and the house of God was finished, built in one day, as the adversaries had mockingly demanded. Through the open door of their hard-earned sanctuary, however, the small congregation went with shouts and songs of praise, preceded by the pastor, who had come from the Mark the day before to consecrate the little church and to faithfully administer God's Word and Sacrament in it.

Thus reports an old chronicle. What Lutheran Christians did at that time, trusting in God's help, in true love for His Word and with united strength, should this not also shame some congregations in America in their small faith and provoke them to emulation? Dear reader, who is a member of the congregation, consider for a moment whether there is not also in your circle an ecclesiastical work that can be carried out in trust in God's help "with united strength"?

Obituaries.

(Delayed.)

On November 12, 1899, Wilhelm Busse died in New Dork at the age of 57 years, 9 months and 25 days. The funeral took place on 16 November.

On February 3 Father August Heinrich Mayer died gently and blessedly in the Lord as a result of a stroke in Frankenmuth, Mich. at the age of 81 years, 6 months and 24 days. On January 21 he had still preached on the seventh petition of the Holy Our Father, and eight days before his death he still assisted in confession and administration of the Lord's Supper. L. F.

Introductions.

By order of the Honorable Presidency of the Middle District, A. Möller on the 2nd of Sonnt, n. Epiph. as Missionary in Lorain, O., under Assistery of P. P. Stöppelwerth introduced by J. A. Schmidt.

By order of Venerable Praeses Rösener, Father C. Zöllner was introduced to his congregation at Stratman, Mo. on the 4th of Sonnt, n. Epiph. by Theo. Mießler.

By order of the Hon. Pref. of the Southern District, Rev. F. W. Siebelitz was introduced to his congregation at Tampa, Fla. on the 4th of Sonnt, n. Epiph. by E. Fischer.

Commissioned by the Honorable Praeses Pfotenhauer, Father J. Englert was introduced to his congregations at Little Falls and Buckman, Minn. on the 5th of Sonnt, n. Epiph. by E. Kolde.

On the 5th of Sonnt, n. Epiph. by order of the Hon. President of the Western District, Bro. Edmund Brueggemann was introduced at Zion Parish, near Castello, Mo. by Chas. F. Obermeyer.

By order of the Hon. President Pfotenhauer, Father K. Reuter was introduced to his parish at Green Isle, Minn. on the 5th of Sonnt, n. Epiph. by Ernst Robert.

By order of the Honorable President Niemann, Father H. F. W. Brandes was introduced on Sunday. Septuagesimä in his congregation at Huntington, Ind. introduced by H. Jüngel.

By order of the Venerable Praeses Hafner, Father H. D. Wagner was introduced to his congregation at Wathena, Kanser, by Traugott Meyer on Sunday. Septuagesimä in his congregation at Wathena, Kans. introduced by Traugott Meyer.

On the occasion of the presentation of the Venerable President Niemann on Sunday. Septuagesimä k. Theo. F. Hahn was introduced to his congregation in Arcadia, Ind. by H. Böster.

Initiations.

On the 4th Sunday, Adv. the Lutheran congregation of St. John at Riley, Kans. consecrated their newly built church (24X40, altar niche 6X16, tower 8X8X52 feet) to the service of God. Preaching were the kk. J. B. Keller, Hans Wein and (Engl.) Theo. H. C. Mey er.

On the 4th of Sunday, A.D. Epiphany, the Lutheran Trinity congregation at Faster Tp., S. Dak. consecrated their newly built church (28X40, porch 8X8 and steeple 40 feet) to the service of God. Preaching were the kk. Justus Naumann, Karl Karstensen and (Engl.) F. W. Leyhe.

On the 4th of Sunday, A.D. Epiphany, the Trinity Lutheran congregation at Majors, Nebr. dedicated their new church (24X86 feet, with altar niche) to the service of God. Festive preachers: kk. Schormann and A. Engel (English). W. Landgraf.

The Lutheran Grace congregation at Deerfield, Wis-, dedicated their newly built church to the service of God on the 5th of Sunday, A.D. Epiphany. It preached the kk. Theel and Häuser preached in German and English, and the dedicatory prayer was said by Martin Müller.

On the 5th Sunday, A.D. Epiphany, the Lutheran Immanuel congregation near Thayer, Mm, consecrated their little church (18X24 feet) to the service of God. Festive preachers: Father J. H. Schäfer and Wilhelm Richter.

On Sun. Septuagesimä the Lutheran congregation at Holyoke, Mass. dedicated their new (the old was destroyed by fire) church (58X68, re8p. 80 with steeple, 125 feet high) to the service of God. Festive preachers were the I'I^. J. P. Beyer, F. C. Wurl, and W. Mönkemöller (English). Aug. Brunn.

On the 4th of Sunday, A. Epiph. the congregation at Gaylord, Minn. dedicated their new pipe organ to the service of God. A. Hertwig.

On the 5th of Sunday, A.D. Epiphany, St. Paul's Lutheran congregation in Wellesley, Ont. dedicated their new bells to the service of God. The festival preachers were Fr. Graupner and the local pastorD . Lochner.

Groundbreaking.

On February 1, the Lutheran St. Peter's congregation near Cushing, Okla. laid the cornerstone of their new little church (20X30 feet). The keynote address was given by Richard Neitzel.

Mission Feast.

On the 14th Sunday after Trinity: The Immanuel congregation in London, English. Preacher: St. F. W. Schulze. Collecte: -64.00.

Announcements.

Teacher Emil Lauf, a native of Hungary, 39 years of age, for two years a teacher in the parochial school of Mr.? W. A. Frey in Aldany, N. V-, wishes to be admitted to our synod.

H. Walker,
President pro tem of the Eastern District-

In consequence of the departure of Mr. st. W. Brandes to the Middle District, the Secretarial office has been transferred to Mr. Hugo Grimm in Ireton, Siour Co., Iowa, until the Synod meets.
Fort Dodge, Iowa, the J. February 1900. E. Zürrer

All pastors or members of our synod whose members, acquaintances or friends have moved or are being moved to Seattle, Wash. are asked to make such people aware of us and our church, or to send me their address. Sunday School and Worship Service. Hall: Oor. lOtü ^ve. 8. auck >Ialu 8t. Dwelling: liev. Hori". Lolil, LSOlH üuokuou 8t., 8cattlo, tVosb.

Proceeds to the Treasury of the Illinois District:

Synodal treasury: by J. H. Nöber of some parishioners. in I' Ottmann's parish, Collinsoille, -5. 80, Coll. of st. Mertens' parish in Danoille 10. 31. (p. -15. 81.)
Synod Building Fund, specifically for Milwaukee: st. K. Schmidt in Chicago for under-steps of H. C. Zuttermeister 20.00 and C. H. ZasterMeister 10.00. (S. -30.00.)
Synod Building Fund: st. Groth in Havana, coll. by St. Paul's congreg. on 50th anniversary, 11. 60 and by Young Frver. 4.00; for signatures: by st. E. Werfelmann in Chicago, 1st Zhlg., 50.00, st. Ruhland, 1st ZHlg., v. d. Gem. in Altamont 10.00. (S. -75. 60.)
Polish Mission in Chicago: st. Ferd. Sievers in South Chicago v. C. K. 5.00, st. Succop in Chicago v. Jungfrver. 25.00. (S. -30.00.)
Congregation in ElPaso, Tex.: st. Brauers Congregation in Eagle Lake 5.00.
Southern Illinois Inner Mission: st. Mueller's comm. in Ehester 8.00.
Inner Mission: by J. H. Röder in Collinsoille by some members in st. Ottmanns Gem. 7. 20, Geo. Kalbfleisch v. d. Gem. in Edwardsville 4. 30, st. Ullrich in La Grange v. C. A. 2. 50, st. Heyne in Decatur by I. Jagusch 2. 50, st. Wunder in Chicago by Wwe. Thiede 2. 50, st. Succop das. by Mrs. J. Schwerin 1.00 & Mrs. Chr. Rietesel 1.00. (S. -21.00.)
Negro Mission: From Chicago: st. Wunder from Wwe. Thiede 2. 50 and st. Succop from Reinh. Gahl 2. 50; st. J. F. C. Schmidt in Stewardson from Mrs. Volkmann Sr. 1.00 and teacher Th. Mertens m Joliet from N, N. 5.00. (S. -11.00.)
English Mission in Chicago: Fr. Theo. Kohn in Chicago by Carolina Unrath 1.00 u. Wm. Behnke 1.00. (p. -2.00.)
English congregation in Chicago: From Chicago: st. Theo.Kohn v. Frauenver. d. St. Marcus-Gem. 15.00 u. st. Engelbrecht of the Jungfrver. 10.00. (S.-25.00.)
Jewish Mission: From Mrs. Theo. Mertens in Joliet 1.00 u. st. Succop in Chicago by Reinh. Gahl 2. 50. (p. -3. 50.)
Support Fund: st. Dietz in Chicago, Coll. on Thanksgiving Day, 5.00 (late), 18th F. M. Große v. d. Conf. in Proviso & vicinity 11. 35, st. Lehman" in Okawvillc, Coll. sr. Gem., 4. 81, st. A. Wagner in Chicago by sr. Gem. 16. 37, st. Buenger o. d. Chicago Pastoralconf. 19.00, contribution of teacher Th. Mertens in Joliet 3.00 and st. Gruener v. d. Fox River Pafloralu. Teachers' Conf. 1 p.m. (p. -72. 53.)
Gentile Mission: st.Heynein Decatur, Communion Offering by N. N., . 50 and by N. N. 1.00, st. Gübert in Baldwin by some members of the congregation 3.05, st. K. Schmidt in Chicago by E. R. 1.00. (p. -5. 55.)
Mission in Brazil: st. Lochner in Chicago by C. Tatge, C. Esemann & C. Burcky 2.00 each, Chr. Rix, W. Schild, G. Brück, J. Schmitendorf, H. Schmidt, F. Setewski, Wwe. F. Ansel & Jul. Sylvester 1.00 each, W. Bugenhagen, E. Schulz, C. Meier, C. Kittendors & Ch. Hinz . 50 each, C. Narten . 25. (S. -16. 75.)
Students in St. Louis: st. Huxhold in St, Paul, Coll. atOertwig-Meyers Hochz. for Martin Niermann, 5. 13, st. K. Schmidt in Chicago v. Frauenver. for H. Metzger 18.00, dch. Prof. Gräbner v. Library-Verem in Bloomington for O. Laskowski 15.00, v. Women's Ver. in Collinsoille for M. Liebe 10.00 u. v. st. Werfelmann for F. Brunn 5.00, st. Leeb in Chicago for A. Lahl v. Frauenver. 15.00 u. Jungfrver. 10.00. (S. -78. 13.)
College household at Springficld: st. Dornseis at Troy, epiphcoll. of St. Paul's parish, 8. 25.
Laundromat in Springsield: 1". Strieter in Proviso from the comm. 7.00, st. Heyne in Decatur v. Women's Ass. 12.00 & Prof. Simon v. M. Willius in Peoria 6.00. (S. -25.00.)
Students at Springsield: by J. H. Räder at Collinsoille by some members of the congregation 6. 30, st. Dornseif of the Women's Ass. at Collinsville for H. Dornseif 10.00, Prof. Streckfuß v. st. Seils' Gem. in Woodworth for Eisele 16.00; from Chicago: st. Pound for F. Kersten 'from the Women's Ver. 3.00, from Young & Young Frver. 13.00, st. E. Werfelmann of the Women's, Young People's and Young Friars' congregations for Steffen 15.00, st. Leeb of the Women's congregations for L. Grotheer 18.00. (p. -81. 30.)
Students in Milwaukee: From Chicago: st. Wagner v. Frauenver. for Fried, & Wilh. Israel 25.00, st. K. Schmidt v. Jungfrver. for F. Gehrs 10.00, st. Eugelbrecht v. Frauenver. for Erwin Sippe! 15.00, st. Fülling v. Frau Hoffmann for O. Frincke 5.00, st. Succop v. Frauenver. for Lcwerenz 20.00, st. Engelbrecht v. Jünglver. for Erwin Sippe! 15.00; st. Matthius v. Frauenver. in Evanslon for H. Teßmann 10.00', st. Hohenstein in Peoria v. d. Dreieinig!.-Gem. for Gostl. Gundlach 17. 11. (p. -117. 11.)
Seminarians in Addison: st. Meyer, offering money from the comm. in Bonfield, 6.05.
Illinois District Church Building Fund: Fr. Brauer v. sr. Congreg. in Eagle Lake 10.00, Fr. Mueller v. sr. Congreg. in Ehester 4.00. (S. -14.00.)
Deaf and dumb mission: st. Lüker in Bethlehem, coll. with Ferd. Haseley's Hochz., 3. 60.
Congregation in Champaign: Kass. Waltke at St. Louis 4.00 and Kass. Abel at Fort Dodge 2. 50. (S. -6. 50.)
Concordia Parish in Chicago: st. Sieving in Dork Centre v. N. N. 5.00, st. Merbitz in Chicago v. sr. Gem. 11. 45. (S. -16. 45.)
Saxon Free Church: st. Wagner in Chicago v. N. N. 2.00, Coll. v. st. Bertholds Gem. in Danville 10. 40. (S. -12. 40.)
Retirement home in Arlington Heights: Dch-Cass. Waltke in St. Louis 1. 93, st. Wagner in Chicago v. N. N. 2.00. (p. -3. 93.)
Orphanage at Des Peres: teacher tzildebrandt at Troy by Miss Lucy Kissels pupils. 1. 30 u. s. pupils. 1. 20. (S. -2. 50.)
OrphanageinAddison-.st. Meyer in Bonfield, Opseraeld d. Gem. 15.00, st. Ferd. Sievers in S. Chicago from N. N. 5.00, Kass. Abel at Fort Dodge 15. 24, st. Succop at Chicago from teacher Classen's school 3. 24 and Lhristenlehrcoll. 24.00, st. Dietz das. from class b. Teacher C. Däderlein 2. 50. (p. -64. 98.)
Latvian and Esthen Mission: st. brewer in Eagle Lake a. d. God's box v. N. N. 1.00 u. v. Wwe. St. 1.00. (S. -2.00.)
Mission in Hamburg: st. Engelbrecht in Chicago v. E. G. F.Brill 5.00.
Mission school in London: st. Schwanke at Champaign by s. Schul! L. & Jda Schwartz each . 10, M. Hackbart, L. Lange, C. Lange, F. Aufbemkampe each .05, G. and W. Schwanke . 23, Gert. Lange . 50, Laura Lange 1.08. (p. -2. 21.)
Mtssionin London: st. Hieber in Chicago v. Mrs. Cath. Meier 2.00. Total: -774. 15.
Addison, III, February 10, 1900. tz. Bartling, Kassirer.

Proceeds to the treasury of the Iowa District:

Synod treasury: by Ferd. Möller, reformation coll. of the congregation at Fort Dodge, 20. 13. W. A. Gesell, coll. of the congregation at Riceville, 2. 38, at Elma 3. 29. C- H. Miller, reformation coll. of the congregation at St. Ansgar, 11. 52. st. Heinke's congreg. 7.00. st. Aron's congreg. 5.00. st. Oehlert's congreg. at What Cheer 3. 99. st. Brammer, Danktagcoll. sr. Gem., 19. 23. st. Teacher Nuoffer a. d. Wohlthätigklaffe of Germantown Gem. 12. 50. st. Steeges' Gem. 15.00. st. A. Ehiers'Gem , Christtagcoll. 10. 88. st. Wolfram's Gem. 4. 37. st. v. Strohe, part of Weihncoll. sr. Gem. 11. 33. st. Brandes, Weihncoll. sr. St. Paul's congreg. 14.00. C. R. George, Weihncoll. d. Gem. in Pomeroy, 10. 85. st. Br. Ehlers, Chrism. coll. sr. Gem., 12.06. st. Studt, New Year's Day coll. sr. Gem., 13. 25. st. Kitzmann, Chrismas coll. sr. Congregation, 15.00. st. Boehm's Parish, 4 p.m. St. Clöter, Weihncoll. sr, Gem., 6. 35. (p. -214. 13.)
Synodal building fund: comm. of stst.: Studt 25.00, Tisza, Wendmahlscoll., 21. 68, Brammer, Hauscoll., 1st Sendg., 53. 75, Brandes, Reformationcoll., 20. 35. st. Jobst . 25th comm. stst : Berner, Neformationssestcoll., 5. 30, Stecge in Lyons 22. 20, in Center Grove 5. 20, Dornseif, Reformationfcoll., 11. 75, v. Strohe, 1st Zahlg., 30. 25, Niedel 19.00, Studt 15. 75, Bröcker 15.00. st. Beer of L. F. . 50. Gemm. of ??..: Faulstich, Theil. of Thanksgiving Coll., 6. 50, H. Wehking 22.00 (equal parts for Addison and Milwaukee), Brauer 9.00, Handschke, 3rd Zahlg., 24. 25, Jobst, 2nd Sendg., 15. 75, Schwenk in Aurelia 6. 20, R. Amstein, Weihncoll., 9. 35. W. A. Gesell v. d. Gem. in Elma 5.05, Riceville 2. 10. Gemm. of stst: Wolter, coll. on hol. Evening in Onawa, 3rd 31st, Willner 4th 15th st. Willner by W. Blankenbuehler 2.00, H. Wcseloh . 75, J. Brunkhorst 1.00, J. Wahlers Jr . 75, J. WahlerS 1.00, C. Steins 3.00, J. Lehman" 1.00. st. Jobst, as last Sendg. sr. Gem., 4. 25. st. Krog by H. Brunneier 6.00, M. Brunneier . 50, Kath. Brunneier 1.00, Grete Götlsch 2. 50, Ed. Hagemann 1.00, v. sr. Gem. 6.00. st. Markwortvs Gem. 32.00. Conrad Werning, private coll., 19. 15. st. Burkhardt's Gem. 5.00. (p. -440. 54.) st. Horn's Gem. resolved to subscribe 100.00.
Iowa Inner Mission: st. Dommann's gem. 37. 35. st. v. Strohe by W. B. Hanken 3.00. stst. gem: A. H. P. Greif 55.00, Heinke, mission feast coll., 25.00, Deckmann 4.00, Wolfram, mission feast coll., Waterloo, 20.00, C. Wehking, Theil d. Erntedankfcoll., 5.00. st. Kitzmann v. L. Major 5.00. st. Bröckers Gem. 15.05. Teacher Nuoffer a. d. Wohlthätigkeitskasse der Gem. in Germantown 10.00. st. Böhms Gem. 20.00. st. Fürstenau, part of the missionary fund of his parish, 50.00. Congregation, 50.00. st. Clöter v. N. N. 3.00. Gemm. der stst-: Grimm, Weihnabcndcoll., 9.00, Otto in Atlantic 2. 85, Oehlert, Weihncoll. at What Cheer, 4. 57, Von der Au, Missionfcoll. to Pigeon, 20.00, H. Wehking 17. 70, Seßler, Weihncoll., 9. 75, Bayer, St. Mar-.

iin, 18.00, Markworth, Weihncoll., 6. 25, Runge, Theil d. Weihncoll., 10.00, Dornseif, Weihncoll., 7. 57, Abendmcoll. 6. 95, Burkhardt 4.00. Clöter of Mrs. Petri 5.00, L. Intorf 1.00. It L. A. Müllers Gem. 3. 50. (p. "378. 54.)

Negermission: It v. Strotze v. W. B. Hanken 2.00. Gemm. d.: Böhm 6. 11, Wolfram 6. 41, Fürftenau, Theil d. Mifsionsfcoll., 26. 53, L. E. Günther 6. 63, v. Mrs. W. T. Ströbel 10.00, Burkhardt 4.00, v. L. Intorf l.oo. (S.-62. 68.)

hcivenmission: Fr. Polzin, Abendmcoll. sr. Gem., 4.00. It Thurner n. d. Gem. in Lone Tree 6. 90, v. John Trumpp 1. 25. P. C. Wehking, Theil d. Erntedankfcoll. sr. Gem., 5.00. It Kitzmanna. d. Svarb. sr. Krnver 1. 88. P. Böhm's Gem. 6. 11. P. Niemand, Weihncoll. sr. Gem., 10. 36, by Mrs. W. T. Ströbel 10.00. Fr. Andr. Müller's Grm. 2.00. P. Melchers Gem. 11. 35, by L. Intorf 1.00. It Lorraine's Gem. 6. 84. (p. 666. 69.)

English Mission: Fr. Böbms Gem. 6. 11.

Emigrant mission: 1?. Schlegel's Immanuels-Gem. 8. 50, Mrs. 11. Weiß 1.00. Teacher Nuoffer a. d. Wohlthätigklasse der Gem. in Germanlown 5.00. It Daumlsr, Dankfcstcoll. sr. Congregation, 8.00. It Th. Hiindschke a. d. Klingelb. sr. Gem. for N. A. 7. 37. It Andr. Müllers Gem. 2.00. (p. 631. 87.)

Jewish mission: 1?. Andr. Müllers Gem. 1.0t'.

Mission School in London: It Tommanns Gem. 1. 25. It Runge, Resorniationsfcoll. sr. Gem., 12.00. Teacher Eickemeyer of Otto and Jda Gundermann ". Lena Hcnnemann . 50. P. Böhm from Eugen Wengert . 90. I'. Wolfram's Gem. 3.06. teacher GolnyewskiS Schulk. 2.02. It Grimm's Schulk. 2. 60, s. Predrgtvl. 1. 50. P. Andr. Müller v. Schulk. 3. 10. teacher Jltens Schulk. 10. 62, Wwe. Einhausen 1.00, Lora Rosenberg . 75, Theo. Rosenberg . 25, Werner Rosenberg . 25. k Kitzmann v. teacher Golmjewski's school" 1. 10. k>. Böhm v. Eugen Wengert . 25, Mrs. W. Wicgner 2.00. (p. 648. 15.)

Inner Mission in the Southern District: Gemm. d. ??.: Knies, Reformation coll., 20. 47, Markworth, Communion coll-, Derter, 7. 85, A. Anistein, Harvest coll., 8. 25, Markworth, Communion coll. at Van Meter, 2. 80. I'. Studt v. Bro. Vötz 1.00. Gemm. of LIt Hitzemann, communion scoll., Shcridan Tp., 2. 55, Schaller, thanksgiving scoll-, 11. 20, Jobst a. d. Opserkasse 10.00. (S. 664. 12.)

Indian Mission: P. A. H. P. Greif's Sunday School 3. 80. It Grimm's Gem. 2. 75. teacher Nuoffer a. d. Wohlthatigkkasse der Gem. in Gerinantown 10.00. It Wolfram's Gem. 3.06, before, Friedr. Will . 50. it LludiS Gem. 15. 25. by W. H. 25.00. (p.-60. 36.)

Deaf Mute Mission: It Heinke's Gem. 6.00. It Kitzmann of Oililce 4.00. Fr. Markworth of H. Schumacher 2. 50. D. Woffram's Gem. 3.06. 1t B. Ehlers of J. Polzin 1.00, Fr. Andr. Mueller's Gem. 1. 55. V. Intorf. 50. (S. -18. 61.)

Esther, - and Lettenmission: It Grimms Gem. 2. 75. W.H. 25.00. I'. Bonovsky's Gem. 9. 80. Conr. Werning of It Malthaideß' Gem. in Eldorado Tp. 7. 33. It R. Amstein of Friedr. Ham 1.00. Teacher Nuoffer a. d. Wohlthätigkaffe d. Gem. in Gerinantown 5.00. P. Grimm of Mrs. R. N. . 50, N. N. . 40. P. A. Ehlers by J. Polzin 1.00. (p. "52. 78.)

Mission in Brazil: by D. Kornhaas 5.00. D. Brammer v. h. Wendl 1.00. D. J. P. Günther, communion coll. sr. Gem., 13. 69. tt Siudl by N. N. 6.M, teacher Schönebcrgs "chule 1. 80. 1'. Heinke from L. Borchert 10.00. lt Baumhöseners Gem. 10.00. P. Jobst a. d. Opferkasse sr. Gem. 6.00. (p. -53. 49.)

Mission to Australia: ItP, Schaller, Communion Coll. sr. Gem., 11.00. W. F. Gerig v. Wm. Bohl 2. 50. (p. 613. 50.)

Mission in South Amertca: 1°. Schwenk, Weihncoll. sr. Gem., 9. 92. I'. Burkhardt v. Wm. Wrede 12.00. (S. -21. 92.)

Iowa students: P. C. E. Güniher, tzochzcoll., 1. 55. It Schwenk, Rsiormationfcoll. sr. Gem., 9. 95. 1t Walter, infant baptism be, Claus A.üttrock, 2.00. D. R. Amstein, high,. Ktingebicl-Lotz, 5. 35. 1?. Heinkes Gem. 9.00. Teacher Nuoffer a. d. Wvhlthäiigkeilskasse der Gem. in Germanlowu 10.00. It Beers Gem. 3. 60. C. H. Miller 9.00. 1t Theiß, Dank tagscoll. sr. Gem., 10. 45. It Burhenn, Tankiagcoll. sr. Immanuels-Gem., 11. 72. Fr. Matzat, evening coll. sr. Congregation, 8. 15. k Andr. Müller's congreg. 7.00. Fr. Ehlers, Hochj. Pohl-Mehring, 5. 32. Siudt o. J. F. Wecnwag 5.00, L. Intorf 1.00. It Von der Au by Fraul. Walwcg 1.00. (S. tzIUO.09.)

Students at Springfield: It A. D. Greifs Gem. for C. Oldsen 10.00. lt R. Amstein, Hochz. Kruck Glau, 3rd 10th lt Berner, Specialconfcoll. 3rd 60th lt Dornseif, High,. Harms-Brammeier for Herm. Dornseif, 5. 55. (p. 822. 25.)

Students in Milwaukee: P. Steege v. N. N. for stud. Waisenknab. 4.00. It H.Wehüngs Gem. for Alb. Wangerin N.00, Jehn 20.00. D. Krog's Gem. for Ferdinand Lutz 2.c>9. (p. -37. 59.)

Seminarians in Addison: Fr. Ehlers v. Frauenver. sr. Gem. for Theo. Mattfcld 5.00.

Pupils in St. Paul: Dch. Ferd. Möller, Chrismcoll. of the congreg. at Ft. Dodge for Arthur Bergmann, 22.04. It Richter, Hochz. Krause-Derow for Alb. and Otto Lauser, 7.00. (S. "29.04.)

Iowa District Benevolent Fund: Fr. Brammer, Confer. dcoll., Aug. 12. It Jobst, surplus of consreisekonen, . 75. It Domsch 5.00. Fr. Otto's comm. in Franklin Tp. 5. 80. Fr. Niewanv 8.00. comm. of: Deckmann 4.00, Aron 5.00, A. Amstein, Harvest Fcoll, 5.00, Iipp, part of Thanksgiving Day coll-, 8.00, C. Wehkmg, part of Thanksgiving Day!!!, 4. 94, Hitzemann, Danttagcoll. in Dillon, 7. 70, Markworth desgl. bet Van Meter 6. 50, Kitzmann desgl. 14.00, C. E. Guenther 5.00, Discher 6.00. teacher Nuoffer a. d. Wohlthaiigkkasse d. Gem. in Germunlown 10.00. Gemm. of I'It: Baumhösener 16. 80, Otto, Franklin Tp., 4. 55, Faulstich, Theil der Thanksgiving Coll., 6.00, Welcher 10. 22. It Zürrer by Mrs. Aurelta Kalb 1.00. It Hiindschke by N. N., Thank Offering, 5.00. It Böhm, Hochz. Oehlscn-Ochlsen, 5.00, from sr. It Sessler, Thanksgiving Day Offering, 8. 15. Congregation, 8. 15. It G. Haar, Chrismcoll. Congregation. Congregational, 2 p.m. It Steege, 2 p.m. It A. Ehlers, 5 p.m. It Heinke's Congregational, 10 p.m. It Berner, Chrismstagcoll. Congregational, 5. 30. Gem., 5. 30. U Wolfram's Gem. 7. 27. It v. Strohe, Theil der Weihncoll. sr. Gem., 11. 33, by Mrs. Grumm 2.00. I?. Schwenk's collection, Coll. on Christmas Eve, 7. 95. Evening, 7. 95. It Schlegel's St. John's Gcm. 4.00. It L. A. Müller v. sr. Wife 5.00. It Beer5. 20. U. Markworth, Weihncoll. sr. Gem in Texter, 5. 50. It J. P. Günther by H. Göppinger 10.00. It Wolter 5.00. it A. Amstein, New Year's coll. sr. Gem., 8.00, by Claus Knutzen 5.00. It Merting's Gem. coll. on Christmas Eve, 4. 40. It Traub's Gem. 3. 67. It Tisza's, communion coll. sr. Parish, 13. 75. It Burhenn, Christmas coll. sr. Congregation in Adair, 8. 50. Teacher Voigt2.00. It C. Wehking's congregation in Saldier Tp. 9. 90. Fr. Jobst 1.00, from the offering fund sr. It Burmeisters Zions-Gem. 10. 83. It Riedel 5.00. U. Händschke, Weihncoll. sr. Congregation, 14. 65. It Andr. Müller's congregation, 6. 50. It Runge, part of Weihncoll's congregation, 14. 65. Gem-, 5. 30, a. d. Armenkasse 2. 70. It Grimm 5.00. Conr. Werning, Weihncoll. v. It Matthaideß' church, 10.00. It Melchers church, 31. 45. It Schnitker, communion coll. sr. Gem., 6.00. It Burmeister by Mrs. Kruckenberg 2.00. It Kniess Gem. 18.05. It Chr. Däumler 3.00. It Burkhardts Gem. 3.00. It Böhm by John Freese 5.00. It Richter, Weihncoll. sr. Gem., 9. 61. It H. Wehking's Gem. i3. 50. It Laumhöfener a. d. Allg. Unterstützungskasse 100.00. It Lorraine, New Year's Coll. sr. Gem. in Dcnifon, 3. 53. (p. "598. 25.)

Church Building Fund of the Iowa District; By Ferd. Möller, Coll. of the Gem. at Fort Dodge, 32. 84. It Lothringer, Danktagcoll. sr. Gem. at Washington Tp, Sept. 1.' (S. -33. 93.)

Orphanage in Wittenberg: It Arons Gem. 7. 25.

Orphanage in Fremont: P. Oehlert's parish atWhatChecr4.09. Teacher Nuoffer a. d. Wohlthätrakeitskasse d. parish in Germantown 5.00. It Melchers parish 13.00. It H. Wehking v. Joh. Otto 5.00. It Jobst, Weihnachtscoll. d. Kinder, 4. 10. It Schugs parish 8. 25. It A. Ehlers, Coll. am heil. Abend, 3.00. It Wolfram v. Fr. Strumpel . 50, Paul Timmerinann . 25, It Otto's Gem. in Atlantic 3. 65, It Wolter, Reformation Coll. d. Gem. in Jda Grove, 4.03. P. H. Wehking v. E. Redke i.OO. It tzändfchke a. d. bell-bag sr. Gem. 7. 37. Jacob Schmeiser, part of the rent from the mission land near Burlington, 5.00. P. Lothringer, Weihncoll. in Washington Tp-, 2. 23. (p. "66. 47.)

Orphanage near St. Louis: By W. A. Gesell, hochz. FluggeLubitz, 4.03. P. Schliepsieks Gem. 10. 50. P. C. E. Günthers Gem. 2. 58. teacher Nuoffer a. d. Wohlthätigkkaffe d. Gem. in Germantown 5.00. It Rarkworth v. tz. Schumacher 2. 50, Geo. Slork 2.00. P. Däumler v. s. 32 Schulk. 8. 50. It Grimm, Coll. on Christmas Eve, 11.00. It Jipps Confirm. 3.00. It A. Ehlers, Coll. on Holy. Evening, 4. 35. Fr. Otto v. d. Gem. in Franklin Tp. 5. 25. It L. A. Müller, Children's Divine Coll., 9.00. Teacher Hilds School Coll. 3. 65. It Wolter, Christmas Coll. of the Gem. in Onawa, 4. 33. It Fr. Ehlers, Children's Divine Coll. on Holy. Evening, 13.00. Fr. Römer 8. 35. It Dffcher 4. 50. It HändschkcS Schulk. 4. 65. It Andr. Müllers Schulk. 3. 41, tz. T. . 35. it Krog's parish 6. 47. jacob Schmeiser, part of rent from mission land near Burlington, 5. 00. teacher Schoeneberg's parish 7. 34. it Brandt 1. 87. it Melcher's parish 17. 20. teacher Schmidt's parish 7. 50. it L. A. Müller's parish 25. (p. -155. 58.)

(Schlut follows.!

Fort Dodge, Iowa, February 1, 1900, J. H. Abel, Cassirian.

Income to the Michigan District coffers:

(January.)

Synod treasury: Harber Beach "6. 34, Hemlock 5. 30, Porthove 11. 70, Saginaw W. S. 18. 56, Manistee 10. 83, Utica (U. Schöch) 4. 74, Saginaw O. S. 6.00, Maple Grove 3. 72, Millers 6. 46, Amelith 6. 45, Benona 3. 36, Taylor Centre 6.00, R iver Rouge 2. 75, Monitor 9.05. It Hagens Gem. 2. 75. (S. -104.01.)

General Building Fund: Ruth 10.00, Jonia 7. 25, Amelith 47. 75, Coldwater 6. 77, Gd. Rapids 14.00, Frankenmuth 60.00. It G. A. Bernthal's Gem. 25.00. It Umbach of J. F. Auch 10.00, F. M. Greusel 5.00, I. Lange 5.00, Andr. Beck 1. 25, W. Zobel I.OO, J. Strieter 1.00, A. Bolz 1.00, H. Kunisch . 50. (S. -195. 52.)

General Inner Mission: Tawas CitA Missionsb., 3. 46.

Heathen Mission: Lansing 4th 56th, Saginaw O. S. 5th 47th. It h. Fiincke by N. N. 2.00. Frankentrost 9. 16, Amelith 3. 70. It Gugels Gem. 5. 21. Bay City 12. 35. It Wangerin by B. Vogel 3.00. Richville 9. 20. It G. Bernthal Sr. by Mrs. Bernthal . 50th Riley I.OO, Onelama 2.00, Monitor 5.00. teacher Himmlers Schulk. 2. 50th P. Hagens Gem. 12. 75th It Lemke (f. India) 2.00. (S. -80th 40th).

Mission to London: Tawas City 3.00. Mrs. E. Christensen in Saginaw W. S. 2.00. Amelith 2.00. It Lemke (for school) 2.00. (S. -9.00.)

Mission in Hamburg: It Lemke 2.00.

German Free Church: Amelith (f. Berlin) 2.00.

Danish Free Church: Sebewaing 9. 43.

Saxon Free Church: Nichville 7. 10.

Mission in Brazil: It Todt v. F. Schädel 5.00. It Schinnerer v. A. Eichinger 1.00. It C. J. T. Fricke v. W. M. 1.00. I>. Lemke L.OO. (S. -9.00.)

Negro Mission: Kilmanagh 5.00, Manistee 5. 99. P. H. Fricke of N, N. 2.00. Amelith 5.00, Frankenmuth 30. 19, Riley 1.00. It Hügli of D. Bühler 1.00, v. s. Confirm. 1. 50. (S. -51. 68.)

Emigrant Mission to New Dork: Manistee 10.00, Riley 1.00. (p. 411.00.)
Inner Mission: Big Rapids 4. 42, Arcadia4. 5O. Mrs. J. Stoyke at Kingsley 1.00. Richville 7. 50. 8. Huegli v. Wwe, Maul 1.00. 1?. Dümling v. Miss B. Hoffmann 1.00. Hemlock 3. 60, Macomb 4. 65. 8. Smukals Gem. 13. 68. 8. Todt by M. Leupholz . 50, by H. Zobel . 25. 8. Schatz' Gem. 10. 61. 8. H. Frincke v. R. 3l. 2.00. Amelith 10.00. 8. Schinnerer v. Wwe. Hartmann . 25. Coldwater 7. 30, Port Sanilac 3. 67, V. Wangerin v. B. Vogel 2.00. Onekama 2.00, Monitor 7. 38, Jda 6.00, Halfway 5. 80. (S. 499. 11.)
Support fund: teacher J. G. D. 2.00. teacher Denningers Schul!. 3. 55. 8. C. L. W. 1.00. 8. Mayer v. A. H. M. 2.00. 8. Gugel's Gem. 5. 50. Ruth 2.00. 8. W. Sch. 3.M. 8. Meinecke's Gem. 15.00. Manistee 17.08. 8. Todt v. M. Leupholz. 50. Of the teachers J. G. K. 1.00, P. S. 1.00, E. tz. D. 2.00, L. M. 2.00. Amelith 5.00. Benona 3. 91, Big Rapids, School!., 3. 25. 8. Gugel by Mrs. Eisermann . 50. 1?. F. A. A. 2.00. Schermann 4.00. Reed City 5.00. 8. G. B. Sr. 4.00. Monitor 7.00. 8. Schatz' Frauenver. (Stiftgsf.) 18. 54. 8. D. E. 2.00. Jda 3. 77, Bellnap 5.05. (S. 8121. 65.)
Institution for the deaf and dumb: Schulk. d. Lehrer Dammes 3. 40, O. Schultz 1. 65, Gärtner 1.05. 8. H. Frincke v. R. N. 1.00. 8. Meineckes, Jungfrauenver. 5.00, von Frauenver. 5.00, von Gemgl. 17. 50, Caledonia 8. 10. (S. 442. 70.)
Home for the Elderly in Monroe: Waltz 3.00. School Ch. d. TeachersG. C. Bernthal 3rd 70th, Gardener 1st 60th, Rieh 2nd 50th. Amelith, School!., 6th 10. 8th Gugels Gem. ('99) 6th 00th 8th Meinecke v- Women's Ver. 5th 00th, v. Boys' Ver. 5th 00th. Hadley 2nd 50th, Woodmere (posttr.) . 50, Reed City 2nd 15, Sturgis 3rd 54th (S. O41st 59th).
English Mission: 8. Dümling v. Frl. B. Hoffmann 1.00.
Poor Michigan students: Tawas City 4.00, Frankenlust 27th 65th, Amelith 2nd 40th 8th Fr, Hahn, Hochz. Cordes-Paulie, 2. 50. (S. P36. 55.)
St. Louis students: Frankenlustf. A. Sebald9. 25, Saginaw W. S. Women's Ass. f. J. Salvner 5.00. (S. 414. 25.)
Students at Addison: Saginaw W. S. f.. R. Wissmueller 12. 50, Mrs. E. Christensen das. f. dens. 2. 00, Women's Assoc. das. f. dens. 2. 50. Frankenlust f. E. Wendt 9. 60. 8. Mayer v. d. Frauen sr. Gem. f. Zeile 10.00. 8. Lemke f. Bundenthal 5.00. (p. 441. 60.)
Orphanage at Addison: 8. H. Frincke v. N. N. 1.00. 8. C.J. T. Frincke v. Frauenver. (W. S.) 9.00. (S. 410.00.)
Fremont Orphanage: Jonia 11.00.
Orphanage at Indianapolis: 8th Arendt, Verm. Christianne Goerlach, 1.00.
Bay City Community: Frankenlust 15. 81, Ludington 3.00. (pp. 418-81.)
Children's Friend Society in Michigan: teacher Deninnger's school k. 2. 22. 3t. Detroit 4. 17, Woodmere 13. 37, Tawas City 2. 20. 8. Mayer, Hochz. Stromer-Fischer, 5th 45th Burr Oak 2nd 39th Teacher Shorter's Schoolk. 8th 72nd 8th Schinnerer, Hochz. Gehringer-Schroppel, 4. 03. teacher Braun's school k. 3. 97. teacher Hossmeyer's school k. 8. 00. Hadley, school k., 1. 00. teacher Sebald's school k. 3. 62. von Wwe. Linsen 1. 00. Riley, school k. et al. 3. 00. Tp. Merritt, school k., 5. 52, N. Detroit 4. 55. 8. L. J. Schmidt, Hochz. Ohlandt-Steffens, 6. 40. (P. 479. 61.)
Children's Friend Society of Milwaukee: Ruth 2.00.
Indian Mission: Amelith 2.00.
Esthen and Latvian Mission: Andr. Mittelberger, Saginaw W. S., 5.00, Carl Duclos the. . 50, Caspar Gräbner 1.00. (p. 46. 50.)
Southern District Inner Mission: Andr. Mittelberger, Saginaw W. S., 5.00. 8th Todt v. F. Schödel 5.00. Amelith 10.00. (S. 420.00.)
El Paso Community, Ter.: 8th Treasure' Gem. 5.00. Amelith 2.00, Jda 6. 27, Sebewaing 9. 43. (S. 422. 70.)
Parish at Sanborn, Mich. 8th Mayer by Ad. White, silb. High;., 6.00.
Champaign Township, III: Jda 3.00.
Total: 41065. 67.
...dlü. In November-Quittung read under "Schüler in Milwaukee": HutterRüdiger Hochz. instead of Gehringer-Rüdiger.
Drawn for General Building Fund: Manistee 150.00.
(Request: Every one who makes use of a persöul. tUieek in his money despatches is requested to inquire from the bank in question whether the same is at pur in Detroit; if not, to enclose the same 15 Cts. LxcüauM enclosed, or to send a bleue v Oiüec instead of the Llwck).

Detroit, Mich. February 1, 1900. G. Wendt, Cassirer,
572 tVeleü L.vs,

Revenue into the coffers of the Minnesota ". Dakota District:

Inner Mission: Gemm. d. 88th: Hertwig, Gaylord, H10. 20, H. I. Mueller, Brewster, 7. 50, Mischer, Lester Prairie, 7.00, H. Böttcher, Springfield, 8.00, Aug. Mueller, Otter Tail, 10.00, Paul Kretzschmar, St. Paul, 6. 86, Clausen near Odessa 9.00, Schmiege, st. Joh. at Petersburg, 6.00, St. Paul at Wildert 9.00, C. F. W. Maaß at Blue Earth City 8.00, Klemp, Raymond, 14th 50, H. Meyer, Waltham, 7.00, Robert at Arlington 16th 45, Chr. Böttcher, Freedom, 14th 78th 8th Wm. Meizer v. Wm. Hoelscher Sr, Millard, S. Dak, 10.00. Gemm. of the 88th: Reuter, Princeton, 2.00, Judge, Melrose, 3. 76, Lake Henry 4. 20, Sank Center 2.04, Maliow, T. Rost, 6.00, Brinkmann at Blue Earth 2. 70. 8th Sell, School Consecration Coll. of the Gem. at S. Branch, 11. 33. 8th tzilger . 50th comm. of 88th: Reinhardt, Fergus Falls, 4.00, Lange, Hay Creek, 10. 58, Hudtloff, Butte, 2.00, Ferber, St. John, Jacksonville, 4. 95, Dreieinig!., Lincoln, 2. 35, Bruß, Inver Grove, 14.00. 8. Bruß v. Mrs. J. Kirchner 5.00. 8. Kuntz'Gem, Silo, 41st 75th 8th Scherf o. F. Rah" 1st 00th Gem. d. 88th: Klingbeil at Howard Lake 4th 98th, Walther at St. Paul 10th 25th, Groh, Perham 9th 43rd, Waack, Corinna 4th 10th, Abel in & at Piue City 10th 65th, Grabarkewih, Good Thunder 19th 50th, J. C. Meyer at Olivet 2nd.05, at Menno 8. 36, at Quast 2. 65, E. Kolbe, St. Cloud, 3. 65, F. H. Kretzschmar, Watertown, 3. 66, Uhlmaun, Howard, S. Da!., 3. 50, Kaiser, Benton, 28.00. 8. Kaiser v. Wwe. Zum Berge 1.00, Wm. & Heinr. Harms 5.00 each. 8. Bartlings Gem. at Odessa 17. 19, von August u. Auguste Struck 1.00. 8. Friedrich v. G. Thun in Waconia 2.00. Pres. Pfotenhauer pers. 5.00. Gemm. d. 88.Pfotenhauer, Hamburg, 32. 37, Baumhöfener, Uoung America, 27.00, Ude, Willow Creek, 14.00, Seltz, Euclid, 4.00, Wylic 5. 28, Schoknecht, Valley Creek, 6. 19, Schultz, Faribäult, 21. 86, Robert, Zion at Green Isle, 7. 36, Nickels, Nochester, 11.05, E. Rolf, Hollywood, 14. 83, K. Reuter, L. Falls, 4. 90, Czamanske at Madelia 5.00, Engelbrecht, Millbank, 3. 50. (S. 4566. 76.)
Synodical treasury: comm. of 88th: Hinck, Great Bend, 7th 15; Koehler, Mountville, 5.00; Thusius, Flensburg, 10.00; Frey, Fairmont, 7th 62; Albrecht, Fairfield, 12th 50; Shible 7th 38; Dubberstein, Wykoff, 8th 45; Frederick, Waconia, 27th 35; Kuntz, Silo, 17th 60; Stockton 1st 58. (S. 4104. 63.)
Synod Building Fund: 8. Becker's Gem. in Josco 9. 75. 8. Schedler v. etl. Gemgl. in Fischer 6.00. 8. List of R. N. in Janesville 2.00. 8. Ude, addendum to coll., 1.00. 8th Strasen of etl. member, d. Gem. in Janesville 8th 25th Gem. of 88th: Brinkmann, Blue Earth, 7th 90th, Agather, Polish, Saul Rapids, 1st 79th, German that. 2nd 77th, Polish, Gilmantown, 3rd 09th, German that. 1st 19th, Hillger, Tyro, 22.00, Melinat, Webster, 13th. 91, Schlüter, Courtland, 60.00, Scherf, Millers, 10. 25, Erthal at Atwater 7.06, Baumann, Hardwick, 5.00, Luverne 1. 50, v. Niebelschütz, St. Paul, 8. 30, Groh, Perham, 16th-43rd, Gorman 9th 16, F. H. Kretzschmar, at and near Watertown, 18. 18, Kaiser, Benton, 2nd ct, 31.00. 8, Kaiser v. Heinr. Harms 5.00. 8, Clöter's Gem. at Lidgerwood 5.00, in Minnesota Tp. 3.00. (S. A259. 53.)
Building fund in Sr. Paul: 8. Rüderes Gem., Chaska, 25. 55, Caroer 19.00, v. Mrs. Finke! 5.00. 8. Malkow by J. Wendt . 25. 8. Zitzmann's Gem., Morristown, 10.06. (p. 859. 86.)
Household in St. Paul: 8. Maass' Gem. at Blue Earth 4. 78.
Student fund: 8. Czamanske, Hochz. Frank-Wendt, Madelia, 6.00. 8. Chr. Böttcher, Hoch;. Meyers-Grützmacher, 6. 25. (p. 412. 25.)
South Dakota students: 8th Engelbrechts Gem. at Millbank, 2. 25th 8. Ehlen, Hochz. Bourman-Erdmann, 6.00, Gem. at Groton 6.03, at Groton 2. 65. (S. 413. 93.)
Students in St. Louis: Gemm. d. 88th: Ude, Willow Creek, 5.00, Ferber, Belvidere, for E. Vomhof 11. 75, Koehler, Mountville, 2.00. 8th Bartling, Conference Coll. 8.00. (S. 826. 75.)
Students in St. Paul: 8th Becker v. Mrs. K-, Waseca, 1.00. 8th List v. N. N., Janesville, 1.00. 8th Udes Gem., Willow Creek, 6.00. 8th Groh for Hitzernann 5.00, for W. Brandt 5.00. 8th Koehler's Gem., Mountville, 3.00. (S. 821.00.)
Students in Springfield: 8th Zemke, Confer. coll. in Amboy, 1 p.m.
Pupils in Milwaukee: 8th Hertwig v. Aug. Sylvester for M. Kretzschmar 5.00. Pres. Pfotenhauers Gem., Hamburg, for Kollmorgen 15.00. (S. 820.00.)
SeminariansinAddison:8th Grabarkewitz' Gem., Good Thunder, 13.00.
Support fund: 8th Nitzschkes Gem., Albee, S. Dak-, 6th 14, Hochz. Ladwitz-Ehlert, 9. 40. Gemm. d. 88th: Hertrich at Plato 7. 70, Hilgendors to Belford 7. 15, Dubberstein, Wykoss, 7. 25, Schedler, Fisher, 3. 60, Martin at Sabin 19.00, in Muscado 3.00, Fargo & Moorhead 4. 17, A. H. Maas at James 3.00, Krumsieg, Farmina, 10.06, Krain 3. 55. 8th Krumsieg, contribution, 2.00. Gemm. d. 88th: Koehler, Mountville, 10.00, Strasen, Janesville, 8.00, Bode, Monango, 2. 96, T. Albion 6. 93, T. Liberty 6. 35, Meichsner, Wheaton, 4.00, Sell, S. Branch, 3.01, Neeb, Carmorant, 3.00, J. P. Schers, Millers, 3. 30, Albrecht, Fairfield, 8.00, Shible 6. 86. 8. Baumann, contribution, 1-00. Gemm. d. 88th: Oberheu, Wentworth, 12. 75, Madison 4. 25, Koehler, Mountville, 6. 22. 8. Abel, contribution, 2.00. 8. Frey 4.00. 8. Kaiser v. Wwe. Harms 5.00, Heinr. Harms 3.00. 8. Bartling, Stistungsfcoll. d. Frauenver. in Odessa, 8. 37. 8. Friedrich v. H. Petermann 2.00, G. Thun 1.00. Gemm. d. 88th: Matzat, Friberg, 3. 80, Ehlen, St. Joh. at Groton, 18. 28, St. Joh. at Groton 2. 98, Hilpert at Niagara 3. 58, Robert at Arlington 9.00, Th. Rolf at Crow River 3. 25. (S. 4233. 91.)
English Mission: 8 Aug. Mueller's Gem, Otter Tail, 2. 50.
Negro Mission: 8th Erthal's "Gem. at Atwater 6.00. 8th Meichsner, Wheaton, 10. 32. 8th Sell v. N. N. . 66. 8. Wm. Meyer v. F. Hölscher 10.00. 8. Rumsch' Gem. at Clarcmont, 6.00. 8. Walther by Mrs. C. Döhrer 2.00. Teacher M. Kirsch' Pup. at Faribault 3. 90. 8. H. Böttcher's Gem, Springfield, 4. 25, by N. N., Walnut Grove, 1.00. 8. Kaiser by Wwe. Harms 5.00, S. Harms 5.00. 8. Hilgendorss Gem. of Belford, 10. 36. (S. 464. 49.)
Emigrant Mission: 8th Koehler's Congregational, Mountville, 3.00.
Jewish Mission: 8th Listv. N. N., Janesville, 1.00. 8th Rumsch' Gem., Claremont, 4.00. 8th Kaiser v. H. Harms 1.00. (S. 46.00.)
Orphanage^in Wittenberg: 8th Cunning of N.N., Janesville, 1.00. Teacher J. Kastner's school, in Potsdam5. 55. 8th Naumann's pupil. in Luverne 1. 50. 8th Friedrich o. G. Thun 1.00. (p. 49.05.)
Heathen Mission: 8th List by N. N., Janesville, 1.00. 8th Wm. Meyer by Wm. Hölscher, Sr. 5.00. 8. Meichsner, Wheaton, 4.05. 8. Bartling, Hoch;. Grabau-Heinecke, 5. 54, comm. in Odessa 7. 15. (S. H22. 74.)
Orphanage near St. Louis: 8th Wm. Meyers Gem., Millard, 5.00. 8. Koehler's Gem., Mountville, 2.00. -(p. 47.00.)

Orphanage at Addison: Ist Wm. Meyers Gem, Millard, 5.00. orphanage at Fremont: Fr. Wm. Meyer's congregation... Millard, , 5.00. Is Buescher's Gen:., Lejrer Prairie, 10.00. Is J. C. Meyers School, in Menno 3. 25. Gemm. d.: H. F. Temple, St. Thomas, 15.00, Crystal 5.00, Hilpert bet Niagara, 4. 32, Ulbricht, Unity, 3. 70. (S. G46. 27-)

Ki nd ersreu n da eselllch af: in Milwaukee.' t'. Hertwig v. Aug. Sylvester 2. 50. is Neeb's gem, Detroit, 4. 7S, Carmorant . 2". t". Zitzmann's Schiil. in Morristow" 4. 70. P. Hertrich's Schül. in Plato 4. 50. v. Riebelschütz's Gem., St. Paul, t.OO. t". List Schül. in Elysian 5.00. k- Dubbersrein's Gem., Wykosf, 7.00. I>. Köhler v. d. Schül. Teacher Taggatz' 5. 45, Teacher Bades 8. 61, 1-. F. H. Kcetzschmar, Couvertcoll, 3. 85. P. Zeinke, Soll, in Amboy, 6. 40. l'. Udes Gem,, Willow Creek, 16, 50. teacher A. W. Meyers Schiil. in Silo 8. 00. Ist Ulbrichts Gem, Unity, 3. 70. P. Hincks Gem, Great Bend, 11. 25. (p. 894. 36.)

Deaf and Dumb Institution.' 1'. List v. N.N., JaneSville, 1.00. Is Hertwig v. Aug. Sylvester 2. 50. (p. 83. 50.)

Saxon Free Church: Is Schotnecht's congreg. to, Valley Creek, 6. 20. Is Uhlmann's preachipl. in Jcrauld Co. . 40th P. Bartling's Gein. of Odessa, 3.00. Pres. Pfotenhauer's Gem. of Hamburg, 5.00. (S. KI4. 69H

Mission in the Southern District: Is Baumann of Lamend Uilk 5.00. Is Kaiser v. H. Harms 5.00. (S. K10ÜX).)

Mission to London, England: Is L-traseus School. in JaneSville 6.M. Is Hillger v. J. Heintze . 50th P. Lange's Gem., Hay Creek, 9.03. (S. sS 15. 53.)

Mission in Brazil: Is Chr. Böttcher's Gem., Wilton, 4. 31. I?, Um. Meyer v. Wm. Hölscher, Sr. 5.00. I?. Hertwig by Aug. Sylvester 1.00. Is Zwintjchrr by Mrs. L. Neumann 1.00. P. Lifts Gem., Elysian, 10. 75. U. Zemke by F. Apitz 1.00. (p. 823.06.)

Esther:- and Lettenmission: 1'. Baumann by Joachim Scheelk 2.00. Is Kaiser by H. Harms 1.00. (p. 83.00.)

Parish at St Paso, Tex. Ist Baumann pers. 2. 25. Genun. d. 1'0.: Hertwig, Gaylord, 3.00, Schcdlcr, Fisher, 4. 30, Chr. Böttcher at Lioian 3. 25, Köhler, Monntrüle, 2. 20, T. Reuter, Princeton, 3. 89, von C. Bcuder 1.01, Brasch, Fulde, 6. 88, Hillger, Tyro, 5. 75, Kuntz, Silo, 12. 65. (p. 845. 17.)

Parish in Parker: Is Baumann pers. 1.00.

Watertown parish, Nebr.: P. Liibkes parish atManssield 10. 50.

Gemeinve in Alex andria, Ba.: P. Meyers Gem., Sargeant, 5.M.

Genieinde in Snohomish, Wash.: P. Schien, Theil d. tzochzcoll. Bamnan-Erdmann, 5.00.

Belle Plaine Orphanage and Home for the Aged: Ist Daberkow, Couvertcoll., Swanville, 8. 85.

Mission to the deaf and dumb: Is Banmann by Joachim Scheol! . 75 Gemm. d. UU.: List, Elysian, 7. 60, v. Riebelschütz, St. Paul, 10.00 u. 6. 85 Köhler, Mountville, 3. 30. P. Kaiser von Wwe. Harms 5.00. (S. 833. 50.)

St. Paul, Minn, Jan. 2, 1900, Theo. H. Menk, Cassirer.

Income to the Middle District coffers:

Synodal treasury: Gemm. d. ?Ist: Schamm, La Faycttr, 83.00, Schmidt, Seymour, 12. 75, Klausina, Francos, 4. 80, Zoch, Snydrr, 3.05, Henkel, Julü'tta, 6. 82, Luehr, Fort Wayne, 25. 32, Stock at Fort Wayne Il. 25, Kaiser, JoncSville, 4. 22, Diemer, South Ridge, 13. 20, Rupprecht, N. Dover, uachtr. . 50, Meyr, Brownstown, 7th 50, Jungkuntz, Zion, Columbia City, 7th 54, St. Petri das. 3rd 12, Zlchoche, Soest, 17th 50, Franle at Fort Wayne 8th 09, Lange, Minden, 12th 42, Tirmenstein, Logansport, by H. W. Hoppe 9th 00, Muller, Farmers Retreat, nachtr, 10.09. P. Rathert, Nowburg, by R. 2.00, High". Burrell-Reiber 3rd 50th, P. Ouerl's comm. to Toledo, 8th 00th, P. Koch's comm. to Huss, 6th 31st (p. 8119th 98th).

Building fund - new buildings: Gemm. d. I??: JauS at Fort Wayne, s. Fort Wayne, 1st 75, Hoffmann, Woodland, 7th 25, Schmidt, Seymour, 1st figure, 50.00. Is Fffcher, Gerald, o. MrsD. North 10.00. Gem, d. UU.: Schumm, Garret, 1st 75, Zoch, Snyder, 1st tally, 8th 30, Schülke, Crown Point, 4th tally, 9th 50, Henkel, Inlietta, 2nd tally. 23.00, Husmann, Berea, 6.05, Stock at Fort Wayne, 2nd t., 40.00, Kaiser, JoncSville, 2nd t., 21. 75, Pohlmann, Sauers, 2nd t., 18. 50, Markworth, White Creek, 1st t., 20.00, Tirmenftcin, Logansport, by H. W. Hoppe 120.00, Meyr, Brownsiown, 2nd t., 4.i)0, Hoffmann, Woodland, post-tr., 2.05, Zollmann, Bear Creek, 10. 75, Lange, Minden, I.t., 60.00, Mohr, Staser, post-tr., 1. 50, Scheips, Peru, l. t., 15.00, Heinicke, Evansvillo, 2nd t., 15. 37. Is Praetorius, Lauisville, by etlch. Limbs, 35.00. Gemm. d. I??..: Preuss, Friedheim, 124. 50, lliiemann, Cleveland, uachtrgl. 4.00, Zimmermann, Inglsfield, 9.00. (S. 8619.02.)

Inner Mission: Is Marlworth's Gem., Waymansville, 5th 20th ?. Schulst Gem., Madisonville, 4. 15. P. Schülke, Crowir Point, by H. Schmidt, I.oo. P. GotschS Gem., Sherwood, for South Distr. 3.t5. P. Schlesselmann's Gem., Euclid, 12.00. Ist Kuehn's Gem., Dudleylown, 7. 81. I?. Goings Gem., Elmore, 7.00. Is Stock at Fort Wayne v. N. N. 1.00. Is Baumann's Gem., Kours, 4. 40. P. Sauer, Cleveland, o. C. Christian 5.00, o. Wwe. H. 2.00. Is Kuechle, MarySoille, v. J. A. Rausch dch. J. Scheiderer 5.00. 8. Hcinze, Decatur, by Mrs. B. 5.00. Is Nehwaldt's Gem., Valparaiso, 4. 22. Is Steinmann's Gern., Liverpool, 3.00. Is Franks b. Fort Wayne, out of MissionSb., 7.00, by N. N. 1.00. Is Luehr, Fort Wayne, by N. N. 5.00. Is Zorn's Gem., Cleveland, Weihncoll. by J. H. Melcher, 56. 78. P. Keller's Gem. das. f. Southern Distr. 14. 43. P. Roll's Gem., Mt. Hope, 4. 10, Wincrbürg 2. 20. I?. Gross' Gem. fort Wayne, dch. W. Kayser 63rd. 40th P. Mohr, Staser, v. N. N. . 50th P. Reinkings Gem., Ridgeville Corners, 8th 28th I'. Walker's Gem., Cleveland, II. 73. is Wesel, Cleveland, by C. Grosser 5.00. is JauS b. Fort Wayne by W. Schaefer 1.00. Is Nicmann's Gem, Cleveland, 8.I1. Is Zimmermonn, Ingleyeld, by B. P. 1.00. Is Schmidt's Gem., Elyria, 12. 36. Is Weseloh's Gem., Cleveland, 25. 76, L. Kuehne 2.00. Is Kaiser's Gem., Jonesville, 5.00. (P. 8304. 58.)

Negro Mission: Is Beyer's Gem., Gar Creek, 2.00. Is Schlesselmann, Euclid, ". d. Schulk. 2. 25. Is Stock's Women's Ass. b. Fort Wayne, lO.OO, v. N. N. l.OO. Is Küchles Gem., Neudettcnsau, by J. scheiderer 2. 50. Is Frankes Schulk. at Fort Wayne 2.00. Is Lühr, Fort Wayne, by N. N. s. Mansura 5.00. Licar Fleckensvein's Gem., Lancaster, 8. 67. 1°. Lange's congregation, Minden, Christenlehre u. Missionsstunven, 6.00. P. Mueller's congregation, Farmers Retreat, Nachtr., 6. 89. Teacher WillcitS Schulk., Crown Point, 2.00. Ist Mohr's congregation, Staser, 5. 75. P. Walker's congregation, Cleveland, 6. 25. J. Bohn, Fort Wayne, by Herm. Franke 1. 50. Ist Kochs Gem., Hufs, 3.04. P. Weselohs Gem., Cleveland, 16. 56, o. L. Kuehne, 2.00. (S. H83. 4I.)

Emigrant Mission to New York: Is Zorn's No., Cleveland, Chrismcoll. by J. H. Melcher 20.00,

Heathen mission: Gemm. of klst: Fischer, Gerald, 30.00. Schumm, Garret, 1.00, Eirich, Aurora, dch.H. Knippenberg 18. 66, Küchle, Ncudettenfau, dch. J. srcheiderer 15.00, Tlrmenslein, Logansport, by H. W. Hoppe 9.00. Ist Frankes L-chulk. b. Fort Wayne 3.00. Vicar Fleckensieins Gem., Lancaster, 8. 67. Gemm. d. D?.: Zorn, Cleveland, by J. H. Melcher 38. 36, from d. missionary box 5. 57, Miller, Fort Wayne, dch. F. Scheimann 7. 37, Seemeyer, Schumm, 7.00, Dau, Hammond, Kindergottd., dch. Teacher Klitzle 10. 88, Ueberschuß v. Christbescherung 2. 52. Teacher KützteS Schulk. . 25. Ist Potts Gem., Valloma, 2. 50. P. Öuerl, Toledo, by P. G. 2.00. Ist Bahn, Fort Wayne, by S. Franke 1. 50. Ist Weselohs Gem., Cleveland, 10. 45, F. Pelster, 1.00. (S. tz 174. 73.)

Mission to the Deaf and Dumb: P. Beyers Gem., Gar Creek, 2.00. Ist Fischer, Gerald, v. J. H. Roseback 1.00. P. Querl, Toledo, o. P. G. 3.00. Ist Bohn, Fort Wayne, v. H. Franke 1.00. (S. 87.00.)

Mission, in London: teacher Klitzkc, Lueckcr, teacher Fischmann's wchulk., Cincinnati, 8.00. P. Kluge's school children, Indianapolis, 2.00. Ist Frank's women's vers., EvansviUe, 5.00. teacher Hikler's school k., Elyr.a, 3. 75. U. Luhr, Fort Wayne, by N. N. 2. 50. Is Frank, Eoansoille, by H. Kratz, Jr. 3.00. Is Schleicher's boys' vsr, Lanesoille, 1.00. School k. that. 2. 15. (P. 827. 40.)

Mission to Brazil: Fr. Wyneken's parish, Convoy, 3. 36. Ist Schumm, La Fayelte, v. A. S. 5.00, v. A. B. 1.00. Fr. Schmidt, Seymour, v. Dröge & wife 5.00, Auguste, Lydia, Martha, Julia n. Alma Drcae 5.00. Is Ludwig's Gem., Tocsin, 3. 30. P. Seuel's Gem., Indianapolis, dch. C. F. Schwier 15.00. P. Schülke, Crown Point, by Father Germann l.OO. Is Rupprecht, North Dover, by L. 1.00, by H. 1.00. P. Heinze's Gem., Decatur, 7. 35. P. Schulle's Gem., Hobart, 6. 71. P. Jungkuntz, Columbia City, by W. Schaper 10.00, by Wwe. Schaper 1.00. P. Zorn's Gem., Cleveland, Weihncoll. dch. J. H. Melcher 56. 78, by E. Böcklein l.OO. Is Seemeyer, Schumm, by N. N. l.OO. Is Schumacher, Louisoille, by Mrs. M. Hohmann 5.00. Is Frank, Eoansoille, by Mrs. Carl Kratz, Dankopser, 2.00. Is Schleicher's Wives' Association, Lanesoille, 3.00, Virgins' Association, the. 1.00, by etl. members, the. 4. 85. Is Kaiser's Association, Jonesville, 5.00. Is KüchleS Association , Neudettcnsau, dch. J. Scheiderer 20.00. (p. 8165. 35.)

Letten- und Esthenmission: P. Baumanns Gem., Wildeis, 5. 60.

Zschoche, Soest, by H. Ahrens 1. 00. P. Lühr, Fort Wayne, by N. N. 2. 50. ?. Kaiser's Gem., Jonesville, 2. 72. (pp. 811-82.)

English Mission: Licar Fleckensiein's Gem, Lancaster, 8. 66, by C. F. Kern 5.00, v. J. Ellingcr l.lX). (S. 814. 66.)

Indianermtssion: P. Schmidts Jungfrauenver., Seymour, 5.00. ?. Kaiser's Gem., Jonesville, 2. 50. (p. 87. 50.)

Students in St. Louis: Is Beyers Gem., Gar Creek, for C. A. Wiebufch 7.00. Is Fischer, Gerald, o. Borstelmann 10.00, v. J. Corder 5.00. Is SeueiS Women's Ass., Indianapolis, dch. C. F. Schwier, s. W. Koß lO.OO, f. W. Lange 10.00. comm. at Huntmgton, dch. W. Stroebel, s. G. Cheese 7. 50. Is Bad's Gem., Mishawaka, for A. Meyer 8. 18, Is Thieme's Gem., South Beltd, s. vens. 4. 67, of women's ver. s. dens. 10. 00, P. Claus's Gem., Elkhart, f. dens. 3. 50. Ist Lange's gem. s., Minden, 8.00. Ist Isnsen's gem. s., Göglom, for S. M. 26.00. K. Niemann's maiden gem. s., Cleveland, for A. Schicrbaum 10.00. Ist Schmidt's maiden gem. s., Elyria, for. A. Both 25.00. (S. 8144. 85.)

Students in Springfield: Is Mueller's Gem., Farmers Retreat, for Z. 5.00.'

Students at Fort Wayne: Gemm. d. UIst: Wyneken, Convoy, Weihncoll-, 6. 44, Schumm, La Fayette, for Rehwaldt 13.00, Schmidt, Seymour, 15. 75, Fischer, Gerald, f. Palm 30.00, Gotsch, Sherwood, s. W. Henkel 6. 50, Barth, Weites, Weihncoll, 12. 20. Is Stock's women's ver. at Fort Wayne for J. Lohrmann 33. 18. Is Sauer's gemin., Cleveland, 10.00. Is Lange's gemin., Minden, f. Scheips 5.00. Is Rump, Tollcfton, a. d. poor box lO.OO. Ist Walker's congregation, Cleveland, 19. 67. Ist Ratherts congregation, Neuburg, 11.00, Hochz. Tiemann-Tiemann 3. 50. Ist Schmidt's Boys' Wives' Oer. Seymour, 5.00. (p. 8181. 24.)

Students in Milwaukee: Is SeuelsWomen's Ass., Indianapolis, dch. C. F. Schwier, f. O. Fricke 15.00.

Students at Addison: Gemm. of Dlst: Koch, Huff, 4th 16, Kaiser, Jonesville, s. Markworth 10.00. (S. 814. 16th).

College household at Fort Wayne: Is Seuel's Gem., Indianapolis, by L. F. Difficult 21. 11. r. Rupprecht? Gem., North Dover, 6. 10. Is Trautmann's Gem., Columbus, 17. 35. (p. 844. 56.)

College household in Addison: Ist Weseloh's Gem, Cleveland, 27. 37.

Orphanage in Indianapolis: Is Richter's Gem., Dsnham, 3. 41.

u. Baade, Otis, by H. Haack 5.00. P. Scheips' Ghent, Peru, 25. 15. U. Markworth, Waymansville, Kinde>gottesd. on Christmas Day, 5.00. Fr. Fischer, Gerald, from Bro. Behnselv 2.00, H. Haas" 1.00, Anna Behrmann I.M, H. Fieljen 1.00, H. Badenhop 1.00. Fr. Preuß' Gem.', Friedheim, 12. 92. U. Klausing, Frances, Children's Divine Service on Holy. Evening, 5. 25. P. Schulz' Gem., Madisonville, 15. 75. P. Zach, Snyver, Children's Divine Service, 4. 30. Genim. d.: JUngel, Avilla, Chrismcoll., 6.00, Hußmann, Berea, 4. 15, Schlesselmann, Eucnd, 11.00. Teacher Arnhold, Cleveland, v. Will. Leopold . 50, George Leopold 50, teacher BodenpeinS Schul!., Cleveland, 3. 65. teacher Dornfeld's Schul!, da!. 4.07. P. Rimdach's congregation, Zanesville, evening roll, 15. 30. U. Sauer, Cleveland, children's service, 12.00. 1". Pohlmann's congregation, Sauers, 15. 20. P. Ziegler, Brazil, children's worship, 7. 25. t>. Frank's Women's Club, Evansville, 5.00. Teacher Dreß' Schul! there, 10.00. Fr. Rehivaldt's congregation, Valparaiso, 5.09. 1'. Jungkuntz' Schul!., St. Peter's parish, Columbia City, 1. 73. Zichoches' Gem., Soest, 12.00. 1". Frankes Gem. at Fort Wayne, Christmas Eve, 8. 69, v. R. N. 1.00. P. Gross, Fort Wayne, of hasty. Limbs 7. 15. 1'. Frankes School!, b. Fort Wayne 3.00. Teachers Holiday School!, Forl Wayne, 2. 75. 1'. Keller's congregation, Cleveland, 16. 60. 1'. Langes Gem., Minden, Christabendcoll., 6. 75. school!, d. teachers: Willert, Crown Point, 1. 75, Leutncr, Cleveland, 3. 15, Natemeicr das. 5.00, Scherler das. 3. 85. Fr. Reinktngs Gem, Nldgeville Corners, 5.00. P. Schmidts Gem., Seymour, 16.00. P. Trautmann, Columbus, of Mrs. H. Thomas 1.00, U. Zimmcrmann, Ingelsield, Hochz. Schtensker-Nuff, 4. 8Ö. P. Weseloh's parish, Cleveland, 3/13 (". -295. 74.)

Orphanage at Des Peres: Ü. Frank's Women's S.V., Evansville, 5.00.

Orphanage at Delano: P. Franke's Schul!, b. Fort Wayne 3.00. Deaf and Dumb Institution: P. Franke's Schalk, near Fort Wayne 3.00. Hospital at Cleveland: P. Stöppetwerlh's Women's Society, North Amherst, lo.OO. P. Hußmann's Gem , Berea, 3. 25. P. Ungemach's Gem, Cleveland, 4, 50. (S. -17. 75.)

Saxon Free Church: 8. Richter's Gem., Dcnham, 3. 32. P. Hossmann, Woodland, by Mrs. W. H. 3.00. P. Loihmann, Akron, by Joh. Grevesmuehl 1.00. P. Schalke, Crown Point, by Father Germann 1.00. U. Jensen's Gem., Birdie, 4.00. P. Luyr, Fort Wayne, by ill. R. 3.00. U. Naumann's Gem, Meduryville, 3. 36. P. Scemeyei, Schumm, by N. N. 1. 50. U. Diemec, Defiance, by N. Is. 2.00. P. Weseloy, Cleveland, by L. Kuehne 1.00. (S.-23. 18.)

Danish Free Church: P. Frankes Gem. b. Fort Wayne, a. the missionary box, 5.00. t'. Luehr, Fort Wayne, of N. N. 2.00. P. Lothmann, Akron, House Coinmunion, 1.00. (S. "8.00.)

St. Joseph Parish, Mo.: 8th Langes Parish, Minden, 5:00. Champaign Parish: 8th Henkels Parish, Julielta, 3:00.

Gsemeinve in El Paso: P. Seuel, Indianapolis, 1.00, v. Coufirm. 3.00, v. Mrs. Dorn 1.00. 8th Henkels Genr., Julielta, 4.00. 8th Rupprecht, Norlh Dover, v. H. 1.00. Gemm. of 88th: Küchle, Reuvertensau, by I. Scheiderec 3.>Xi, Franke b. Fort Wayne a. d. Misgons rifle 5.00, P. Biedermann, Kendallville, 7th 65th (S. -25th 65th).

Genieiiidc at St. Paul, Minn: 8th Kieß, Wapakoneta, dch. Conr. Lunz 24.00. P. Frankes Gem. at Fort Wayne 14. 25. (L>. -38. 25.)

Church building in Snohomish, Wash.: 8th Vaades Congregational, Westville, 12.00.

Church Building Fund: 8th Kaisers Gem., Jonesville, 5.00. P. Trautmann, Columbus, v. E. D. H. 5.00. (S. -10.00.)

. City Missio" in St. Louis: P. Schmidt, Seymour, of Virginsver. 5.00.

Support Fund: 8. Zorn's Gem, Columbus, 11. 25. 8. Beyer's Gem, Gar Creek, 6.00. t-. Lothmann, Alron, of Wwe Wendt 1.00. 8. Fischer, Gerald, of Fr. Behnseldt ien. 5.00. 8. Stocks Gem. b. Fort Wayne E. 40. 8. Schälke, Hooart, by Mrs. Tabbert 1.00. P. Eickpädts Gem., Hamilton, dch. C. Schmucker 3. 85. 8 Jungkuntz's St. Peter's Gem., Columbia City, 8. 41. P. Langes Gem., Minden, 3.00. P. Muller's, Farmers Retreat, by N. N. 1.00. 8. Mohr's Gem., Stuser, 8. 25. P. Ruthe,ts Gem., Newvucgh, 11.00, by R. 1.00, Hochz. Burroll-Relber 3rd 80th South Inviuna Paftoralcons. 12.00. Gem. of 88th: Schleicher, Lanesville, 11. 30, Zunmermann, Inglefield, 7. 6->, Schmidt, Elyria, 12. 36. North Indiana Pastoral Conf. 12.00. (P.-144. 27.) Total: -2646. 47.

Fort Wayne, Ind. 31 January 1900.

C. A. Kämpe, Kassirer.

Income to the coffers of dcS Eastern District:

Synodal treasury: Gemm. of the 88th: Bickner -32.00, Oelschläger 6. 71, Dahlie 19. 91, Sieger, Jvhnsburg, 6. 27, Bröcker21. 71, Engelbert 7. 75, Merkel 6. 64, Weber 3. 52, Restin 6. 78, Hochstetter 4. 40, ges. on the high, of E. S.-M. S. 1. 80, ges. at birthf. of F. G. 1.00. Gem. in Allen Centre 2 46, Wellsville 15.02. Trinity Gem., McKeesport, 6.00. St. Martin's.Gem., Lolden, 7.00. (S. -l48. 97.)

Building fund: comm. d. 88th: Hanewinckel 30.00, Peters 3. 25, Biewsnd 100.00, Michel 10. 39. comm. in Allen Centre 11. 35, Wellsville 26.00. Emm. comm-, Buffalo, 14. 34. St. Martin comm-, Colden, 2.00. 8. Restin v. D. Ly 1.00. (S.-198. 33.)

Progymnasium Building Fund: Gemm. d. 88th: Muller, Punxsutawney, 5th 65th, Winner, Kreutzweg, 2nd 63rd, Flcckenstcin 5.00th J. Walch, Baltimore, 5.00th St. Martin Gem, Colden, 6.00th 8th Restin of D. Ly 1.00th St. MarcusGem, Broollyn, 6.00th (S. -31st 28th).

Emigrant Mission, New York: P. Sennev. N. N. 2. 50. Gem. 8. Dahlkes 7. 69. 8. Stechholz v. J. A. . 50. (S. -10. 69.)

Inner Mission: Fr. Gram v. W. Gram 25.00.

Inner Mission in the East: Gemm.d.U?.: Dahlke . 96, Reisinger, Morton's Corner, 4.00, Wurl 5.00, Aleckenstein 5.00, Herring 7. 10, Wischmeyer 12. 75, Ruhland 5. 87. 1'. O. Hanser of Gemgl. 4, 25. St. PaulsGem. of Baltimore, 32. 53, Imm.-Gem. that. 24. 76. P. Restin v. N. N. 1.00. U. Bröcker by Mrs. B. Beermann 2. 50, Miss R. Beermann 2. 50. P. W. A. Frey by Mrs. N. N. 10.00. 8. Stiemle by Mrs. N. N. 2.00. Gem. in Whlte PlainS 3. 42. St. Martin-Gem., Colden, 8.00. Dankopf. by N. N., New Dorl, 20.00. Dch. P. J. tz. Vieler, 1. 75. p. Holthusen v. G. Detthoff, 5.00. 1'. Stechholz v. J. A . 50, N. N. . 63. (S. -159. 52.)

Heathen Mission: Gemm. d.UU.: Beyer21.I8, Engelbert3. 25, Bartling 3. 15. A. Greiner, Benezett, 3.00. P. Restin v. N. N. 1-tXI. P. Bröcker of H. Steinbrink, Sr. 5.00. St. Paul's congregation, PartinSville, 6. 75. H. D. Dreyer, Cass. of the Engl. Mo. synod, 2.00. P. Stechholz, interests of G.'S funeral soudü, 5. 29. (S. -50. 62.)

Negermission: Gemm. der U..: Staudermann 9. 20, Schwoy 1.00, Walz 15. 70, Fleckensteiu 2.00. 1'. Senne by A. Hensel 1.00. P. Gram by W. Gram 10.00. Geord. Wohlth.-Kasse der St. Matth.-Gem., New Dort, 100.00. P. Gräßer by H. Povpe I.iXt. St. Martin's congregation, Colden, 3.00. S.-S. d. Dreieiuigleits congregation, Broollyn, 15.00. (S. -157. 90.)

Bell for Satisbury, N. L.: P. Hein v. Mrs. M. Piper 2.00.

Jewish Mission: P. Senne by A. Hensel 1.00 8. W. A. Frey by E. R. 1.00. Gem. P. Fleckensteius 2.00. Danlopser by N. N., New York, 5.00. (S. -9.00.)

English Mission: Karl Läpp, Wellsville, 5.00. Danlopser by N. N., New York, 10.00. (S. -15.00.)

English Mission, New York: Gemdet. of St. Matth. parish, New York, 200.00. Dch. 1'. J. H. Sieker 1.00. (p. -201.00.)

English Mission, Jersey City: Gem. P. Staudermanns 9. 20. U. HoUhuien ". G. Detthoii 5.00, Mrs. H. Wätjen 5.00. (S. -19. 20.)

Mission in PUtsburg: Gem. 8. Wischmeyers 12. 75.

Mission to the South: comm. in Allen Centre 3. 22, Wellsville 7.07. (p. -10. 29.)

"Mission to New Zsork: Gemdek. of St. Matth. parish, New York, 275.00. By P. J. H. Vieler 1.00. P. Holthusen of G. Deltyosf 5.00. (S. -281.00.)

Lettenmission: Gem. P. Birkners 7. 25.

Mission School in London: teacher Schmidts Schül. 5. 69. teacher List 1.00, v. s. Schul. 4. 15, Miss Fangmeyer 1.00, von iy. Schul. 1. 26. (S. -l3. 10.)

Indian Mission: St. Paul's Parish, Oaksield, 1.00. Thank Offering by N. N., 'New York, 60.00. (S. -61.00.)

Mission in Brazil: 8. Kühn . 75, Ungen. 5.00, N. N. 1.00, Gemgl. b. St. Pauls-Gem. 13. 55. 8. Mönkemöllcr . 50. 8. Lohrmann v. Ch. R. 5.00, Bro. F. 1.00, Miss B. 1.00. D. M. 4.00. P. Gräßer by H. Poppe 1.00. 1'. Stiemle by Mrs. N. N. 2.00. U, Hein by Mrs. M. Piper 5.00. 1'. Stechholz by J. A. . 50. (S. -40. 30.)

Parish cu Marquette, Mich.: Comm. P. Fleckensteins 1.00.

St. MarcuS Parish, Rochester: Gem. 8th Germanns 4th 56.

Parish in El Paso, Ter.: si. Mönkemöller. 50. Gemm. d. ??: Muller, Brady, 3.00, Broecker tO.OO, Dahlke 10.00. St. PaulS-Gem., Baltimore, 5.00. (S. -28. 50.)

Free Church in Germany: 8. Senne of N. N. 2. 50. Gem. Oelschlägers 16. 62. Geord. Wohlth.-Kasse d. St. Malth.-Gem., New Dock, 50.00. 1'. MönkemvUer 1.00. 'N. N., Baliimore, 5.00. 8 Restin ". Mrs. I. Williams 10.00. Gem. 8, Merkels 7, 57, Denmark: 8. S. Keyl of Emma Fischer 2.00, Peter, N. L)., 1.00. (S. -95. 69.)

Students in St. Louis: Tabea Women's Ass., GreaterN. U>, 10 a.m., Boys' Reneuver. of the Trinity Commun., Asiorur, 30 a.m. for W. Knokc, Comm. 8th Senn. 41st 85 f. W. Junke. Gem. 1', Walkers 10.00 f. P. Henry. 8. Löber v. A. u. M. 5.00. N. Z). Pastvraleons. 17.00 s. E. Paul. (S. -113. 85.)

Pupils in Fort Wayne: Women's Association of the Community 8th Graßers 15.00 s. Kirchhöser, v. Gemgl. 5.00 s. King. N. D. Pastoral Cons. 16. 50 for Pebler. (S. -36. 50.)

Student Addison: Gem. 8th Walkers 10.00 f. H. Schroeder.

Students in 'Neperan: Coun. River Pastoralcons. 10.00, S,-S. of the Gem. P. Mönkemöllers lo.OO s. E, Recknagel, Junglver. of the Gem. P. Hamms 1. 20 s. C. Böhs. S.-S. V. St. Paul's congregation, Brooklyn, 5.00 for Hinkeldei, 5.00 s. Steinert. I!. A. Pastoral Cons. 9.00 f. H. Hamann, 9.00 for Higher, 8.00 f. Poltz. (S. -57. 20.)

Poor students: D. A. E. Frey v. Mrs. Ulmer 10.00.

Poor Pupils: Emm. comm., Buffalo, 7.00 for Todenhagen. Gem. D. Lohnnanns 9.00. Vt. Mart>n-Gem., Colden, 23. 43 f. H. Meissner. Gem. 1?. Herings 13. 65. Gem. R. Michels >5.00 s. E. R. (S. -68.08.)

Hulsssonds: Gemm. of ck-R.: Virkner 29.00, Spannuth 5. 45, Ruhland 5.00. 1-. Merkel v. Gemgl. 2. 50. (S.-41. 95.)

Deaf and Dumb Mission: A. Greiner, Benezett, 2.00.

Institution for the deaf and dumb: i?. Gram v. W. Gram 5.00.

Wartburg-Heimath: By 1'. J. H. Sieker 70.00. A. E. Frey 5.00 v. Mrs. Ulmer. P. Holthusen v. G. Detthoff 5.00. (S. -80.00.)

Hospital in East 'New Dort: Gem. P. Henkels 10. 63. Gem. R. Tillys 11.00. Geord. Wohlth.-Kasie d. St. Matth.-Gem., New 'Zork. 50.00. by R. J. H. Sieker 22. 80 and 65.00. comm. P. Schwoys 5. 50. comm. ?. Meriels 8. 50, Maidenver. 10.00. St. Marcus comm. Broollyn, 37.00, Mrs. Ulmer 5.00. ?, Stechholz, Uebersch. v. Kirchenconc., 5.00, J. A. . 50, N. N. . 83. gem. in 'New York: L>t. Matth. 61, 85, Trin. 26. 50, St. Lucas 55. 42, Imm., 88 St., 45.00, St. John 30. 16. Tremont 2.00. Gemm. in Brooilyn: Imm. 57, 66, Dreteinigk. 7/31 comm. at Bayonne 10 a.m. (p. -551. 42.)



Orphanage in West Roxbury: Gem/ 8. Hanewinckels 10.00. Gem. 8. Malies, County Line, 2. 23. Women's Ass. & Gemgl. of Gem. 8. O. Hanser' 22. 50. P. Gram v. W. Gram 10.00. 8. Schumm of Gcmgl. 12. 60. 8. Münkemöller v. Gemgl. 5. 65. Gem. in New Brimin 7. 82, Southinglon 4. 65. Gem. 8. Reijingers, Springville, 8.00. Dch. 8. J. H. Steter 41.00. (S. 8124. 45.)

Orphanage at College Point: Municipal 8. Peters' 3. 63. Geord. Wohlth.-Kasse d. St. A!atth.-Gem., New Dort, 75.00. Dch. 8. J. H. Sieker 54. 79 and 60. 50. Schul!, d. Gem. 8. Scywoys 3.00. 8. Hamm from Mrs. Mauz 5.00. 8. A. E. Frey from W. Schürmann 2. 30. F. Schurmann 1. 20. S.-S. d. St. PaulS-Gem., Brooklyn, 5.00. 8. Holthusen from G. Detthoff 5.00. (S. -215. 42.)

Orphanage in Baltimore: Teacher Krieger from pupils of the Imm.Gem. 5. 25. poorb. of the Gem. I?.. Eberleins 3.00. (p. -8. 25.) ",

Wai'enhaus in Pittsburg: 2 Schult, the Gem. 8th Sennes 3rd 85th Gem. 1°. Muellers, Punxsuiawney. 5. 60, Paradise 4. 55. (S. -14.00.)

Relief Fund: Gemm. d. 88th: Winner 6.O0, Malte, County Line, 1. 92, Lake Road 1.05, Fleckenstein 5.00, Herring 5.00. A. Greiner, Benezett, 5.00. Gem. in Allen Centre 8th 19th O. H. . 25. 8. Gram by W. Gram 5.00. Geord. Welfare Fund of St. Malth. parish, New Dort. 50.00. Emm. parish, Bufsalo, 6. 61. S". Martin Parish, Colden, 1.00. (S.-96.02.)

Total: -3023.09.

Baltimore, Md. 31 Jan. 1900, C. Spilman, Cassirer.

Incoming to the coffers three Southern Districts:

. (December.)

Inner Mission: Coll. of the Gemm. of the 88th: Jäbker -19. 70, Oertel 7.00, Deffner 13. 45, Kilian 21.00, Huge 11.00, Niermann 4. 55, v. J. Hantel . 25, Miss E. Popp . 25, Bro. S. Niermann 5.00. 18th Bünger, Danktagcoll. sr. Gem., 9. 50, v. Fr. Hübotter 2.00, M. and S. Hübotter2.00, Hochzcoll. KieslingHolrer, 3. 75, Weihncoll. sr. Gem. 7. 25. 8. Crämer, Epiphcoll. sr. Congregation, 18. 45, from Fr. Missionary Society, 8. 80, from Young Missionary Society, 9. 10, from H. W., 5.00. 8. Bernthal, Christmas Coll. Gem , 15.00. 8. Wunderlich desgl. 13. 20. 8. Hopmann desgl. 5.00. Teacher K. Dube, Coll. of Gem. in Winchester, Tex., 6. 50. 8. Barthel, Missionsscoll. sr. Gem., 34.00. t>. Kilian, child's coll. at C. Zoch, 1. 30. 1". Huge v. Frl. A. J. 1.00. 8. Kuss v. Bro. G. Maas 2.00. MistronSscoll. at Clinton, La., 1. 40. Teacher K. Dube v. Z. 1.00. From Missionsscoll. at New Orleans, La. for Clinton 15. 50. 8. WegenerS St. Paul's Ar. & Boys' Missionsscoll. 15.00. (p. -258. 95.)

Support Fund: 1?. Kuppler, Coll. on Christmas Eve, 4. 45. 8. Oertel's Gem. 2.00. 8. Ernst, Kindtcoll. at H. Niemlschk, 2. 30, Hochzcoll. D!utschink-Sohns 3. 75. 8. Schmidt, Danktagcoll. at Sealy, Tex. 2. 50. (S. -15.00.)

Heathen Mission: 8. Ernst, Epiphcoll. sr. Gem., 14. 90. 8. Mürbe v. Fr. L. Sinn 2.00. (S. -16. 90.)

Negermission: 18. Bernthal a. d. Miss.-Büchse sr. Gem. 1.00, Coll. at the baptism of his children 3. 70. Children 3. 70. 8. Niermann v. Fr. S. Niermann 5.00. (S. -9. 70.)

English Mission: 8. Oertels Gem. 1. 80.

Mission to Brazil: 8. Hoddes Gem. 1. 15. 8. Mürbe by E. Neitsch 2.00, v. N. N. 1.00. (S. -4. 15.)

Missionary school in London: 8. Bünger von den Schult, in Swiss Alp u. Schulenburg 2.00. 8. Krämers Schult. 2. 80. (S. -4. 80.)

Synodal building fund: 8. Eckhardts Gem. 3.00. J. H.Biar v. 8. Mürbes Gem. 24.00. 8. Scheibe, Weihnachtscoll. st. Gem., 5. 70. 8. Kaspar desgl. 8.00. 8. Buchschachers Gem. 17.00. 8. Wegener von Gl. sr. Cong. 15. 50. 8. Gaus, Weihncoll. st. Gem., 14.00. (p. -87. 20.)

. Parish in El Paso: Gemm.d. 88th: KaSpar2.00, Krämer9.00, Bernthal 11. 25, Hodde 2.00, Brommer 5. 50. 8. Heinemeier, Weihncoll. sr. Gem., 4.00. 8. Mürbe, Kindtcoll. at C. Neitsch, 3. 50. Teacher Dube, Coll. d. Gem. in Winchesrer, Tex., 3. 45. 8. Seesko, Abendmcoll. sr. Gem. at, Rnby, Nebr., 3. 00. 8. Jäbker's Gem. 8. 00. A. H. Tapper v. d. Gem. at Hammond, Ind. 9. 12. (S. -60. 82.)

Orphanage in New Orleans, La.: 8. Barthel from Mother Schwenk 1.00. From teacher Dubes Schult. 5.00. From Bro. B. Gerlinger of 8th Crämers Gem. 1.00. 8th Brommer, Weihncoll. sr. Gem., 14. 40. 8. Huge from Frl. A. J. 1.00. 8. Huhmann, Christmas coll. sr. Gem., 6. 81. 8. Bünger desgl. 7. 50, from Fr. Koopmann 5.00. 8. Scheibe, Weihncoll. sr. Gem., 5. 30. 8. Rudi desgl-, Iowa Park, 3.00. 8. Gaus desgl. 10.00. (S. -60.01.)

Synodal treasury: '8. Oertels Gem. 2. 25.

Church building fund: 8th Eckhardts Gem. 8.00.

Student race: for poor students in St. LouiS: 8. Oertels Gem. 1. 60. for G. Lüdtke: 8. Eckhardts Gem. 5. 50. for B. Miertschiu: 8th Kilian, Kindtcoll. at Otto Gersch, 3rd 70th, Hochzcoll. Miertschin-Mitschke 6.00, Kindtcoll. at E. Weise 2. 75, Hochzcoll. at Schulze-Miertschin 5. 80. For B. Fritsche: 8. Kilian, Hochzcoll. at Zimmermann-Nickel, 3.00. For L. Werner: 8. Kilian, at E. Weise, 1.05. For G. Jakobi!: 8. Kilian, Kindtcoll. at C. Mersiovsky, 3. 55. (S. -32. 95.) Total: -562. 53.

New Orleans, La. January 15, 1900, Aug. C. Reisig, Kassirer.
322 bl. Iiamüu 8t.

Received by 8th J. Strieter for E. Müller -5.00; 8th W. Strothmann, Coll. of Kagel-Pinnow Hochz-, 8th 31 for H. Müller; 8th Fr. v. Strohes Gem. 9.00, v. N. N. 1.00 sur Aug. Grumm.

Milwaukee, Feb. 7, 190<). M. J. F. AIbrecht.

Cash Report of the Emigrant Mission in New for M Year 1899.

Pilgrim House Conto.

	Revenue.	Issue.
General Business	-106312. 84-106503	. 64
Lommlssions-Conlo	1955. 22	
Borschusse	712. 30889	.05
Housekeeping	4467. 243459	. 17
Mission	1064.	401500.00
Löhnei..........................	952. 16>	
Repairs		156. 54
Inventory		407. 43
UnverzinslicheDarlehen	1200.	00150.00
Support		469. 18
Collect	216.05	
Rent	480.00	
Taxes .... :		872.04
Bremen Mission--	30.00627	95
Hamburg Mission..................	570. 74	
Balance on 1 January 1899	1739. 36	
Balance on 30 December 1899		1919. 53
	-118177. 41P	118177 . 41

New Dork, January 23, 1900. I. P. Beyer.

Checked and found to be correct. ^G^Hauselt?'

For the church building of the small congregation tn Marquette, Mich-, received: By and from Messrs. I'?. and others: H. Dickhaut, Boston, Mag. from the parish of K2.0O, F. C. Behrens, La Rose, III, from the G-parish of Varna 11.0h L. F. C. Behrens 1.0: (together 12.00); J. M. Hahn, Lincoln, Kans., 2.00; Walter König, Piicairn, Pa-, 1.00; F. H. Harms. Cass. of the Nebrask "Dislricls. 2.00; J. Strikter, Proviso, III, 2.00; G. H. Liepke, Aarborough congreg. in Aarborough, Tex., 6. 50; H. H. Walker, Dort, Pa., 2.00, - On behalf of the congregation, many thanks to the givers!

Marquelte, Mich. the 3d of February, 1900. C. Aeppler.

From an unknown friend of the Indian Mission received during the month of January, with heartfelt thanks, -2.00, 1.00, 1.00. - God bless.

Shawano, Wis-, February 1, 1900. Th. Nickel.

With heartfelt thanks for poor students, four quilts are received from the "Sewing Circle of the Virgins - Association" of Parish 1'. Halters, Chicago, III.
F. Pieper.

Correction.

In my last receipt read under the heading "Von Gemeinden:c."; k>. Molthan, Hinsbale (start L. Ullrich, La Gränze) from W. Kremholz . 10.

Addison, III, February 6, 1900. G. Ritzmann.

LV" The receipts of the cashiers G. E. G. Küchle, H. F. Oelschlager and Ernst Leubner had to be returned due to lack of space. -' 1

Changed addresses: -

liev. 8. P. IV. vrarutss, 79 X. Lkllouutuiu 8t., Huntiiixtcm, Inck. liov. 6. . 1. lrockers, Xovo IlLiubuiAO, liio Orancks cko 8ul, Liartl. Hev. . 1. lu^Iuit, lälllo Lull", Aorrisou Oo., Llllll.
8sv. Orcrl 3. newer, I.oeüdux 71, Luckioott, Wdttinau Oo., 5Vusb.
Lsv. L. Noeller, 726 tXeretr 8t., I.uruiu, O.
Iksv. IVm. Liokt, Naekev, lioouo 6"., lowü.
üev. 8arl Leuter, 6reen Isis, 8ilüev Oo., Niuu.
ILov. II. Ick. 8uusr, 0. r. in., Lookdox 343, XuoxviUe, Teuu.
I!ev. llerirr. 8cdiirt<It, Otter Oreek, Lau Olaire Oo., Wis. ,
Rov. II. 0. PVedrs, Locstdox X, vspsw, X. V. 4
>Vin. Lrauk, 228 L. Lrieuoss 8t., Urlc, Lu. 1
II. L. Llueller, IZox 74, ^Vürtteinore, kossutb Oo., Iowa. j

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For Passiontide.

There is no subject so profound and unfathomable, and yet so comforting, as the passion and death of our Lord and Saviour Jesus Christ. It is the foundation of Christianity, and the doctrine flowing from it is the poor sinner's joy and comfort. Whatever doctrine we may deal with, we always come back to this doctrine of the suffering and death of JEsu Christ. It is therefore necessary to contemplate this piece often for oneself, and to immerse oneself in the comfort it offers.

The suffering of our Lord Jesus Christ encompasses and includes all that he endured on earth, from his conception to his burial, but especially his last great passion. This suffering includes not only his physical suffering, but also and especially his spiritual suffering. The Holy Scriptures sometimes speak especially of his soul's suffering: "Because his soul labored. Isa. 53, 11. As great as the sufferings of the body were, they were only a weak reflection of the sufferings to which his soul was subjected.

This suffering of the Lord JEsu was at first a continuous one. His suffering was not a heavy, but still only a short fight. His last great suffering was rather a mighty struggle, which concluded a life full of suffering. Fully and completely fulfilled in him was the word, "I was born to suffer." From the manger to the cross, sufferings were His constant companions. He endured the contradiction of sinners against Him. He came into His own, and His own received Him not. His Messiahship was not recognized. His person was mocked and ridiculed. His miracles were attributed to the influence of Satan. His doctrine was perverted, his Father blasphemed. What must the perfectly holy Jesus have suffered under this continual, ever-repeated suffering! When we therefore speak of the sufferings of our Lord, we may we do not forget that it was a continuous, uninterrupted suffering.

The suffering of our Saviour was also unfathomable. No mind can conceive, no tongue express, what the Saviour Jesus Christ suffered, especially in the last bitter suffering. He gave up his soul for sacrifice. Infinite justice pronounced the sentence, infinite power executed the sentence. Then was fulfilled the word, Sword, arise upon my shepherd, and upon the man that is nearest unto me, saith the LORD of hosts." Zech. 13:7. Behold the Son of the Most High lying in the dust in the garden of Gethsemane! His soul is grieved unto death. Three times he beseeches the Father that, if possible, the cup may pass from him. What a fierce battle with the powers of darkness takes place here! His sweat is like drops of blood. An angel comes from heaven and strengthens him. He, the creator of all things, receives strength from his creature. Who can fathom the depth of this suffering? Reason may well ask: "Is this the Messiah, the Lord of glory, the Son of God made man? But still deeper is the suffering. No sooner is this battle victoriously over than the word is fulfilled, "Even my friend in whom I trusted, who did eat my bread, treadeth me under foot." Ps. 41, 10. Judas, of the band of disciples, betrays him, delivers him into the hands of his enemies. Bound by them, he is brought before the judgment of the Jews and Gentiles. Scourged, mocked, scoffed at, crowned with thorns, dragged from one judgment seat to another; the crowd demands his death, the death of the cross. The sentence of death is enforced by Pilato. "But JEsum, scourged and mocked, he delivered up to their will that he should be crucified." Behold now, O sinner, how thy Saviour staggers under the weight of the cross which he is compelled to bear! Out of the city, up the place of the skull! Hands and feet pierced with nails, he is nailed to the cross, and now hangs between heaven and earth, surrounded by a raging,

the mocking, blaspheming multitude of the people. Look here, O sinner, in this state the King of heaven and earth! In speechless pain he hangs on the cross. But still the cup of suffering is not emptied. Still deeper it goes. His heavenly Father withdraws from him his presence of grace, abandons him. The darkness that now envelops the cross is but a picture of the soul of the sufferer. Who can fathom the depth of suffering into which the Saviour descended here? All the sufferings he had endured up to that time could not be compared with this, the forsaking of God. Those who love God know what it means to be without God. His presence is synonymous with life; to be without God is death, eternal death, hell, and damnation. But not a single word of lamentation has come from the mouth of the Saviour about any suffering. Not about his suffering in the garden, not about his suffering before the judgment of the Jews and the Gentiles. He does not complain of crowns of thorns, lashes of scourge, vinegar and gall, not of the flight of His disciples. But when his heavenly Father withdrew his presence of grace from him, he cries out into the darkness in the deepest anguish of soul, "My God, my God, why hast thou forsaken me?" There his soul labored, there he endured the fiery wrath of God against sin, the curse of the law, the mighty attempts of the prince of darkness, all misery and suffering as the consequence and fruit of sin, the torments of hell itself. If in this life even a drop of divine wrath plunges the sinner into night and darkness, who will measure the depths of that anguish, that darkness, when not only a drop, but the full cup of divine wrath was poured out upon the head of the Saviour!

But this suffering of the Saviour was also a voluntary one. This circumstance gives the suffering of Jesus an infinite dignity. It was a fruit of free love. He loved us and gave himself for us. He Himself, the Saviour, says: "No man taketh my life from me, but I suffer it of myself. I have power to let it go, and have power to take it again." Joh. 10, 18. The voluntary nature of His suffering makes it a sacrifice of the highest value, a saving, reconciling suffering. For let us ask: Why did the holy Son of God endure such suffering, why did He descend into these depths, why did He voluntarily take upon Himself the death of the cross? there is only one answer to these questions: to redeem and reconcile us, to make us blessed. We all went astray. But the Lord cast on him the sin of us all. God made him who knew of no sin to be sin for us. He died, the righteous, for the unrighteous. He himself offered up our sins in his body on the wood. He became a curse for us, that we might share in the blessing. What he did and suffered, he did and suffered as our guarantor and substitute. Now God can be just and yet merciful, just and yet justify the sinner who believes in Christ.

Thus the Saviour, by his suffering and death, made an end of transgression, purchased perfect atonement for all sins, and eternal righteousness for all men. "So Christ was once offered to take away many sins." "By his own blood he once entered into the holy. And hath invented an eternal redemption." Hebr. 9, 28. 12. We need no other atonement, no relics of the saints, no merit of the church, no sacrifice of the mass, etc. We rather believe that our Lord and Saviour Jesus Christ, by His one-time sacrifice, has taken away the whole sin debt of the whole world for all eternity. He did not die until He proclaimed, "It is finished," that is, God is reconciled, forgiveness of sins, eternal life is purchased, the world of sinners is saved. Know from this, O man, what great value your soul has in the eyes of your God, that he did not spare his only Son to save it. Shall it be in vain? Let it be far from that. Speak rather:

> Now that which thou, O Lord, hast endured, Is all my burden;
> I have brought this on myself, which thou hast borne.
> Behold, here stand I, poor man, that have deserved wrath:
> Give me, O merciful one, the sight of thy mercy.
>
> I thank thee from my heart, O JEsu, dearest friend, For the pains of thy death, Since thou hast meant so well. Oh, grant that I may cleave to thee and thy faithfulness, And that when I grow cold, in thee my end may be.

C. H. Müller.

What does the Bible teach about trouble?

(Continued.)

1.

In Scripture, "trouble" means an obstacle in the way that is likely to cause anyone who encounters it to stumble or fall. So spiritually, "trouble" is anything that is likely to cause a person to stumble and fall into error and sin in the way of Christian faith and life.

That is the first sentence. This is only to say what the word "trouble" actually means in the Scriptures; nothing more. Look at the sentence properly.

Now we want to prove this sentence from the Bible. But we only want to take the New Testament in front of us. We want to take only occasional glances at the Old Testament. Otherwise the matter would become too detailed and long. Even so, you will have to be quite patient, for we want to bring you a large number of sayings from the New Testament in order to preserve our theorem. We would like you to be completely convinced. Don't you want that too? So be a true student of the Scriptures today! This will certainly do you no harm, but will bring you righteous benefit.

In our sentence we first said thus, ",Aergernis in Scripture signifies a bump in the way, which is apt to make every one who bumps against it stumble or fall."

This is the real and basic meaning of the word "Aergerniß".

You know that the New Testament was originally written in Greek, and the Old Testament in Hebrew? Now, where in Luther's German translation of the Bible the word "Aergerniss" is found, in the Greek and in the Hebrew language there are all words which signify an impulse in the way, which is apt to make anyone who stumbles against it stumble or fall.

We only want to give an example for this. Exodus 19:14 says, "Thou shalt not offend the blind." There is the same word for "offense" in the Hebrew language, which Luther translates Isa. 8:14 with "trouble": "A stone of offense and a rock of trouble for the two houses of Israel, for a snare and a fall for the citizens of Jerusalem." So "vexation" is the same as "offense." Isn't it? The saying Isa. 8, 14. shows already by itself quite clearly what is meant by "trouble", namely an "offence", a "snare", something over which one falls. Yes, and the Holy Spirit himself translates this saying (Rom. 9, 33.) into the Greek language and uses a Greek word for "annoyance", which, just like the Hebrew, means "offence". And Luther translates this Greek word everywhere as "Aergerniss" wherever it occurs in the New Testament. It is clear, then, that "trouble" in Scripture means an impulse in the way that is likely to cause anyone who bumps into it to stumble or fall.

So much of the proper and basic meaning of the word "Aergerniss" in the Bible. -Was that too scholarly? Surely not. -

We are now talking about the spiritual meaning of the word "trouble" in Scripture.

We have said in our sentence thus, "So in a spiritual way, 'vexation' is anything that is apt to make a man stumble in the way of Christian faith and life, and fall into error and sin (make him more vexed)."

If anything is a spiritual stumbling-block, or a snare, or a snare, or a net; if anything, then, as I have said, is likely to make a man stumble in the way of Christian faith and life, and to make him fall into error and sin, and to make him worse, it is an offence. Everything that causes a man to be deceived, so that he becomes more wicked and angry, that is an offense. Everything that makes a man lose his faith is an offense. Everything that makes a man evil and wicked in his life and walk is an offense. All false, ungodly speech and teaching, and all evil, seductive example, is an offense. Yes, everything that is good in itself, but that causes or can cause a person to become angry through his own fault, is an offense to him.

Let us now show you the sayings of the New Testament which deal with trouble, so that you may see clearly for yourself that the Scriptures mean by "trouble" just what we have said.

Matth. 16, 23. it says: "Get thee, Satan, out of my sight; thou art vexatious to me" (Greek: a vexation); "for thou meanest not what is divine, but what is human." Thus said the When Peter tried to persuade him not to suffer and die for us, the Lord Jesus said to him. Then Peter was indeed a vexation to the Lord Jesus, a stumbling-block in the way, a snare, a net, and a devil: for in his blindness and spiritual ignorance he sought to deceive the Lord Jesus not to do God's gracious will.

Matth. 18, 7. it says: "Woe to the world because of the trouble! Thus cries the Lord Jesus, because the world wants to cause his dear believers to err and to perish spiritually.

Rom. 14, 13. It says: "Rather, this judges that no one should be an offence or cause of trouble to his brother." Here you see clearly what is meant by "offence": an offence whereby the brother is made to fall and is spiritually corrupted. (V. 15.)

Revelation 2:14, saith the Lord Jesus unto the church of Pergamos, But I have a small thing against thee, because thou hast there them that hold the doctrine of Balaam, which taught Balak to cause trouble in the sight of the children of Israel, to eat things sacrificed unto idols, and to commit fornication." For this Balak, by Balaam's counsel, tempted the children of Israel. Num. 25: And some of them in Pergamos tempted the Christians. And at this, as at an offence, many of the children of Israel, and many of the church of Pergamos, fell.

1 Joh. 2, 10. the apostle writes: "He who loves his brother abides in the light, and there is no offense in him," that is, he does not have in himself that which continually provokes him to sin and makes him more and more angry, namely hatred.

Rom. 16, 17. St. Paul writes: "But I exhort you, brethren, that ye take heed of them which divide and cause offence, beside the doctrine which ye have learned, and depart from the same." Here the term "trouble" obviously refers to the false doctrine that some preach and thus destroy the unity of the faith and put a stumbling block in the way of the church's fall.

Rom. 11, 9. The same apostle writes of the unbelieving Jews, who are subject to the judgment of hardening, thus: "David saith, Let their table" (their happiness) "become a snare, and a rapture, and a vexation, and unto them a recompence." This saying itself declares what "vexation" is, namely, a snare, a rapture. For this purpose the unbelieving Jews will have their table from God's judgment.

Matth. 13, 41. says the Lord Jesus: "The Son of man will send his angels, and they will gather out of his kingdom all offenders and those who do wrong. By "offenses" the Lord Jesus means all men who give offense to others, so that they do wrong and become evil.

2 Cor. 6, 3. St. Paul writes: "But let no one give us any offense," to give offense.

Rom. 9, 33. (Compare Isa. 8, 14.) it is said, as we have already seen, "Behold, I lay in Zion a stone of stumbling, and a rock of offence; and whosoever believeth in him shall not be put to shame." The same is said 1 Pet. 2, 8. "A stone of stumbling, and a rock of offence: they that stumble at the word, and believe it not." So 1 Cor. 1:23: "But we preach Christ crucified, an offence to the Jews." And Gal. 5, 11. St. Paul speaks of the "vexation of the



Cross". In these sayings Christ and Christ's word and Christ's cross are called an offense, because many, through the guilt of their unbelief, take offense at them (Rom. 9:32) and become even more angry and hardened. (Of this matter we shall deal abundantly later).

In the same sense as "annoyance" the word "offence" is used in the following two sayings.

1 Cor. 8, 9. Paul writes: "But see to it that this freedom of yours does not become an offense to the weak." Paul is talking here about the flesh and the eating of the sacrifice made to idols. He says Christians may well have liberty to eat the flesh of the sacrifice to idols, for they do not eat it as a sacrifice to idols, but simply as flesh. But, he says, there are Christians who are weak in knowledge and do not know how to make such a distinction. And to them the eating of things sacrificed to idols on the part of the discerning Christians might cause such offence that they would fall and be lost. For the weak, enticed by such an example, would then also eat the sacrifice to idols, but really as a sacrifice to idols, and thus with an evil conscience, and in the opinion that they thereby commit sin and take part in idolatry. And so they would fall away from the faith and be lost. And the discerning Christians would then be guilty of this by the reckless use of their liberty. Therefore the same apostle writes Romans 14:20: "Dear man, do not for food's sake reject the word of God. All things indeed are pure; but it is not good for him that eateth it with a stumblingblock of his conscience." And immediately in the next verse he writes, "It is better that thou eat no meat, nor drink wine, or that at which thy brother offendeth, or is vexed, or faint." And 1 Cor. 8:13 he says, "Wherefore, if the meat offend my brother, I would never eat flesh, lest I should offend my brother."

We see, which is self-evident, that the tense "vex" is used in the same sense as the noun "vexation".

Here we first find the well-known saying of Matthew 18:6: "But whosoever shall offend one of these least of these that believe on me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the deepest part of the sea." Surely we need say nothing to this! Then the Lord Jesus continues in the next verses and says: "Woe to the world because of trouble. For trouble must come" (it cannot be otherwise because of the many sins and ungodliness in the world); "but woe to that man by whom trouble cometh! But if thy hand or thy foot offend thee, cut it off, and cast it from thee. It is better for you to become lame or crippled, than to have two hands or two feet and be thrown into the eternal fire. If thine eye offend thee, pluck it out, and cast it from thee. It is better for thee to enter into life with one eye, than to have two eyes, and be cast into hell fire." This last thing the Lord Jesus also taught in the Sermon on the Mount (Matth. 5, 29. 30.). And what does he teach? He teaches: "If the evil desires that stir in his members want to seduce and aggravate a Christian, he should renounce them for the sake of his soul's salvation, no matter what the cost.

2 Cor. 11, 29. The apostle asks, "Who is vexed, and I burn not?" He wants to say: If someone is in danger of falling over a spiritual offense, or really falls, he, the apostle, feels burning pain.

Matth. 13, 21. The Lord Jesus says of the time-believer: "If tribulation and persecution arise because of the word, he is soon vexed." That is, affliction and persecution for the word and faith's sake are not to be expected of a man who is not firmly rooted and grounded in: A person who is not firmly rooted and grounded in the faith will be so moved by his own guilt that he will fall away from the faith.

Joh. 16, 1. The Lord Jesus said to His disciples on the night He was betrayed: "These things have I spoken unto you, that ye should not be offended." He had foretold his disciples of his suffering and death for them, and of their future suffering for his name's sake, so that such suffering would not become such a terrible offense to them that they would be misled about him and fall into disbelief and despair. And what does the Lord say in Matth. 24, 10? He says: "Then - in the great tribulation before the destruction of Jerusalem and before the last day - many will be offended", who do not keep His word before their eyes and in their hearts. And Matth. 11, 6. He says: "Blessed is he who does not take offense at me", because of his and his church's poor appearance and suffering. And Matth. 13, 57. it is told, that the people of Nazareth, the hometown of Jesus, were offended at him, took offense at him and did not believe in him and became very angry against him, because their carnal mind wanted to have another and different Messiah, but not him, whom they had known from their youth. And to his beloved disciples, again on the night he was betrayed, he said, Matt. 26:31: "This night ye shall all be offended at me," "ye shall go astray at me," "ye shall stumble at the great offence of my suffering and death," and fall. But this, thank God, happened only temporarily. "But Peter answered and said unto him, Though they all be offended at thee, yet will I never be offended." V. 33. Yes, yes, we know what Simon Peter soon did!

Matth. 15, 12. it says: "Then his disciples came to him and said: Knowest thou also that the Pharisees were offended, when they heard the word?" The Lord Jesus had spoken a hard but true word to the hypocritical Pharisees, and had told them that they could not serve God with the doctrines of men. And the wicked Pharisees took offence at this, so that they now became all the more bitter against Jesus. And the dear disciples thought they had to reproach the Lord Jesus for this, as if he had spoken too sharply and carelessly, as if he had angered the Pharisees. But the Lord taught his disciples better.

Joh. 6, 61. the Lord Jesus asks His followers: "Does this offend you?" For He had spoken a speech that was "hard" for flesh and blood. And many of His disciples, when they heard it, said also, "This is hard speech; who can hear it?" And they murmured. Then said the Lord, "Doth this offend you?" That is, Will your flesh and blood be offended at it?

Matth. 17, 27. The Lord Jesus says to Peter: "But so that we do not offend them, ... give it for me and for you", namely a stater (coin) as a penny. What does "vex" mean here? Obviously, "to vex" here means to make us look as if we were not subject to human order, and thus to give them an impulse not to believe the gospel we preach, or, if they are believers, to abuse their freedom to the detriment of others.

So, dear Christian, now you have seen all the sayings of the New Testament that speak of "trouble" and "vexation. We have put your patience to a pretty severe test. But you are now also surely convinced that "trouble," taken spiritually, means in Scripture all that is likely to make a man stumble in the way of Christian faith and life, and fall into error and sin, and become angry-as our first sentence says. C. M. Z.

(To be continued.)

Our East India Mission.

In his November report, Missionary Mohn of Ambur, East India, complains very much about the sad experiences he has had with the teachers employed at his mission school. All of them have proved to be godless and grossly annoying people. Now he has employed the two greatest students as teachers and teaches four hours a day himself. He writes: "Chinnian, who has been helping to teach up to now, is a big boy of about 18 years. I have known him for over two years now and have always had the best impression of him. He is slow, but solid in all his work, deportment, dress, etc. This is something very rare in a pariah. The other boy is called Pandaram and may be about 16 years old. Him I have only known for about six months. He is the most gifted and brightest, but also the most ambitious of the boys. I have yet to see a more gifted and ambitious pariah boy. In the short space of four months he has memorized the first four principal pieces with explanation, and has done so of his own accord. For the first time I had given him only the first commandment to learn. But he learned four at once. And so, without waiting for my prompting, he learned to the end. The reason for this, apart from his eagerness to learn, was probably that he wanted to catch up with Chinnian and Kailasam, who had already learned the catechism for a longer time and were therefore further along than he was. While I am now discussing Baptism with Chinnian and Kailasam, who have been in my school the longest, I have finished discussing the three Articles of Faith with Pandaram and Perumal. Now we repeat. It is really amazing how with Pandaram the answers come out so clearly and accurately blow by blow. Yet he very often wears a mocking expression while doing so. And I fear it will be difficult before this boy's heart opens to the gospel, while I am not so hopeless with Chinnian and the others. - When I hired Chinnian and Pandaram as teachers a few days ago (Chinnian with 3 rupees and Pandaram with 2 rupees monthly - a rupee is about 40 cents), I spoke openly to them and the other big boys that it was my heart's desire that they should become Christians, but that I would of course not force any of them to do so in any way, but would only teach them the word of God as before. It would then be up to them to come forward for baptism. They were all very much moved. Chinnian, who is very slow in his utterances, said: 'We will become God's children. Pandaram only remarked, in answer to my speech, that I would not force them, as the foolish people in the Pariah often said: 'No, whoever feels like it, let him become a Christian.' Thus I made clear to the boys my intentions with them. Both Chinnian and Pandaram are very zealous in their work and are doing it skilfully. They continue to take their lessons with me. Meanwhile another older boy is supervising the little ones. This has not made my work any easier. For now I have to teach four hours a day besides my preaching to the Gentiles and whatever else has to be done. The number of lessons I have to give has also increased. But the behavior of my older boys has comforted me greatly and encouraged me to get over the sad incidents with the teachers. However, I do not have the courage to call a foreign teacher again, after I have had one bad experience after another, one worse than the other, with these foreign teachers for more than two years. - Even the devil must serve Christ. Thus, through these evil experiences with the teachers, he has supplied me with my great boys, without whom the school would have gone to pieces. If only God would at least bring one or the other to Christ! He works daily on their hearts through his word. Sooner or later it must come to a decision with these boys, one way or the other. Oh, that they would all say, "Go to Christ!" Let us help in prayer!

Missionary Freche in Vaniyambadi is now building his house. He writes about it: "One of the most difficult things about building the house was that I had to have the bricks made myself. I could have got perhaps 20,000 bricks, but the thousand would have cost more than 3 rupees, not including the cartage. That would have added considerably to the expense of the whole construction. 160,000 bricks are needed, what could I do with about 20,000! In the rainy season the Muhammedans do not make any. So I decided to have the bricks made myself. But how to start? The soil in our garden is stony earth, but not clay. I therefore had to turn to a landowner to let me have clay, and to arrange for the bricks to be made right there in the field. A field owner in Nikundi, not far from our homestead, was willing to do this, and asked 14 rupees for earth, water and a pandel to put the bricks in in case it rained. Then I had my carpenter make brick moulds, 6 of them at once, so that it could start properly right away. At first I wanted to pay the coolies - they were the same who dug the foundation of the house - 1 rupee for 3000 fresh bricks, because I had heard that this was the price. But they said my brick moulds 8X4^X2 inches were too big for them to make 3000 for 1 rupee; only 2500 they wanted to make. I agreed. After a few days about 18,000 were ready.

But then the coolies came again and complained and said they could not go on. I also saw that the bricks in the field were drying with great difficulty because of the trees, which did not allow the sun to shine on them; and the cows had already run over them. In addition it began to rain. Oh dear! What will become of my bricks now? I had already had several cartloads of loam brought to the homestead for building. Now the thought came to me: How would it be if I had all the clay brought to all the bricks on the homestead, gave the brickmakers and the water-culis their daily wages, and everything was made on the square? I had the gardener make a sample of a cartload of clay to see how many bricks a cartload would yield. It yielded 160 bricks. I then estimated the cost and decided to have the bricks made here. As soon as it stopped raining I had about 1000 carts of clay brought from that field, 8 carts costing 1 rupee each. A good piece of our homestead was smoothed, that is, cleaned of stones and grass and thorns - and then we started. Three or four workers made 6000 to 7000 bricks a day, and so it went on for plenty of 5 weeks. It was, of course, a terribly unsettled time. The earthmoving, the workers who prepared the earth, that is to say, kneaded it, the water pulps and the brickmakers themselves: everything had to be closely supervised. So I also had to buy wood for burning and have it brought in. Fallen wood was exceedingly expensive - a wagon full of 3 to 4 rupees, without wages, for about 80,000 bricks 25 wagons full were necessary. These were new horrors. In any case I had to try to get cheaper wood. I succeeded. Almost half a forest, namely 30 medium-sized trees, were let down for 30 rupees, I paid 8 rupees for cutting them down and 6 rupees for cartage. That made 20 wagons full. Then I bought a few more trees here and there, and also a few loads of small wood. At last I had for 160,000 bricks - for two ovens all the wood together - for about 90 rupees. -On Monday, November 6, the first kiln was ready and in the afternoon at 3 o'clock it was lit. This was a pleasure. The next night the coolies stayed to stoke the fire and add wood. It was a moonlit night. Dreamy and magical it looked to see all the black figures sitting around the burning stove. When the kiln had burned out and cooled down, we opened it and behold, splendid red and yellow bricks came out - it was such a pleasure. 80,000 bricks were ready. On November 21, we lit the second kiln. Thank God! Now the brickmaking was over. A thousand cost, as they stand and lie, 2 rupees and 10 annas. But now that I was once burning bricks, I had paving stones burnt at the same time. The lime paving stones always wear away in such a way that deep holes appear under the mats. With fired pavers, on the other hand, we get a solid floor. Likewise, I have had round column stones burned. In this way I avoid the wooden pillars, which are not as solid and above all not as safe from ants as the stone pillars. I also believe that in this case the stone columns will be cheaper than wooden columns.

"While the bricks were being made, the masons were building... the foundation of the house. How many thousands of stones lie in the same - who wants to calculate it? All this time we have had fine weather. When the foundation was laid, the masons wanted to rest for a few days so that their fingers would heal before they started building the bricks. On the 20th of November they started again. By the end of November, all the doorposts were in place, with 2 feet all around them. Today, as I write this, they are already partly building over the windows and doors. The masons are building very accurately.

"While we were making the bricks and building the foundation, I noticed that the amburman, my right hand man, was no longer supporting me very well. I had to supervise the workers myself, and where I wasn't, everything was dawdling, even though the man was standing by. Then he began to make the construction more difficult. I noticed that he only got things going when he felt money coming in. Several times he was drunk. Finally I saw that there was always a terrible noise and quarrel when he paid the wages. When I investigated the cause of this, it turned out that he did not want to pay out all the wages to the workers, but wanted to keep a good part for his own pocket. I took him before and dismissed him shortly. Yes - when you have nothing but liars and cheats to deal with! Since then I have been building all by myself, without any intermediary, and so far it has gone easier and better than before. Every Saturday I pay the wages, and it goes off quietly."

C. M. Z.

The Protestants or the Unirte.

(Continued.)

The Uniate refuse to reject the false doctrines of the Reformed, but rather tolerate them, and even declare that they rightly exist in their synod. This we have shown in the preceding article. The second thing which we reproach the Unrighteous, and for the sake of which we must warn all Christians against them, is this, that they also refuse to acknowledge and publicly confess the divine truths which the Lutheran Church holds against the Reformed, as justified in the Church alone. These doctrines, which the unbelievers refuse to confess, are not mere human opinions and things about which God's Word gives no exclusion, but important truths clearly revealed in the Holy Scriptures. In the hot battles with the crypto-Calvinists, who in the sixteenth century sought to smuggle the Reformed heresies into the Lutheran Church, our fathers compiled the teachings of Holy Scripture which they held against the Reformed, especially in the seventh, eighth, and eleventh articles of the Formula of Concord, and in 1592 in the Articles of Visitations.

According to these articles the Lutheran Church, in contrast to the Reformers, teaches of the Holy Communion: "001 That the words of Christ, Take, eat, this is my body; drink, this is my blood, are to be understood plainly, and according to the letter as they are written. 002 That in the sacrament two things are given and received together: one earthly, which is bread and wine; and one heavenly, which is the body and blood of Christ. 003 That such things here-

That it was never done on earth, and not in heaven. 004 That it was the true natural body of Christ which hung on the cross, and the true natural blood which flowed out of Christ's side. 005 That the body and blood of Christ be received, not only by faith spiritually, which may be done without supper, but there by bread and wine orally, yet unsearchably and supernaturally, as a pledge and assurance of the resurrection of our bodies from the dead. C. That the oral partaking of the body and blood of Christ be not only by those who are worthy, but also by those who are unworthy, who go without repentance and true faith; but to an unequal end, by those who are worthy to salvation, but by those who are unworthy to judgment."

Concerning the person of Christ, our church teaches in its confessions against the Reformers: "001 In Christ there are two distinct natures, the divine and the human, which remain united and undivided for eternity. 002 These two natures are so personally united to each other, that there is only one Christ, one person. 003 For this personal union it is rightly said, and is in fact and truth, that God is man, and man God; that Mary bare the Son of God, and that God redeemed us by his own blood. 004 By this personal union, and the consequent exaltation, Christ was set on the right hand of God according to the flesh, and received all authority in heaven and on earth, and was made a partaker of all divine majesty, honour, power, and glory."

In the doctrine of holy baptism the Lutherans held to the Reformers: "1. That there is only one baptism and one washing away, not which tends to take away the uncleanness of the body, but which washes us from sins. 002 By baptism, as the bath of regeneration and renewing of the Holy Ghost, God makes us blessed, and worketh in us such righteousness and cleansing from sins, that whosoever continueth in such a covenant and trust unto the end shall not perish, but have everlasting life. 003 All that are baptized into Christ JEsum are baptized into his death, and by baptism are buried with him in his death, and have put on Christ. 004 Baptism is the bath of regeneration, wherewith we are born again, and are sealed and blessed with the spirit of infancy.

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. But this is not the case of necessity. 006 That which is born of the flesh is flesh; and by nature we are all the children of the wrath of God: for of sinful seed were we begotten, and in sins are we all conceived."

In opposition to the Reformed doctrine of predestination, our fathers taught: "l. That Christ died for all men, and as the Lamb of God bore the sins of the whole world. (2) That God created no man to be condemned, but wills that all men be saved, and come to the knowledge of the truth. Commanding all to hear his Son Christ in the gospel, and promising thereby the power and operation of the Holy Ghost unto conversion and salvation. 003 That many men, through their own trespasses

Who either will not hear the gospel of Christ, or fall from grace again through error against the foundation, or through sin against the conscience. 004 That all sinners who repent may be accepted with grace, and that none may be excluded, though their sins be as red as blood. For the mercy of God is far greater than the sins of all the world, and God hath mercy on all his works."

These important doctrines of the Lutheran Church, which are clearly revealed in the Holy Scriptures and which the Reformed reject, the Unrighteous refuse to confess as solely justified in the Church. Instead of standing up with the Lutherans against the Reformed for these divine, eternal truths, they conceal and deny them. And this, too, not merely through weakness in their walk, as Peter in Antioch did with the doctrine of Christian liberty, Gal. 2:11, but fundamentally, in the statutes of their synods, in the ordinances of their congregations, in their catechisms and other public writings. In the words of their statutes, already quoted in detail in the preceding article, the Unirte declare that in the points of difference between the symbols of the Reformed and Lutherans, thus also in the doctrines we have quoted above, they avail themselves of "the freedom of conscience prevailing in the Protestant Church in this respect," and profess the Lutheran symbols only in so far as they agree with the Reformed symbols. Hereby, then, the Unrighteous declare that they do not and will not confess the Lutheran doctrines of distinction as a matter of principle. According to the confession, everyone in the Uniate Synod is to keep it not only with the Reformed heresies, but also with the Lutheran truths, as he sees fit. No one shall be permitted in the united synod to condemn the Reformed heresies as unjustified. And no one shall be required to accept and confess the Lutheran truths. If anyone in the unirite synod wishes to reject the Lutheran truths for himself and to accept the Reformed heresies, he is free to do so, but not in such a way that he declares the Lutheran doctrine to be unjustified. If another person wishes to accept the Lutheran doctrine, he may do so for himself, but not in such a way that he declares it to be the only justified doctrine and denies the Reformed heresy its right in the Synod. In short, just as the Unrighteous do not want to condemn the Reformed heresies, they also do not want to acknowledge and confess the contrary Lutheran truths as solely justified.

That the Unrighteous understand the words of their confession as we have stated them, they themselves say in few words. To the statements of the Unrighteous already mentioned in the previous article, we add the following. Schory writes: "This is mainly a matter of Holy Communion. The Reformed Church as well as the Lutheran Church teaches that Holy Communion is not a mere sign of remembrance, but a gift of grace. The confessional writings of the Reformed Church sufficiently prove that in Holy Communion she believes to receive more than bread and wine, namely, the body and blood of our Lord Jesus Christ, admittedly as spiritual food and drink, for the strengthening of faith and the fortification of the soul in following the Lord. - If now the views of the two churches about the "how" of the mediation are different



If the Lutherans and Reformed differ on this spiritual gift - and indeed they do - it must be noted that this is a divine mystery which neither the Lutherans nor the Reformed have fathomed and cannot fathom. Now, as to this mode of mediation - and this, after all, is essentially the only thing in question - the Lutheran Church wants to see freedom preserved for the individual conscience. She says by her confessional paragraph: 'In regard to this how, hold it with the Lutheran view or with the Reformed, according as one or the other seems to you to come nearest to the holy Scriptures; only do not make this view of yours the shiboleth of division, but grant to him who holds the other view the same liberty which you claim for yourself.'" (Op. cit., p. 8.) That is clear! In the unirited synod the "Lutheran-minded brother" may not assert his doctrine as the sole authority over the "more Reformed-minded," or what is the same, he may not confess it as divine truth.

In another place Schory writes: "Just as the Basel Missionary Society did not itself send out the missionaries whom it had trained for service among the heathen, but ceded them to the ecclesiastical missionary society in England and was satisfied if its messengers only came to the work of the Lord, so it also made no regulations for those of its pupils whom it sent to the German compatriots in America concerning their affiliation with a Bible-believing church community, but left this to their own free discretion. ...If believing Lutherans and Reformed had already worked together in harmony and peace and love for years in the old fatherland, and if the founders of our Protestant Synod already brought this compatible spirit with them, it was very natural that they should have no mind for that harsh confessionalism which has since come to the fore in the Missouri Synod, but from the outset conceived the idea of founding their own hearth of common activity." Basically, then, the Uniate fathers did not want to found a community in which the divine truths which the Lutheran Confession holds against the Reformed would be justified alone and known by all. They wanted a fellowship in which the word of Zwingli, Calvin, and other reformed false teachers would be tolerated and justified along with the word of God. This is also testified to by the "more Lutheran-minded" D. Irion in his explanation of the Protestant Catechism, when he writes: "The Protestant Church also rightly allows the Reformed doctrine to exist alongside the Lutheran doctrine, although it accepts Luther's doctrine as the deeper one. She therefore also holds communion with the adherents of the Reformed doctrine. For it is not fitting that those who love the one Lord Jesus Christ and come to his table should quarrel and quarrel about how they partake of his body and blood. (Op. cit., p. 364.) F. B.

(To be continued.)

To the ecclesiastical chronicle.

For a number of years the churches in South Dakota have had their own fund for poor students; and thanks to this institution it has become possible to enable poor but talented and God-fearing boys to study theology. But it was also time for our dear congregations in South Dakota, for they had already used up many a traveling preacher and pastor, but had put only a few into service; and if the dear Christians and congregations in other states had not been so zealous in this work of the Lord, then it would be sad today for the Lutheran Church in this state. It was therefore about time that we established our own caste for poor students years ago, and that sons of wealthy Christians now also move to our institutions here and there. Our dear congregations have always provided quite generously for their student funds, so that we have always been able to provide everything that was necessary from them. And now we are finally beginning to reap. It will certainly be a joy for our congregations to experience this. Last fall we were able to put the first men into the service of the Lord. There were two of them. One is working in Minnesota, the other in Nebraska, and God willing, the third will follow this summer. Let us Christians in South Dakota then remember a word that Paul once wrote to the church at Corinth, which reads thus: "Therefore, my brethren, be ye steadfast, immovable, always increasing in the work of the Lord, as ye mend, that your labor be not in vain in the Lord." 1 Cor. 15, 58. Now when one of the two poor students who took their exams last summer drew his board money from our treasury for the last time, he wrote the following to our treasurer: "I cannot but add a few words to the enclosed certificate. First of all, I would like to express my heartfelt thanks to you and to all those who contribute in any way to the support of the students, and I pray to God that He may reward you abundantly in the future. I have often marveled that God has so wonderfully guided and graciously helped me, who am worse rather than better than other people. I was a complete stranger to you and to the congregations, and yet God ordained you to make it possible for me to study theology. So I have next to God to thank you and the dear Christians in South Dakota, which I would like to have done herewith. Your grateful N. N." - Well then, children of God in South Dakota, let us continue to remember our student fund, and let us once again heed the word of Paul: "Therefore, my dear brethren, be firm, immovable, always increasing in the work of the Lord, knowing that your labor is not in vain in the Lord." - In the name and on behalf of the Special Conference of South Dakota, E. Brewer.

A beautiful experience from the English mission is reported by Fr. Paar, who has been working for over two years in the capital of Pennsylvania, Harrisburg, on a very difficult mission field. In his last report to the English Mission Commission he says: "For some time now a Methodist woman has been attending our services. She is a member of by far the largest and finest church in this city, where the State Legislature held its sessions when the Capitol was destroyed by fire. It must have been more than a year since she regularly attended our services, and she frequently surprises me by coming even on such days as the rain comes down in torrents or she is not at her best. This past Sunday we celebrated Holy Communion and she was not only present at the morning and evening services-.

but even at the confession service. She has to walk almost straight past her own church to get to our hall, yet she did so last Sunday, although the well-known and much-praised Dr. Talmage preached there in the morning. In the evening she told me that her new preacher had been in Harrisburg nearly a year, but that she had not yet heard him. And yet he is considered the most brilliant pulpit orator in this city. I am not telling this to boast or to give the idea that I consider this my work. Let it be far from that. This woman is earnestly intent on the salvation and happiness of her soul, and it is the simple gospel alone that attracts her. She frequently asks questions after the service, and is always very grateful for any information. I do not know whether she will ever become a member of our church. She still belongs to the Methodist Church and so I can't quite give her ideas in regard to joining us. But she has told me more than once that much has been made plain to her, and I know others who are not yet affiliated with us, and yet have said the same thing. And therefore, as long as we can make plain to people the way to blessedness, we certainly have a missionary calling in this city." We have shared this example in order to draw the attention of missionary friends, especially in the Eastern District, once again to Harrisburg. There English mission in the true sense of the word is carried on. There is no German congregation of our Synod there from whose younger members an English congregation can be recruited. All who wish to join our church there must first be instructed almost in the rudiments. Our position in relation to the secret societies also hinders rapid growth. Nevertheless, the blessing of the Lord has not been lacking, and a small congregation, quite willing to make sacrifices, has arisen there, which, however, still suffers greatly from an external defect. They lack a puffing meeting place. The services are held on the fourth floor of a lodge hall, where it is almost unbearably hot in summer, where people from far away do not easily go, and where it has not even been possible to set up a Sunday school. A small building of its own is an indispensable need in Harrisburg. A member of the congregation, who until now has paid the rent alone in the amount of $110.00 per year, will now donate a building lot, and the congregation will begin to collect for the building. Will it not also be helped a little from the outside?
L. F.

The number of caplains in the army is still not large enough for some; instead of 24 they now want to employ 34. They should be abolished altogether. We are not talking now about the fact that they have often become a laughing stock in their regiment, that the Roman Catholic chaplains are engaged in soul-catching - an evil example of this could be told from the Philippines, where a young man from one of our parishes was inflicted by a papal chaplain while still on his deathbed. The whole institution is reprehensible. We should speak and work against it where possible. We know that from one city 21 Lutheran pastors and professors, representing seven different synods, wrote to their congressman about it. So the letter reads, "From the daily press we learn that a movement is afoot to increase the number of caplains in the army. As a member of the Committee on Military Affairs you have a great influence in shaping legislation in this respect, and it will no doubt be dear to you to know the position of some of your constituents. We are decidedly opposed to commencement, and favor the abolition of the whole system of army cap plans. We are about testifies that our government, or any branch of it, is not right in appointing and maintaining any spiritual advisors or teachers. The government has neither the right nor the duty to concern itself with the eternal salvation of its citizens, whether they are merchants or soldiers. The appointment of clergymen is only a remnant of the old abuse of mixing civil and ecclesiastical matters, in which the government oversteps its bounds. If it appoints preachers of the gospel for its army and navy, why should it not also appoint a court preacher for its president, why not maintain the Christian leaders of its citizens at all? This institution of employing Caplains, Sir, is flatly contrary to the spirit and direction of a free civil government, and not in harmony with our American institutions. This has been used as a proof and a wedge by the bitterest enemies of a complete separation between Church and State. - But we refrain from going into details. Let the clergymen to be employed and maintained by the various ecclesiastical communities for our soldiers and sailors be at liberty to attend to their spiritual wants, and they will be well provided for." The reply to this is, "I have read the same" (the letter) "with very great interest. While I had not hitherto given the matter any serious thought, I frankly profess to think that the lines of evidence asserted in the petition are strong and compelling reasons for the abolition of the army chaplains. I mean, if any senator or congressman were to propose hiring spiritual advisors in any of the major branches of government that are not under military direction, the opposition would be pretty unanimous. But this would be in accordance with the custom of employing army chaplains. Let, as you say, each religious community send out its own representatives with the army. I will present your petition to the Committee on Military Affairs." Thus, at least, a small stone has been thrown against the firmly embraced abuse. Th. B.

Large numbers of immigrants from Finland are expected in our country in the near future. As the "Lutherische Kirchenzeitung" reports, a single steamship line has contracted to transport 55,000 Finnish farmers across the Atlantic Ocean. They are leaving their homeland, not because they cannot feed themselves there, but because they have been severely oppressed and persecuted by the Russian government for some time. The Finnish are considered to be industrious, sober people, are Lutheran by origin and for the most part farmers. These immigrants will therefore probably not settle in the cities, but in the wide open spaces in the north and northwest of our country. There a Finnish Lutheran Church is already flourishing, which for about ten years has formed its own synod (Suomi Synod) and for some time has had its own higher educational institution in Hancock, Mich. Pastors of our Synod have also repeatedly been placed in the position of officiating among Lutheran Finns. L. F.

Weltmerism. That is the name of a new healing method.

It belongs in a class with the Christian Science and Faith Cure methods. Weltmer, who has founded a school of healing in Nevada, Mo., proceeds, like Dowie and Mrs. Eddy, on the principle that man is God. Weltmer teaches, for example, that man does not consist of body and soul, but is only spirit, and therefore God, for spirit and God are one. Thus man is also eternal and has always existed, even before there was a world. And as man is eternal, so he is also perfect, and needs no more to be born again than does the God of the Christians. Only therein consisted the



The first step is to be born again, so that the human being comes to the realisation that he is the Godhead and contains divine powers within himself. As soon as man has recognized that he is God, he becomes free, not merely morally free, but absolutely free, free from sin and death. Man could also procure everything he desired, if he only believed that he already had the power to do so, relied on himself, and directed his will firmly to what he desired. And of these abominable doctrines and blasphemies Weltmer claims that Christ, the prophets, and apostles also preached them, and that they cost Christ his life. The Christian preachers, however, are false interpreters of the Scriptures, in that they put people off to a blessedness after death, instead of making them healthy, strong, rich, respected and happy on earth. Weltmer does not hold these false doctrines only for himself, but he demands of everyone who wants to make use of his method of suggestion that he abandon his Christian faith and accept his teaching. Whoever does not want to do this cannot be helped. Thus Weltmer is a gross lying prophet who seeks to deprive people of their souls and blessedness. Even if, therefore, Weltmer could keep his promises and make man earthly healthy, rich, and happy, a Christian should no more avail himself of this method of healing than of sorcery, because it demands denial of his Christianity. But what would it help a man if he gained the whole world and yet suffered damage to his soul? F. B.

"Pray without ceasing." 1 Thess. 5, 17.

In a Christian house they were once discussing the word: "Pray without ceasing," and were generally of the opinion that this was not such an easy thing. The maid of the house, who heard this remark in passing, could not refrain from asking, "How do you call that hard? I hardly know a clearer text in the Bible."

"How do you understand him? Can you pray without ceasing?" the master of the house asked her.

"Yes," was the reply.

"What, you with all your work?"

"Yes, dear Lord, the more I have to do, the more I pray."

"So tell me how you start this; most people who are as busy as you are speak very differently."

"Now well, dear Lord, I will tell you. When I awake in the morning, I say, Lord, open to me the eyes of my understanding; when I dress: Lord, clothe me with the robe of righteousness; when I wash, I pray the Lord to wash me clean from all my sins. When I begin my day's work, I ask him for strength and power; when I light the fire: may he kindle his word in my heart. When I sweep the house, I ask him to cleanse my heart from all defilement. When I prepare breakfast, I ask for the hidden manna and the sensible milk of the gospel. When I am busy with the children, I lift up my heart to God, my heavenly Father, and pray to him for the spirit of childship. So I do it all day long, and find it not at all difficult."

"Enough, enough, my child," cried the master of the house, "persevere in praying thus without ceasing; these things are often still hidden from the wise and prudent, after they have long since been made manifest to the underage." Matth. 11, 25.

What do you think, dear reader?

The deaf churchgoer.

Why did he come to church every Sunday, the old man, when everyone who knew him knew that he was deaf, completely deaf? Was it a mere habit? Was it to see people, that is, curiosity and nothing more? Oh no. The old man with the still, solemn face did not look to right or left. Most of the time his eyes were turned upward, as if he were looking at something lovely, as if he were talking with a friend who had given him good news and to whom he was shouting his thanks. Of course, this joy of spirit did not always shine from his countenance. Sometimes he sat in his seat with his head bowed, as if tired.

Once an acquaintance came to him and wrote the question on a piece of paper, "Doesn't the worship service strain you much, since you can't understand anything?"

"At times, yes. But yet I never wish to be absent. For I go for three reasons: first, I can testify my reverence to God by my presence in his house; second, I can worship him in spirit, even if my ear hears nothing of the sermon - in spirit I can also sing with the congregation, devoutly repeating the songs I learned in the children's teaching; third, but even a deaf churchgoer, if he is only faithful in heart, can set a good example to another who is not so serious about faithfulness."

How much you can learn from this deaf churchgoer to whom God gave such a fine spiritual ear! Is it not so? He that draweth nigh unto God knoweth it: God draweth nigh unto him also, and giveth him to taste of things which eye hath not seen, nor ear heard. I Cor. 2, 9.

New printed matter.

The Principles of "Woodcraft" and "Court of Honor" Weighed and Found Wanting by *H. E. Jacobs,* Pleasant Plains, Sangamon Co. , Ill. 64 pages. Price: 10 cents. To be obtained from the author.

An English freshly written, popular treatise. In it, the sinfulness and danger of the two lodges, the "Modern Woodmen of America" and the "Court of Honor," are demonstrated by their secret hustling, fraternization, oaths, religious customs, prayers, support, merrymaking, etc. The tract will serve pastors, church members, and others very well against the above secret societies. Against the above secret societies, this booklet will serve pastors, church members, and others very well.

_____ ________ J. H.

From stormy times. Three stories from the 30 Years' War by Carl Fr. 2nd edition.

Here we are offered three stories that vividly transport us to that serious, difficult time of the Thirty Years' War, a longer one, "Der Müllerhans", two shorter ones, "Weihnachten in schwerer Zeit" and "Martha". In the first story it is once remarked that at that time "strange things" happened. And so we are told here of wonderful mercies and serious judgments of God in the lives and fortunes of individuals and families, which, however, are closely interwoven with the destinies of the German people. At the same time, the main characters present us with samples of genuine, healthy Lutheran faith and life, such as were not so rare and isolated in those times of general devastation and moral savagery. This latest book by our German fellow believer, Pastor Hempfing, is worthy of his earlier stories and is one of the best popular writings that the present day has to offer. Hempfing's writings in general are herewith warmly recommended to the "Lutheran" readers; they should also not be missing in any library of Lutheran young men's and young women's associations. This advertisement comes somewhat late; however, the arrival of a number of copies of the book indicated should be awaited, so that the expected orders can be met immediately. G. St.

Psatm 98,1-4. Two-part festive chant by C. Kuntze. Arranged with organ or harmonium accompaniment by Fr. Färber. 4 pages 12X9^. Price: 15 Cts.
The same, unaccompanied, for our student choirs. 2 pages 7^X6. Price: 25 cts. per dozen. Concordia Publishing .House. St. Louis, Mo.

With the arrangement and publication of this very beautiful festive song, which is especially suitable for our school choirs and can be used on the most diverse occasions, many of our teachers have certainly been rendered a "thankful service. We recommend this piece of music to your attention, since we know from our own experience how much it has received undivided applause during repeated performances here in St. Louis. L. F.

The Saviour lives. Componirt by H. F. Aubke, 1410 Horvarä ^vs, ^Iloglronv, ?a. Easter chorus with baritone solo. 6 pages 11X7. Price: 25 cents, the dozen $1. 75.

Introductions.

On Sunday. Septuagesimä was in the Austrag of the Ehrw. Präses Succcp Fr. Kroger in the morning from the preaching place in Allens Grove and in the afternoon in the congregation in Mason City, III, introduced by Fr. Streckfnh.

By order of the Venerable Praeses Zürrer, Fr W. Licht was introduced to his parish near Mackey, Iowa, on Sunday. W. Licht was introduced to his congregation near Mackey, Iowa, by J. P. Günther.

At the request of the Hon. President Walker, D. M. L. Luecke was introduced on Sunday, Quinquagesimä, in his congregation at Alexandria, Va. Quinquagesimä in his congregation at Alexandria, Va. introduced by tz. Schroeder.

On behalf of the Honorable President Spiegel, Father R. H. Biedermann was ordained on Sunday. Quinquagesimä in the Lutheran Dreieinigkeits-Gemeinde zu Waldenburg, Mich., eingcsührt von J. L. Hahn.

Initiations.

On Sunday. Sexagesimä the Lutheran St. John's congregation of Lhampaign, III. consecrated their newly built church to the service of God. The solemn priests were: kk. E. Mariens, C. Müller and B. Hornung.
C.W. Trappe.

On Sunday. Septuagesimä the Lutheran Christ congregation near Prasser, Nebr., consecrated their newly built church (86X60, tower 68 feet high) to the service of God. Festive preachers were the UU. J. G. B. Keller, W. Cholcher, and H. Prange (English). H. Wm. Meyer.

On Sunday. Septuagesimä the Lutheran St. Marcus-Gcmcinde of Rochester, N. D-, consecrated its new church (32X47 feet) to the service of God. Festive preachers were DU. A. Senne, J. Muehlhäuser (Eng.), and G. Bornman.
F. Kröncke.

On the 1st Sunday, A.D. Epiphany, the Trinity Lutheran congregation at Clarks Fork, Mo. dedicated their new schoolhouse to the service of God. Festive preachers were 9th Otto Lüssenhop and (Engl.) I. H. Rupprecht.

On the 3rd Sunday, N. Epiph. the Zion congregation at Delmonk, S. Dak. dedicated their newly built schoolhouse (18X30 feet, with porch 8X10) to the service of the Lord. P 10.00 of the Collecte designated for missions. Festive sermon: 9th P. ThuliusandK . J. Messer!i.

Conferenz - Ads.

The Teachers' Conference of Buffalo and vicinity will meet, s. G. w., April 9 and 10, at the school locale of Teachers Nie. Romans at Lockport, N. A. Commencement: Monday, 10 o'clock in the morning. Work: 1. Catechesis on the fourth petition-H. Frese. 2. the authority of the teacher outside the school - Bro. Rehahn; P. C. Schultz. 3. From what causes does lörpcrliche Züchtigung often fail to reach its purpose? - C. Gross; C. F. Lemke. 4. Is it beneficial to use the English textbooks of the free school of the region in arithmetic, reading, geography, grammar and spelling? - A. G. Frinke. Should we work with all seriousness towards the abolition of German cursive writing? - Cäf. Janczikowsky; O. H. Perske. 6. What are the means of achieving attention in school? - C. F. Lemke; M. Miller. - For timely application urgently request the teacher looi. H. Mcißner, Secr.

The Northern Illinois Pastoral Conference will meet, s. G. w., April 17-19, at the church of the 9th Theo. Kvhn at Chicago. Working Evangelical Practice (H. Haake). Christ as King (M. Große). Appraisal of the character of the kings Rehoboam, Abiam, Asfa, and Jehoshaphat (F. Sievers). The Christian burial (L. Hölter). Exegesis of Mal. 4, ö. (C. Pardteck). Caution in the banishment process and conduct against banished persons (I. Strieter). The local pastor asks for early registration and whether full quarters or only lunch is desired.
E. Zapf.

Election Results.

It is hereby brought to the general notice that at the meeting of the electoral college held February 21, Mr. P. L. W. Dorn of Belleville, III, was elected by an absolute majority to the position of professor of mathematics and science in the high school at Fort Wayne.

Fort Wayne, February 24, 1900. C. Great,
LeccetLk de" electoral college.

Announcements.

Due to circumstances beyond our control, the completion of the Uauguu^oIII , as well as the 8t "nck "rck üiuerioau üritü-vaetlo has unfortunately been delayed somewhat, so that we are not yet able to bring them to market. However, we hope to have the ImnguaM Uessous ready by Easter and the new ürltümelle by the beginning of August.

At the same time we would like to remind you that the price of the "Ev.Luth. Schulblatt" is now 81.00 per year, according to the decision of the Synod.
tloneorcklu rnblisüknp;

Series No. I of interest free shares of St. John's parish at Beloit, Wis. has become payable by lot. Holders of shares of this series wish to send the same to Vva. 8amp, 412 LnoUck üvm, Uoloit, IVis.

All outstanding shares of the "Martin Luther Orphanage" in Wittenberg, Wis. can be redeemed at any time.

Shawano, Wis. February 21, 1900, T h. Nickel, Cassir.

Proceeds to the Treasury of the Illinois District:

Synod treasury: U Brauns of the Nashville congregation K4.00u. P. Bertram of the Crystal Lake congregation 3. 50. (p. -7. 50.)

Polish Mission in Chicago: Through Teacher Geo. J. Neumeyer in La Gränze by P. Ullrichs Jüngl.- u. Jungfrver. 3.00.

Allgemeine Innere Mission: D. Lochner, Ertrag des Legats "Ersparnisse einer Psarrfrau" und des "Stsinsatfchen Vermächtniß", 7. 20.

Inner Mission: Fr. Graupner inBenson from N. N. 5.00, Fr. Werfelmann in Chicago from Mrs. Jensen 1.00, Fr. Burfeind from Clara Mueller in Wilmette 1.00 & Fr. Sippe! in Thawville 5.00. (S. P12.00.)

Parish in ElPaso, Tex.: P. Tappenbeck of St. Paul's parish at Chapin 3. 15, H. Schweer in Trete, half of a coll. of P. Brauer's parish, 14. 65, & G. A. Müller of the parish in Schaumburg 10.00, P. Molthan in Hinsdale of Mrs. Weissensrein, A. Wehrmeister, A. Tack and W. Schwerin each . 50, H. Laue 1.00. (S. 830. 80.)

Negro Mission: By Bro. F. C. Meyer in East St. Louis v. N. N. 5.00.

Psarrwohnu ng des Negermissionars in Mansura,La.: From Chicago, Fr. Wunder from Mrs. Heinig 2.00, N. N. in Chicago 2.00; Fr. G. A. Müllerin Schaumburg, half of a thank offering from N. N., 25.00, Fr. M. Wagner in Decatur from Miss L. Wagner 2.00 & by himself 1.00, P. Budach in Washington Heights from Johann Reimer & Louise Reimer in Bluc Island 2. 50 each & Eva Heinlein 1.00. (P. 838.00.)

Students at Winfield: P. Huxhold at St. Paul, Coll. at Jac. Junds silb. Hochz., 5.00.

Synodalb aukasfe: P. A. Wagner in Chicago v. sr. Gem. for signatures 200.00, P. Drögemüller in Palatine v. F. M. 3.00 and N. N. 2.00, U. Gräf in Blue Point v. sr. Gem. 3rd count, 5. 20, P. Nützet ". sr. Gem. in Chicago for signatures 30.00 and also 7.00, P. Lehmann at Okawville v. d. Gem. for signatures 26.00 and also 1. 15. (S. 8274. 15.)

Emigrant Mission to New Dork: Through Fr. Miracle in Chicago by N. N. . 50 (late).

Emigrant Mission: P. Schwanke v. d. Gem. in New Berlin 1.05.

Support fund: by teacher V. Appelt v. d. Chicago Teachers Cons. 24 75, P. Jben in Prairielown of N. N. 2.00, tt. H. F. C. Meyer at Eafi St. LouiS by N. N. 10.00, teacher E. Brust v. d. Addison Lehrercons. 10.00, tt. G. A. Muller in Schaumburg, Coll. at Busse-Bartels Hochz., 9. 25, tt Holst in Mount Pulaski by Wilhelm Uhle 5.00, tt. Drögemüller of Arlington Heights Pastoralconf. 8.00, v. tt. Pissel in Eberle 5.00, P. F. M. Grotze, Coll. of the Cons. of Proviso and Umxeg., 7. 80, R. Rabe in Warsaw, Coll. at Grebc-Knoches High;., 4. 16 and by Mrs. Elis. Bornnscheuec 1.00. fS. K86. 96.)

Gentile Mission: Fr. Huxhold in St. Paul, Epiphany Comm., LO.L5, U. Schwanke v. d. Gem. in New Berlin . 95. (p. -21. 20.)

Indianermijsion: P. G. A. Müllerin Schaumburg, Halste of a Dankopser v. N. R., 25.00 R. Wagner in Decatur v. Frl. B. Herodt l.00 and Mrs. Riedel . 25. (S. -26. 25./

Mission in Brazil: By tz. Wilbrandl, Weihncoll. of t>. o. TornsS Gem. in Algonguin, 7. 10, 0. Hartmann in Farmersville by Mrs. A. Heien 5.00, R. Leeb in Chicago, Theil. of Coll. at Wolff-Nearks Hochz., 3.00. (S. -15. 10.)

Students in St. Louis: From Chicago: tt. Ufienbeck v. Frauenverein for D. Pöllot 18.00, R. Merbitz v. Jugendver. for A. Häntzschel 5.00. (S. -23.00.)

Laundromat in Springfie ld: P. Schwanke v. d. Gem. in New Berlin 5. 45, Pros. Simon of the Women's Association of the Triune Community in Peoria 6.00. (p. 411. 45.)

Students at Springsield: tt. Schuricht by Mrs. D. Zink in Raymond 1.00, Pros. Streckuß, Coll. by Folker-Martins Hochz. in Wenona dch. tt. Hempfing, 4. 65, 1". Werfelmann in Strasburg, Coll. at Telp-Lenz' Hoch;., 5.00 for A. Pargc, P. Müller from the Gem. in Schaumburg for Wilh. Graf 15.00, 1'. Pounds in Chicago from a friend for Kersten 3.00, 0. Jben in Prairielown, Coll. at Aljets-Gobels Hochz. forStud. Lash5.l0. (p. -33. 75.)

Student choice at Fort Wayne: R. Graupner at Benson v. N. N. 5.<X>, P. Giohe at Oak Park v. Youngver. 9. 25 & Youngfrver. 5.00. (S. -19. 25.)

Students in Milwaukee: From Chicago: R. K. Schmidt v. Jünglver. süc F. Gehis 15.00, tt. Uffenbeck v. Frauenver. for F. Konow 17.00, P. Weisclmann v. Frauenver. for A. Dörssler 10.00, 1' J. E. A. Müller v. Jungfrver. for F. W. G. Müller 10.00. (S. -52.00.)

Seminarians in Addison: dd. H. F. C. Meyer in East St. Louis from N. N. for Heinemann 10.00; from Chicago: tt. W. Usfenbeck of the Women's Association for W. Kämmrath 15.00, H. Merbitz of the Youth Association for W. Bachert 5.00, tt. C. Reinke v. Jungfrver. for Meyer 16.00. (S. -46.00.)

Church Building Fund of the Illinois District: R. Jben v. d. Gem. in Prairielown 5. 60.

T aubstummenmission: tt. E. Reinke in Chicago by Friedr. Ottaw 1.00.

Mission of the Hermannsburg Free Church: tt. Miracles in Chi cago by Mrs. Heinig 3.00.

St. Louis City Mission: R. Ruhland at Altamont by A. M. for New Testaments 13. 50.

Coucordia Parish in Chicago: tt. Hölter of sr. Gem. in Chicago 46.01.

Community in Cushing, Okla.: Dch. H. Schweer in Crete, halte of a coll. of k Brauer's comm. 10.00, H. tod. Holl in Sadorus v. P. Hornung's St. Paul's comm. 34th 75th (p. -44th 75th).

Danish Free Church: Fr. Werfelmann in Chicago by Mrs. Jenstn 1.00.

Parish in Marauctte, Mich.: R. Tappenbeck v. d. St. Paul parish at Chapin 3. 20, tt. Molthan in Hinsdale by J. Kölzow, A. Pingel, W. Graue, H. Reinke & J. Pingel each . 50, C. Falk, Bertha Tegener, Martha Schlichting and Fainilie Biermann each 1.00. fS. -9. 70.)

Retirement Home in Arlington Heights: tt. Matthius in Evanston by Mrs. Hänisch 5.00.

Orphanage at Addison: Direct 8. 37, by Kass. Ritzmann of Illinois from Jan. 27 to Feb. 2 t 153. 99. (P. -162. 36.) HO. Kass. G. Ritzmann receipts on individual items.

Missionary school in London: R. Jben at Prairielown v. s. Confirmands 1. 10. Total: -1012. 18.

Addison, III, February 24, 1900, H. Bartling, Cassirer.

Income to the treasury -of the Iowa District:

cschiuß.)

Orphanage at New Orleans: Jacob Schmeiser, part of the rent from the mission land near Burlington, -5.00.

Orphanage at Indianapolis: Jacob Schmeiser, part of the rent from the mission land near Burlington, 4. 90.

Orphanage at Delano, Pa..: Jacob Schmeiser, part of rent from mission dove near Burlington, 5.00.

Orphanage at College Point, L. I.: Jacob Schmeiser, part of rent from mission dove near Burlington, 5.00.

Orphanage in Addison: I''. A. H.'P. Griffin's Schult. 5. 22. tt. A. Ehlers, coll. on heil. Evening, 3.02. Jacob Schmeiser, part of rent from mission lands near Burlington, 5.00. N. N. 2.00. (S. -15. 24.)

Children's Fellowship of Wisconsin: 1'. Brammer of the Women's Assoc. sr. Cong. 5.00. 4''. Händschke a. d. bell-bag sr. Comm. 7. 40. (S. -12. 40.)

Deaf and Dumb Institution: tt. Boehm by Sophia Schaefer 2.00. R.Markworth by Geo. Stork 1. 50. Fr. Andr. Müller's Gem. l.OO. tt. Lorraine, Coll. on New Year's Eve at Washington Tp., 1. 54. (S. -6.04.)

Pilgrim House: tt. Andr. Müllers Gem. 1.00.

Danish Free Church: R. Beers Gem. 6.01. tt. Melchers Gem. 6.00. (S. -12.01.)

German Free Church: R. Melchers Gem. 6. 13, Friedrich Will . 50. R. Tycist v. N. N. 5.00. R. Markworth v. Geo. Stork 2.00. Fr. Baumhösc ners Gem. 3.00. Ferd. Möller, communion coll. of Fort Dodge Gem. 9. 22. Fr. George of Wm. Pohl 2. 50. r. Andr. Mueller's Gem. 2.00. r. Schlegel's Gem. 6.M. tt. Böhm v. M. Riese 5.00, L. Intors . 50. (S. -41. 85.)

Parish of Mansura, La.: R. Jobst v. W. Gundermann 2.00. R. Sindt v. Fr. Bolz 1.00. t>. Andr. Müller 1.00. (S. H4.0V.)

Parish at St. Joseph, Mon.: Fr. Haar, Hochz. Will-Grimsehl, 12.00.

Parish in ElPaso, Tex.: 1°. Lorraine's sermon pl. in Wash ington Tp. 1.07. R. v. Strohe v. Mrs. N. N. 1.00. tt. Jipp, part d. thank day coll. sr. Gem., 5.00. H. Schwenk, thanksgiving coll. sr. Gein., 6. 67. R. Berncr v. Fr. Brockmann 1.00, Peter Götz. 90, Chr. Brockaiann . 50, Bro. Lehmberg 1.00, Ino. Brockmann . 50, N. R . 10. k) Nuossers Gem. at Meridcn 9. 32. Jobst a. d. Opferkasse sr. Gem. 5.00. John Dorr, Marcus, 1.00. 1'. Andr. Müller 1. 80. R. Dornseif v. Frauenver. fr. Gcm. 10.00. Wife 1'. Ströbel 5.00. H. K. Bremmeier l.00. (S. -50. 86.)

Parish at Cbampaign, III: R. Brammer v. etl.Gl. fr. Gem. 2.00, v. G. K. . 50. P. Andr. Mueller's Gem. 2.00. (S.-4. 50.)

College fire in St. Paul: dd. Arons Gem. 10.00.

Fort Dodge, Iowa, February 1, 1900, J. H. Abel, Cassirian.

Income to the coffers -cS Kansas Districts:

Students in St. Louis: 1". Sennes Gem. block, -l7.00. R. Lüssenhop v. J. P. Baden 3.00. Henry Dubbels 1.00. Henry Baden 10.00. I>. Brewer's Gem, Rice Co, 2.00. R. Freje's Gem 15.00. Lüssenhop v. Wwc. Maria Baden 2. 50. (S. -50. 50.)

Widows and orphans: P. Eggert v. Herm. Genthe 2.00. Gemm. of Rtt.Jacob 16. 20, Schmid 10.00, Lüssenhop 9. 35, Senne, Block, 8.00. 1°. Jacob by W. Wunderlich . 25, by H. Frederling . 25. b. Parts by G. Goebel, Argent, 1.00. R. Frese v. D. Lindhorst, thank-offering, 5.00. Gemm. d.: Keller 15. 36, Pennekamp, Templin, 8. 60, Wendt 5. 73, Pennekamp, Bremen, 37.00, v. A. S. 2.00. t>. Ramelow v. Gemgl. 5.00. (p. -125. 74.)

Jewish Mission: P. Jacobs Gem. 1. 15. B. Oeschs Gem. 1.00. R. Lüssenhop v. Henry Baden 2. 50. By P. N. N. 2.00. By tt. Jüngel 1.00. (p. -7. 65.)

Emigrant Mission: I>. Jacobs Gern. 1.00. 1>. Oesch's Gem. 1.00. (p. -2.00.)

Orphanage in Fremont: Fr. Kausseld by Mrs. Friedericke Hinze . 50. Gottl. Rohl 1.00. R. Schmid's Gem. 7. 50. tt. Wagner's Gem. of Fairview, 4th 16. R. Polster by N. N. 5.00. 0. Lüssenhop's Gem 4th 67, by Anna and Emma Engelken . 55. by H. Witterung, Spring Valley, 10.00. tt. Part's Gem, Argentine, 6. 65. tt. Polster's Gem. of, Millwood, 9. 52, Nortonville 3. 62. tt. Aeneas of Phil. stoehr 1.00. tt. C. Hafner's Sonntschule 4th 85th, Christenlehrcoll. 2nd 75th, by Gemgl. 3rd 75th, P. Henry Müller, Blackwell, Okla. by Gemgl. 1st 00th, P. Drögemüller's Gem. 4th 76th, by N. N-, Leavenworth, 1st 00th tt. Hoyers Gern. 17. 30, by Mrs. Martha M. 5.00. I>. Penne kamp, Bremen, v. Schutt. 10.00. 1'. Eggerts Gem. 6. 50. P. Lüssenhop v. Schutt, in Independence 3. 30, by H. Baden Jr. 1. 10. tt. Mueller's Gem., McFarland, 3. 70. (p. -119. 18.)

Orphanage near St. Louis: tt. Kauffeld by Heinr. Grimm 3. 65. 0. Lüffenhop's Gem. 4. 68. tt. Sennes Gem-, block, 4, 75. tt. J. Jacob v. Gemgl. of Sylvan Grove, Kans. 12. 65, of Aspen, Colo. by Berg family . 80, v. N. N . 25. tt. Wagner's Gem. of, Sabetha, 4th 25. p. parts v. Schutt. 7. 25. Jacob of N. N. . 25. Joh. Schutt . 10. R. Mencke's Schutt. 5. 51. t>. Pennelamp, Bremen, v. Schulk. 9. 38. tt. Lüssenhop v. Schult. 3. 26, v. H. Baden jun. 1. 10. (p. -57. 88.)

Gerncinde in El Paso, Ter.: Schmids Gcm. 5.00. tt. Am Ends Gcm. by Geisslcr 4. 10. B. Hafner of Gemgl. 4. 25. R. Mueller's Gem, McFarland, 3.00. (S. -16. 35.)

Inner Mission: Gemm. d. 1'R.: Eggert, Topeka, dch. Kass. Theo. Pennekamp 46. 44, Ocsch 10. 70, Eggert, Bassar, by Fr. Mäsenthin 5.00, Kaufseld 2. 41, Voh 12.00, Telle, Argentine, 3. 95. tt. Lüssenhop v. H. Baden 40.00. tt. Hafners Gem. 12. 69, v. Mrs. Kath. Schanze l.OO. Gemm. of RR.: Schmid 8.00, Storm 7. 51, tt. Mencke 11. 65, Brewer, Ellinwood, 3. 22. tt. H. Mueller, Blackwell, Okla. of Gemgl. 2.00. by Kaff. Hartwig, St. Paul's parish, Onaga, 8th 54th dd. Weins Gem., Herkimer, 8. 63. i?. Kellers Gem. 10.00. B. Drögemüllers Gem. 14. 43. tt. Pennekamp v. N. N-, Bremen, 5.00. P. Hahn's gem, Shady Bend, 5. 25. 1>. Lüssenhop v. P. Klindworth . 25. I>. Ramelow by Gemgl. 5.00. by tt. Jüngel 2.00. P. Obermowe's Gem. 21. 74. by E. F. W. Meier 250. 38. (p. -497. 79.)

Synodal Building Fund: Gemm.d.DI'. .'Brewer, Ellinwood 5. 90,Polster 14. 14, v. F. 0. 10.00, Oesch 4.00, Voß 25.00, Frese 8.00, Hafner, v. Gemgl., 9. 50, Kleinhans, Rüssel, 11. 50, Brewer, Rice Co., 3. 55, Wendt32. 25, Eggert 7.06, Ramelow 10. 30. (S. -141. 20.)

Kansas student fund: tt. Hahn's Gem. s. students at Concordia 9. 10. Lüssenhop by tz. Dubbels 1. 00, P. Storm, high;. WilkeningKlinkermann, 4th 13, P. Pennekamp, Bremen, v. N. N. 5.00. R. Lüssenhop v. Wwc. Maria Baden 5.00. Miss Lina Becker 2.00. J. P. Dittmer 2.00. tt. Klindworth . 25. Claus Hienen . 50. (S. -28. 98.)

Mission to Brazil: A. Härtlcin, Marquette, Kans-, 2.00. Lüssenhop v. J. P. Baden 2.00. I?. Storms Gem. 17. 40. tt. Hahn's Gem. 15. 40. P. Lüssenhop by H. Baden 5.00. P. Storm by Miss Clara Klinkermann 20.00. t>. tz. Müller, Blackwell, Okla-, v. Gemgl. 1.00. tt. Hoyer v. d. jung. Leute 5.00. tt. Pennekamp, Bremen, v. N. N. 5.00, by Mrs. S.

Stohs 3.00. Fr. Lüfienhop by J. H. Dittmer 1.00. Fr. Klindworth . 25. (S. -77.05.)
Pupils in Milwaukee: v. Oefchs Gem. 2.00. P. Schmids Gem. 18. 50. D. Oesch2.00. (S.-22. 50.)
Heathen Mission: P. Oesch, Kindercoll., 1. 45. v. Lüssenhop, thank offering from Mrs. H. Engelken, 1.00. v. Her from Mrs. N. N., First Creek, Colo-, 2.00. Lüssenhop, from H. Baden 7. 50. B. Her from Wm. Diaper 1.00. k Muller, BlackweU, from a Gemgl. for distressed Kols 1.00. v. Schilling, Goffs, Kans. from Mrs. N. N. . 50. I-. Jüngel 1.00. (p. -15. 45.)
Student Concordia: v. Lüssenhop v. J. P. Baden 3.00, Maria Engelken . 50, N. Hagner . 50, H. Baden 5.00, Mother Meissner 1.00. (". , 10.00.)
Danish Free Church: v. lüssenhop v. J. P- Baden 1.00. B. Frese v. Mrs. D. Lindhorst, Thank Offering, 1.00. By B. Lüssenhop . 79. (S. -2. 79.)
Saxon Free Church: by v. Lüssenhop of J. P. Baden 1.00. V. Westphal's Gem. 9. 51. P. Jacob's Gem. savings box, 1.05, birthdays. 1. 65. v. Lüssenhop by Sophie Ehlen . 50. (S. -13. 71.)
Negro Mission: B. Hervon FrI. N. N., First Creek, Colo. 2.00. v. Jacob out of comm. piggy bank . 40. p. Telles Sonntsch. 2. 25. v. Hahn's Gem. 3. 35. v. Lüssenhop of H. Baden 7. 50. v. Wein's Gem., Walnut Creek, 2. 20. v. Hoyer's Gem. 14. 46. V. Jüngel 1.00. (S. -33. 16.)
Aansas District building fund: from H. Wilkening, Spring Valley, 10.00. v. Plüdemann's Gem-, Ludell, 6. 85. P. Storm's Gem. 6. 40. Dch- Kass. Hartwig v. St. Paul's Gem., Onaga, 2. 75. (S. -26.00.)
Mission in London: teacher Wentes Schul., Sylvan Grove, for mission school 4. 25. from N. N. by teacher Steinkamp, Topeka, . 70. k. Lüssenhop by H. Baden 3.00. v. Hoyer by the young people 2. 56. (p. -10. 51.)
Synodical treasury: Gemm. d. kw.; Am End 4. 80, Better 10. 58, Lüssenhop 18. 43, Häsner, Lincolnville, 1. 65. By Wm. Hetzler of St. Lucas congregation, Onaga, 2. 05. By F. Hartwig of St. Paul's congregation, Onaga, 5. 47. B. Obermowe's congregation dch. of Hasuer, restitution of travel money, 4. 66. By Ramelow's congregation, 3. 38. (S. -51.02.)
.. Deaf and Dumb Mission: 1'. Lüssenhop v. H. Baden 5.00. v. H. C. -Senne v. Jac. Neu 2.00. (S. -7.00.)
, English Mission: Lüssenhop v. H. Baden 7. 50.
Mission in Hamburg: v. Lüssenhop v. H. Baden 2.00.
Students at Winsield: V. Lüssenhop of H. Baden 5.00. 1'. Brewer's Gem, Ellinwood, 5. 35. v. Lüssenhop of Wwe. Maria Baden 8.00. (S. -15. 35.)
Parish at St. Joseph, Mo.: v. Brewer by N. N. 2.00. 1'. Hoyers Gem. 2.00. (S. -4.00.)
Letten- und Efthenmission: Fr. Wendt v. Gemgl. 4. 50. Fr. Jacobs Gem. . 75. (S. -5. 25.)
Students in Seward, Nebr.: Fr. Frefes Gem. 6. 68. t>. LüfienHop v. tz, Baden Jr. 1. 20. Maria Ehlen . 50. (S. -9. 38.)
Judian Mission: 1'. Br. Penuekamp v. Mrs. S. Stohs 3.00.
Parish in Cushing: Fr. Jacobs Gem. 20.00.
k Institution in Concordia: v. Eggerts Gem. 7.07.
k Total: -1390.01.
l. Leaoenworth, Kans. 1 February 1900.
H. F. Oelschlager, Kassirer.

Proceeds to the treasury of the Minnesota- n. Dakota District:
Inner Mission: Gemm. d. vt>.: Weerts, Leaf Valley -12. 50, Schmiege, Wildert, 14.00, Ferber, Belvidere, 6. 10, Lincoln 1. 65, Rörig, Martinus, 4. 90, St. Petri 5. 28, Drews, Plainview, 11.09, Wieling, Alcester, 10.00, J. Brauer, Hart, 12. 30, Groh, Gorman, 5. 47, Bohsen, North, Turner Co, 2nd 15, Nitschke at Albee 6th 18, Karstensen, Canastota, 10th 00, Eisert, Wilmot, 14th 00, Grant 2nd 54, Luebke at Mansfield 13th 18, Zabel, Gibbon, 15th 00, Nees, Rapidan, 4th 74, A. Brauer, Freeman, 23rd 13, Heilbron 6th 25, Fackler, Offeo, 16th 92, Hertwig, Gaylord, 9th 25, Ferber, Belvidere, 5th. 20, Kohlhoss, Fairmont, 10.00, Wolf, Montevideo, 4. 85, Becker, Josco, 11.00, Claulen, Obessa, 10. 70, Agather, German, Saui RapidS, 3. 66, Polish that. 2. 29, Gem. in Gilmau2. 26, Albrecht, Fairfield, 9.00, Shible7.02. B. Hannemann von Wegener 1.00. v. Achenbach's Gem, Minneapolis, 19.00, v. H. Kahl 2.00. v. Lchmiege's Gem., Wildert, 6.00. P. Kollmorgen's Gem., Helvetia, 3. 16. T. Müller, Waconia, 1. 50. Gem. d. BB.: Friedrich, Waconia, 23rd 50th, Schilte, ParkerS Prairie, 2nd 92nd, Schlüter, Courtland, 36th 89th, Malkow, T. Rosi, 7th 23rd, Okabena 2nd 85th, B. J. Otte, Haverhill, 1st 00th F. Dehne, Montevideo, 2nd O0th Gemin. d. v?.: Habekosr, Cedar L., 5. 20, Brainerd 4. 77, Bode, Easton, 5.00, v. liiebelschütz, St. Paul, 6. 39, Th. Reuter, Princeton, 5. 37, Frey, Fairmont, 7. 35, Kuntz, Silo, 12. 15, Marnn, Sabin, 5.00, Stroelin, Minnesota Lake, 2. 60. P. Wyneken of G. F. Kropünske 1.00. v. Hudtloff of Johnke Brothers, Butte, Mont., 5.00. (S. -441. 31.)
English Mission: v. Strasens Gem., Janesville, 3. 15.
Jude nmission: T. Müller, Waconia, 1. 50...
Synodical treasury: Gemin. d. vv.: J. Fackler, Filial. 6.08, Hertwig, Gaylord, 8. 50, Hitzemann, Dreieinig!., 8. 62, Schedler, Fisher, 4. 40, Gaiser at Elmore 6. 25, Agather, German, Sauk Rapids, 4. 22, Polish that. 1. 00, Hannemaun, Galena, 9. 62, Bode, Easion, 5. 00, E. F. Muller, T. Posen, , 11. 41, Lange, tzay Creek, 9. 90, Martin, Sabin, 3. 50. (S. -78. 50.)
Synod Building Fund: Gemm. d, I'I'.: Weerts, Leas Valley, 40.00, Brasch, Fulda, 5. 90, Oberheu to Wentworth 11.00, Madison 2.00, Schedler, Bemidji, 2.00, Wyneken at Centerville 5. 75, Preaching Place, McFarland, 2. 40, Albrecht, Fairfield, 45. 50, Shible51. 75, Schmiege, Wildert, 2nd tails, 10.00, Kollmorgen, Helvetia, 1st tails, 25.00, E. Rolf, Hollywood, 25. 80, Cooper, Freedom, 14. 80, Wilton 5.00, E. H. C. Mueller, Tp. Alma, 16. 50, Madison 6. 24, Bode, Easton, 1.00. P. Krumsieg and comm. farming, 31.00, Carniola 16.00. P. Baumhöfener, Nachtr. to Coll. 1st 50th (p. -319. 14th).
Building fund in St. Paul: P. Giabarkewitz' Gem., Good Thunder: W. Graf u. Friedr. Pautsch each 5.00, Wm. Vöcks 3.00, C. C. Bruscke u. Joh. Sombke each 2.00, Aug. T. Gras u. C. Sperlich each 1. 50, Mrs. Detlaff, Wm. Manthei, H. Wiedenheft, Bro. Morlock, Fc-rd. Graf, Aug. Sohre, G. Döring, A. Sombke, G-Barlsch sen., A. Kalow. Bro. Sohre, Joh. Hiller, H. Mielke, G. Matzke sen., Herm. Hiller, Aug. G. Gras, Franz Rosin and Joh. Grabarkewitz 1.00 each, O. Malzahn, R. Rostn, Wm. Meyer, O. Meyer, R. Reichelt, Ad. Pietrowske, H. Darge, Aug. Pierrowske, A. Pasche, Ed. Malzahn, C. Wall, L. Stavenau, H. Stohrjohann, Fried. Runge, C. Hole, Wm. Rademske, H. Raasch, E. Beschnitt, R. Malzahn, C. Borchardt, Wm. Wruke and Jul. Richter each . 50, R. Luck, A. Billet, M. Wegner, Joh. Graf, A. Kurasch, Friedr. Reinke, F. Bonneß, A. Blume, W. Wojan, G. Bonneß, R. Runge, C. Bündig, G. Jäger and Chr. Wruke each . 25. (51. 50.) B. Achenbach v. H. Aschenbeck 3.00. Gemm. d. LU.: Schilke, ParkerS Prairie, 11. 43, Bode, Easton, 1.00, Robert bei Arlington 6.00. (S. -72. 93.)
Mission in Brazil: P. Rörig's Martinus-Gem. . 50, St. Petri . 50. P. H. Böttcher's congregation, Springfield, 2.00. P. Lübke v. H. Heidenreich 5.00. B. Nauß v. Lyhmann . 25, N. N. . 75. P. Grabarkewitz v. A. Kolow . 50. Gemm. d. 1'B. : Kollmorgen, Helvetia, 5. 23, E. Rolf, Hollywood, 4. 14, P. Scherf, Millers, 5. 25. B. Wyneken v. J. F. KropünSke 1.00. B. Hudtloff v. Johnke Brothers 5.00. (S. -30. 12.)
Household in St. Paul: Fr. HertwigS Gem., Gaylord, 22. 50.
Deaf and Dumb Mission: P. Nees Gem., Lake Crystal, 2. 34, silb. Hochz. F. Bosin, Rapidan, 6. 30. P. Ferber v. H. Boland 1.00. Gem. d. LU.: Hannemann, Cedarville, 1. 48, Schilke, Parkers Prairie, 4. 89, Czamanske, Lewisville, 4.00. (S. -20.01.)
Negermission: P. Lübke v. H. Heidenreich 5.00. L. Bierwagens Gem. bei Dresden 3.00. 9. Fackler v. D. Splittstösser 1.00. L. Hertwig v. Frau Albertine Fenske 2.00. P. Kohlhoff v. Frau Lohmann 2.00. B. F. Wyneken . 25. T. Mueller, Waconia, 1. 50. Gemm. d. UU.: E. Rolf, Hollywood, 4. 14, Kuntz, Silo, 11.05, E. H. Kolde, Howard Lake, 1. 90, Stroelin, Minnesota Lake, 2. 60, Kruger, Billfry, 5. 55. (S. -39. 99.)
Heathen Mission: Fr. Lübke v. H. Heidenreich 5.00. Fr. A. Brauer v. Geo. Schamber's children S.OI. Gemm. d. 1'?: Beck, Bellingham, 8.06, Schedler, Fisher, 3. 40, Hannemann, Galena, 6. 26, H. J. Mueller, Brewster, 7. 35, Preaching Pl., Huron L., 2. 75, Strasen, Janesville, 7.00. P. Heine v. Kindern, Griswold, 3. 50. T. Mueller, Waconia, 1. 50. B. Malkow v. T. Lübben 1.00, J. Wendt . 50. gem. d. UU.: Nosenwinkel, Woodbury, 6. 19, Erthal near Atwater 6. 20, Bode near Easton 1. 25, Lange, Hay Creek, 9. 85. U. E. H. Kolde by Wm. Böhlke 1. 00. P. Wyneken by J. F. Kropünske 1. 00. (S. -80. 82.)
Emigrant Mission: P. Baumann's Gem. b ei Steen 4. 50. V. Schlüter's Gem., Coirrtland, 5.00 for New York, 5.00 for Baltimore. (S. -14. 50.)
Orphanage at Wittenberg: k- Rumfch' Gem., Claremont, 19. 40. L. Baumann of children at Steen 1. 70, H. S. Uilk . 30. P. Kolde of school, Howard Lake, 3. 10. (S. -24. 50.)
Orphanage at Belle Plaine: P. RörigS Martinus-Gem. 3. 25, St. Peter's 4. 20. P. Meichsner v. Schül., Wheaton, 4. 50. (S. -11. 95.)
Orphanage in Addison: P. Naumann v. Frau und Fräul. Weber 1. 50.
Orphanage near St. Louis: B. Baumann of Mrs. and Miss. Weber 1.00.
Orphanage at Fremont: P. Eifert of N. N. 3.00. P. A. Brauer's congregation, Freeman, 18. 15. P. Oberheu v. Mrs. Theiss 5.00. P. Marth's congregation at Spencer 9. 50. L. Thusius' congregation at Flensburg 8. 50. (S. -44. 15.)
Benevolent Fund: P. Wietings Gem. of Alcester, 3.08. P. Effekts Gem. of Browns Valley, 6. 85, Corona 4. 94. P. Hertrich, contribution for 1900, 5.00. P. Schulenburg's Gem. of Owatonua, 11.00. P. A. Brauer v. Teacher Wenzlaff, contribution, 5.00. P. Becker's Gem. of, Josco, 8. 50. Fr. Kaiser's congreg. at Elmore, 5. 70. Fr. Achenbach v. H. Kahl, 2.00. Fr. Friedrich's congreg. at Waconia, 20.00. Fr. Schlüter's congreg, Courtland, 10.00. P. F. H- Kolde, contribution, 2.00. K. Strolin's Gem. at Minnesota Lake, 2. 55. H. Destinon, contribution, 1. 30. P. W. v. Schenk, contribution, 5.00. (S. -92. 92.)
Waifeusreundgesellschaft: P. Kohlmcier von Kindern, Jasper, 1. 50. P. H. J. Müller v. Schül-, Brewster, 4. 20. I>. BeckS Gem. of children, Bellingham, 11. 34. P. Becker of children, Josco, 4. 50. P. Clausens Gem. of children, Odessa, 4. 77. P. Acherrbach's Gem. of children, Minneapolis, 24.00. P. Kollmorgen of children, Helvetia, 5. 57. L. Lchilke's Gem. of children, ParkerS Prairie, 8. 20. L. Maas v. of children, Blue Earth, 4. 13. P. Nosenwinkel v. pupil, Woodbury, 5. 76, of Joh. Koppingst 1.00, Maria K. 1.00, Martha K. . 50, Marie K. . 50. teacher J. Kruger v. school, Hollywood, 7.00. B. E. H. A. Muller v. pupil, Tp. Alma, Lac-gui-Parle Co-, 5.01. P. Schedler's Youngver. 1.00, Virginsver. 1.00. P. Meichsner v. Schul., Wheaton, 4. 50. P. Strolin's Gem., Minnesota Lake, 1. 15. (P. -96. 63.)
Saxon Free Church: P. Uhlmann personal, 1.00. P. Beck's congregation, Bellingham, 7.00. L. Schlüter's congregation, Courtland, 10.00. F. Dehm, Montevideo, 3.00. P. Bode's congregation, Easton, 3.00. (S. -24.00.)
Free Church in Germany: P. Nitschke's congregation at Albee 4. 30. U. Oberheu v. Mrs. Theis 5.00. P. HertwigS congregation, Gaylord, 5.00. T. Müller, Waconia, 1. 50. P. Kuntz by Wm. Neumann 1.00. P. W. v. Schenk 5.00. (S. -21. 80.)
Danish Free Church: B. A. Brauer's congregation, WolsS Creek, 1. 45. T. Mueller, Waconia, 1. 50. P. BodeS congregation, Easton, 2.00. (S. -4. 95.)
Hermannsburg Free Church: T. Müller, Waconia, 1.00. U. Schlüters Gern., Courtland, 5.00. (S. -6.00.)
Parish at Parker: L. Baumann 1.00.

El Paso congregation, Tex.: P. H. Böttcher's congregation, Springfield, 2.0). Schoknechrs Gem., Balley Creek, Aug. 5 (p. - Aug. 7).
Parish;u St. Joseph, Mo.: I^. Hertrich's Gem. at Plato 3.0).
Esthen- und Lettenpnission: b'. Rörig by J. Lehmann 1.00. ?. Wyneken by J. F. Kropünske 1.00. (p. -2.00.)
Wiltwen and Orphans: Gemm. of the L?.. Schneider, Naper, Nebr., 4. 50, Bartz, Alexandria, 3.00, Leyhe, Wolsey, 5.00. (S. -12. 50.)
Orphans in Armenia: 1^. Nauß'Gem., Kimbal, 2. 50, Sherburn 1. 59, v. N. N. . 91. (S. -5.00.)
Church building fund: Gemm. d. kH.: Obcrheu to Wenrworth 11. 55, Hert wig, Gaylord, 3.00, Schlütcr, Courtland, 10.00, Bode, Easton, 2.00. (S. 426. 55.)
Chapel building in Salisbury: I?. Schilke v. Robert Brockopp 1.00.
South Dakota Students: 1'. A. Brauers Gem., Heilbron, 10.00.
Students in St. Louis: lü Bartz' Gem., Alexandria, for Helmstettsr 15.00.
Students at St. Paul: lü Becker's Gem., Waseca, 3. 80. 1^. Achenbach of H. Kahl 1.00, Mrs. Besserrer 1.00. 1^. Chr. Böttcher, Hoch;. KraSkeWeckwerth, 4. 15. Gemm. d. 1^?: Meichsner, Wheaton, 2. 91, Schers, Fräser, 7. 16, Destinon, Crown, 3. 70. P. C. F. Müllers Gem., T. Posen, for Kath 15. 72, for Trapp 7. 86, in Ccho for Kalk; 2. 28, for Trapp 1. 53. (P. 851. 11.)
Pupils in Milwaukee: P. Schlüters Gem., Courtland, for Hermerding 15.00.
St. Paul, February 1, 1900. Theo. H. Menk, Cassirer.

Revenue to the coffers of the Oregon". Washington District:

Inner Mission: I>. Paul's Gem. in Blooming -4. 66. Geo. Zetz: mann 3.00. P. Behrens' Gem. of Portland, 6.05. P. Heuer of N. N., Nez Perces, Jdaho, 5.00. (S. -18. 71.)
Synod treasury: L. Pauls Gem. in Blooming 7.05.
Indian Mission: l'. Heuer, Nez Perces, Jdaho, by N. N. 3.00.
Negro Mission: P. Heuer, Nez Perces, Jdaho, from N. N. 2.00.
Total: -30. 76.
Hillsboro, Oreg. 11 Feb. 1900.
Geo. Beiersdorfer, Kassirer.

Income to the Southern District coffers:

Inner Mission: Fr. Bernthal, tzochz. Kessel-Noack, -5.00. Birkmann's Gem. 13. 25. 1^. Niche v. A. Birnbaum 3.00. By N. N. in Mt. O. 2. 25. Fr. Crämer's St. John's Young Mission Ver. 8. 10. i?. Wegener's St. Paul's Fr. & Young Men's Msstonsver. 10. 00, by H. E. T. Müller 2. 50, by Chr. Schmalz. 75. (S. -44. 85.)
Synod Building Fund: P. Risches Gem. 15. 25. P. Wegener of H. O. 2.00. (S. -17. 25.)
Saxon Free Church: 1'. Birkmann v. P. Urban 1.00. P. Niche v. N. N. 1.00. (p. -2.00.)
Mission in Brazil: 1>. Birkmann v. H. Urban 2.00.
Negro Mission: P. Wegener's Gem. 12. 55.
Support fund: Birkmann from mother Zieschang 3.00. 1*. Gresens, high;. Noack-Jakobeit, 2. 65. P. Süß, Tauscoll. with A. Deterlina, 2. 50. (S. -8. 15.)
Orphanage at New Orleans: P. Mehls Gem. Blackburn, Mo., 2. 35, v. s. Schoolk. 1.03. (p. -3. 38.)
Student fund: For Louis Ernst: l'. GresenS, tzochz. HannuschZoch, 4. 50. For Louis Werner: Hochz. Hannusch-Zoch, 4. 50. teacher Werner, Kindtcoll. b. teacher Weise, 3. 00. p. Mickan, Hoch;. Iselt-Miüan, 8. 20. for I. Behnken: P. Birkmanns Gem. 16. 40. (S. -36. 60.)
El Paso parish, Tex. p. Niche by A. Birnbaum 2.00. k. Büngers Gem. 10. 75. p. Forester v. etl. Gl. sr. Gem. 6.00. 1^. Oetjens Gem. of Elk Creek, Nebr. 6. 17. p. Ernst's Gem. 11. 35. i?. Wegener of H. E. T. Mueller 2. 50. (S. -38. 77.) Total: -165. 55.
New Orleans, La. February 15, 1900, Aug. C. Reisig, Kassirer.
322 X. Uomnn 8i.

Income to the Western District coffers:

Synod treasury: Gemm. of: Nohlfing at Farmington -6.00, Köstering at St. Louis 19. 45, Lehr at Honey Creek 6.00. (S. -31. 45.)
General building fund: Gemm. d. kk.: Wesche in Elliüville 18. 75, Bünger in St. Louis, nachtr., 5.00. (S. -23. 75.)
Inner Mission of the District: Gemm. d. r?: Drögemüller at Kurreville l.OO, Mariens at St. Louis 9.00, Hedge! at Kirkwood 3. 75. t'. Wesche at Ellisville by Lulu & Kath. Bates 2.00. M. S. Tirmenstein by. J. M. Jensen, Dexter, Ja., . 85. from I>. KösteringS Gem. in St. Louis, coll. by the Borstehers Waltke 41.00, Altvater 28. 75, Hellmann 10. 10, Jungfrver. 14. 45, teacher Grotes pupil 2.00, Kröhnkes . 60. (96. 90.) P. Schmidt in St. Louis from Mrs. Hoge 1.00. Bethlehem's congreg. in St. Louis 7.00. (S. -121. 50.)
City Mission in St. Louis: Fr. Mary's in St. Louis from Miss Martha Delle 2.00, M. G. parts 1.00, N. N. . 25. H. Barlling, Cass. d. Ill.Dislr-, of A. M. in P. Ruhland's Gem. in Altamont for wills 13. 50. k. Bertlthal's Gem. in St. Louis 5.00. Cross's Gem. in St. Louis 60. 15. 1?. Bünger in St. Louis by C. Faßholz . 25. (S. -82. 15.)
Negro Mission: Judge in Washington of s. Missionsver. 2.00.
Mary's in St. Louis v. Nähver. f. 1>. Pretzsch' apartment 5.00 and from Fr. Grün of Flensburg, Germany, . 25. Fr. Norden v. N. N. in Jarvis f. Fr. Pretzsch' apartment 1.00. (p. -8. 25.)

English Mission: P. Richter in Washington v. s. Mission ver. 2.00. k. Sachs' Gem. in St. Louis, Missionsscoll. 25.00. (S. -27.00.)
Jewish Mission: Fr. Richter m Washington from st Missionver. 2.00.
Heathen Mission: Gemm. der kl'..: Schriefer in Farrar 7. 13, Norden in Jarvis 3.00, Buchheimer in Memphis 6.00. Fr. Richter in Washington v. s. Missionver. 2.00. By Vorsteher Hellmann in Fr. Kösterings Gem. in St. Louis v. Mr. Heinen 5.00. t'. Huschen in Uniontown by Wwe. Schäfer 2.00. (p. -25. 13.)
Deaf and Dumb Mission: Fr. Köstering's congreg. in St. Louis 9.00. k. Wangerin in St. Louis from Jungfrver. f. d. Taubstummenkrche in Mil waukee 5.00, Mrs. Poliert 1.00. (S. -15.00.)
Emigrant Mission: Fr. Richter in Washington v. st Missionver. 2.00.
Mission in London: Fr. Mary's in St. Louis by M. G. Telle 2.00.
Support Fund: St. Louis Teachers' Conf. 6. 10. Gemm. d. Uk.: Matuschka at Lake Creek 6.00, Fühler at Eisleben 5.00, Muller at Wentzville 11. 10. P. Hanser at St. Louis v. N. N. 1.00. (S. -29. 20.)
Orphanage near St. Louis: Gemm. d.: Lehr at theHoney Creek 2. 75, of Wittwe Barbara Beck 1.00, Rupprecht at Claris Fork 3. 50, Bundenthal at Sedalia 3. 65. Of the pupils of teachers Kramp at Cape Girardeau 5. 95, Just at St. Louis 3. 25. Wesche at Ellisville of J. I. Wels 2. 00. Norden in Jarvis by Women's Ver. 1. 75. P. Roschke at Freistatt by H. Aufdembrink 5.00. Schmidt at Carrollton by N. N. 5.00.
Falcon in Forest Green by Mrs. E. Gebhardt I.M. P. Lentzsch in Craig: A. A., W. D., G. H., E. H., A. H., H. H., W. I., F. I., F. N. each 1.00, E. Th., I. Th., M. I., F. E., H. Th. sen., F. T., E. D., F. H. each .'50, B. O., W. St., K. V., M. v. R. each . 25, H. H. . 45, H. Th. . 41, H. Sch. . 30, S. D. . 15, W. H. 1. 50, Br. B. . 25, P. L. . 25, E. B. . 25, B. B. . 44, C. H. L. 1. 0). (19.00.) (S. -53. 85.)
Deaf and Dumb Institution: Fr. Köstering's Gem. in St. Louis 20.00. k. Pflantz v. sr. Gem. at Gordonville 3.00. (S. -23.00.)
Students in St. Louis: Women's Association of Bethlehem Parish in St. Louis for E. Biegener 2.00. P. Pflantz in Gordonville, Kindtaufcoll.: tzeinr. Bodenstein 3.00, J. G. Pslantz 3.00 s. D. Kleist. P. Zschoches Gem. at Frohna s. Ad. Vogel 18.00. P. BuchheimerS Gem. in Memphis st C. Wis hart 10.00. (S. H36.M.)
Students in Springfield: 1?. Ehlers'Gem. in Norborne for tz. Hellmann 10.00. By teacher Peters from etl. members of St. Paul's congreg. in Concordia 5. 90. (S. -15. 90.)
Pupil in Addison: J. P. Plackemeier in St. Charles, Coll. a. d. Hoch;. Hagemann-Plackemeier to N. N., 5. 10.
Pupil in Concordia: P. Mehl in Blackburn, Coll. a. d. Hochz. Wagner-Rogge, 3. 70 f. A. Rohlfing u. 3. 73 s. Gerh. Wagner. (S. -7. 43.)
Students in Fort Wayne: P. Schriefer, Farrar, Coll. on the silb. Hochz. by Joh. Schlichting for N. N., 4.05. P. Schmidt, St. Louis, v. Woman's Club s. J. Ansorge 10.00. (S. -14.05.)
Pupil in Milwaukee: P. Richter in Washington v. A. H. Brecken kamp f. Theo. Hamann 10.00.
Church Building Fund: Fr. Judge in Washington v. s. Mission Tr. 2.00.
Danish Free Church: Fr. Hanser in St. Louis v. N. N. 1.00.
Indian Mission: P. Wesche at Ellisville by W. Thorburg 1.00. ?. Judge at Washington by s. Missionver. 2.00. G. Beiersdorfer by Heuer by N. N. at 'Nez Perces, Jdaho, 3.00. (L>. -6.00.)
Le.tten and Esthen Mission: Fr. Wesche in Ellisville r. W. Thor bürg 1.00.
Mission in Berlin: Fr. Mary's in St. Louis by M. G. Telle 2.00.
Large congregation at St. Joseph: Fr. Falcon in Forest Green v. Mrs. L. Rohwer . 25.
Mission in Brazil: 1>. Judge in Washington v. s. Missionver. 2.00. Fr. Rupprecht's Gem. in Clarks Fork 3. 87. (p. -5. 87.)
Parish of El Paso, Tex.: Gemm. d. I'l'..: Schriefer inFarrar 4. 90, Fritz in Bismarck 3. 38. Falcon in Forest Green v. Mrs. L. Rohwer. 25. (S. -8. 53.)
Township at Cushing, Okla.: k.Matuschkas Gem. in Lake Creek 2nd 25.
Marquette, Mich. parish: 1ü Lauers Palmyra parish 4.00. Total: -567. 66.
Drawn for new construction: Congreg. in Longtown 5.00, first figure. Trinity Congreg. in St. Louis 200.00.
St. Louis, February 24, 1900. H. W. C. Waltke, Cassirer.

Proceeds to the treasury of the Wisconsin District:

(Until February 1, 1900.)

Synodical treasury: Gemm. d. l'l'..: Hunter, Nicholson, -9.00, Fuhrmann, Clintonville, 12. 45, Rohrlack, Reedsburg, 18.00, Strafen, Milwaukee, 24. 50, Feuftel, W. Bloomfield, 14. 44, Seuel, Freistadt, 17. 55, Wolbrecht, Sheboygan, 22. 87. contribution of Friederike Dopperfuhl by J. P. 5.00. Gem. d. 1^.: Rathjen, Otter Creek, 9.00, Traub, Peter & Paul, Hancock, 5.00, Erck, Ofhkosh, 49. 67, Wesemann, Grafton, 10. 26. (S. -197. 74.)
Synod Building Fund: Gemm. d.: Monhardt, Burnette Junction, 9.00, Wichmann, Fredonia, for Milwaukee 7. 15, Nickel, Shawano, 5. 80. ?. Nickel, contribution, 1.00, v. Aug. Thomas 1.00, Ed. Bingler . 50, Mrs. Raasch . 25. p. Loren;, coll. in Glidden, 7. 35. p. Bürger, 2nd Sendg., coll. in Sheboygan, 12. 85, v. A. K. 5.00. gemm. d. k?.: Krusche, Town Grant, 5th 57, Kuehnerl, Sharon, 1st 50, Harvard 7th 50, Bretscher Jr, Laledonia, 36.00, Fiehler, Butternut, 6th 50, Penalties, Watertown, 1st Sdg, 131st 25, Bräm, Äugufta & Beargraß Creek, 5th 00, Rohrlack, Reedsburg, 2nd Sdg, 100.00,

Traub, Peter & Paul, Hancock, 10.00, Uplegger, Hayes, 3.00, Erck, Oshkosh, post-tr., 2nd 50th (S- -358th 72nd).

General Inner Mission: Fr. Bräm, Coll. in Augusto & Beargrass Creek, 10.00. Fr. Pröhl, Coll. in Plymouth, 17.00. (S. -27.M.)

Inner Mission: P. Küchle, Coll. in Milwaukee, 41. 61, v. Wwe. Körner 2.00, Wwe. W. Lüdke 1.00, v. Fraueuver. 10.00. Gemm. d.: Albrecht, Milwaukee, 8. 53, Wichmann, Cedarburg, 12. 10, Plaß, Browns Corners and Neosho, 1. 50, Nickel, Shawano, 10.00, Knuf, Town Sigel and Seneca, 12.00, Wilhelm, Mayville, 3.00, Theresa 3. 70, Fuhrmann, Pella Opening, 4.05, Town Line 3.Och Cmbarraß 2. 20, Wiegmann, Town Pine Rtver, 2. 36, French Ridge 4. 70, Daib, Merrill, 13. 75, Lehmann, Amherst, I.M, Bartling, Walersord, 6.00, Citizen, Fall Creek, 16.00, Citizen, Sheboygan, 11.00, Diehl, ElllSville, 5. 75, G. A. Naumann, .Hudson, 4.00, Roberts . 60, Theel, Crystal Lake, 5. 80, Schmidt, Milwaukee, 5.02, Duerr, Wayside, 6. 81, Strasen, Milwaukee, 24. 85, Heike, Gillette, 5. 30, Keller, Racine, 6. 26. k. Keller v. N. N. 10.00. 1'. Bürger v. A. K. 5.00. P. Seuel v. F. Bruß 1.00. Gemm. d. UU.: Seuel, Freistadt, 8. 26, Ohldag, tzurlcy, 3. 85, Schönbeü, Auroraville, 5.00. P. Wolbrecht v. Frank Zetzsch 3.00. Friedecrke Dobberfuhl 3.00. I". Rohrlack by W. Krug 4.00. Gemm. d. UU. -. Gutekunst, Haycreek, 5. 25, Mesemann, Grafton, 12. 66, Blumenkranz, Lavallc, 10. 50, Wambsganß, Sheboygan, 22. 48, Hanser, Horicon, 23.05, Schmidtke, W. & S. Superior, 4th 50, Laukandt, Alma Center, 2nd 34, Körner, Janesville, 15th 60, Uplegger, HayeS, 5th 00, Möcker, Whitllesey, 3rd 25, Chelsea 1st 17, Greenwood 2nd. 79, Ogema 1.00, Spirit 1. 80, Retchmann, Brown Deer, 6. 62, Huebner, Adelt, 21. 39, Lprengeler, Milwaukee, 37. 44, tzeyner, Modena, 13. 77, H. C. Mueller, Center, 1. 75, Hanovcr . 50, Schmidtke, Nebagamon, 3. 80, OHI daq, Grosbeck, 7.00, Miles 1. 60, Wakefield 1. 25. P. Küchle v. Mrs. Neunübel 1. 45 & Mrs. Schabarum 1.00. P. H. C. Nküller v. Aug. Albrecht 1.00. U. Bretscher, Readfield, v. N. N. 1.00. (P. -488. 28.)

English Mission in Milwaukee: 1". Knuth, Kass., a. d. Wisconsin Synod 7.05. P. Hanser, Coll. in Horicon, 20.00. (S. -27.05.)

General Taubst um menmission: P. Wangerin, Milwaukee, Coll. of the Deaf and Dumb, 10.00. P. Keller, Coll. in Racine, 3. 82, v. Deaf and Dumb 4. 35. (S. -18. 17.)

Emigrant Mission to New Z)ork: k Naumann, Coll. inAship pun, 3. 50. contribution of P. H. C., Milwaukee, by J. P. 50.00. (pp. -53. 50.)

General Heathen Mission: P. Diehl, Coll. at Ellisville, 5.00. U. Hosfmann, Mayville, Coll. d. lower Gem., 11.00, of upper Gcm. 16.00. U. Rohrlack, Reedsburg, of N. N. 2.00. 1'. Keller, Racine, by N. N. 50.00. I*. Fiehler v. K. Baasner I.M. P. Wesemann v. Lisette Laubenstein 2.00. k. Heyner, Canton, 6. 20. I^> Präger v. Miss Helene Hassel for India 2. 50, for Africa 2. 50, for needy in Africa I.M. (L>. -99. 20.)

Negro Mission: Fr. Küchle v. Wwe. Lüdke . 50. P. Wilhelm, Coll. at Mayville, 13. 90. I?. Bürger, Coll. in Sheboygan, 10.00, v. A. K. 5.00. U. Strasen, Milwaukee, v. Schulk. 10.05. P. Wolbrecht v. Frank W. Zetzsche 2.M, H. Wilsnack 4. 50. P. Wambsganß v. Teacher PielS Class I.c^. U. Fiehler v. Aug. Schenoinscke I.M. P. Rohrlack, Coll. in Reedsburg, 6.M. ?. Bretscher, Readfield, v. N. N. I.M. 1'. Heyner, Coll. at Albany, 6. 80. teacher Plough's class, Milwaukee, 4.M. Miss. KüchleS class 2nd 35th (p. -68th 45th).

General Indian ermission: P. Rohrlack v. N. 4t. 5.M. U. Seuel v. Wwe. Wille I.M. By P. H. C. 50.00. P. Lätsch v. Frau Wilhelmina Detlaff . 25. by Kass. Menk v. Minn.- u>. Dak.-Distr. 10. 25. U. Bretscher, Readfield, by N. N. I.M. P. Küchle v. Frauenver. 5.M, teacher Pflugs Klaffe 4.M, Miss. Küchle's class 3.M. (p. -79. 50.)

General Mission to the Jews: P. F. Nammacher, Coll. in Ashippun, 2. 50. P. Keller, Racine, v. N. N. 10.M. P. G. A. Naumann v. M. Naumann I.M. (S.-13. 50.)

Mission to Cuba and Porto Rico: P. Erck, Oshkosh, v. M. E. I.M.

Letten- und Esthen mission: 1'. Sprengeler v. Frau Mathilde Hosfmann 5.M. 1?. Rohrlack, Reedsburg, v. N. N. 1.M. 1'. Seuel v. Wwe. Wille I.M. I Rohrlack v. N. N. 5.00. (S.-12.00.)

Saxon Free Church: 1". Georgi, Dorchester, v. W. G. 5.M. 1'. Bürger, Coll. in Fall Creek, 2.00. I Bürger v. A. K. 5.00. P. Rohrlack v. N. N. 5.00. By P. H. C>, Milwaukee, 20.M. I Keller, Coll. in Racine, 5.M. I Bräm, Coll. m Augusto & Beargraß Creek, 3. 74. (S. -45. 74.)

Danish Free Church: P. F. Nammacher, Coll., 4.M. I Borger, Coll. at Fall Creek, 2.M. P. Rohrlack v. N. N. 5.M. P. Seuel v. Wwe. Wille I.M. I G. Naumann, Coll. at Glenwood, 1. 85. (>s. -13. 85.)

Hanover Free Church: I Rochrlack, Reedsburg, v. N. N. 5.M.

Mission in London: I Fiehler, Butternut, für d. Schule . 90, Contribution v. J. Dorn . 10, I Küchle by Olga Voigt. 10. (S.-1. 10.)

Mifsion in South America: I Bretscher v. N. N. I.M. For Brazil: 4'. Nickel, Shawano, v. Frauenver. 5.M, v. C. Ringel 2.M, v. C. A. Klebesadel 2.M, v. Sophie Thomas I.M, Coll. in Richmond 2. 60. I Daib v. B. C. . 50. p. Rohrlack v. N. N., Reedsburg, 5.M. p. Duerr, Coll. in Wayside, 5.M. p. Bretscher v. Wwe. Beilkc I.M. p. Keller, Racine, v. Young Men's Ass., 10.00. i Seuel v. Wwe. Wille 2.M, contribution I.M, from p. tz. C., Milwaukee, 50.M. P. Wesemann v. Mrs. Lisette Laubenstein 2.00. I Erck, Oshkosh, v. Women's Ass. 10.00. P. Nickel v. August Thomas i.m. I Huebner, Town Sherman, v. N. N. I0.M. (S. -III.IO.)

Students in St. Louis: For G. Kanieß: P. Hühnel, Coll. in Cascade & Batavia, II.M. P. Brauer, Coll. in New Fane, 11.00. Bon P. H. C., Milwaukee 50.00. (S. -72.M.)

Students in Springfield: For J. Sillak's board money: I Küchle v. Mrs. Zipter 5.M. For G. Lübke: P. Kolb, Coll. in Sylvan Lake, 7. 75. k. Grimm, Coll. in Antigo, 8.M. For W. Lück: P. "seuel v. Frauenver. 5.M, v. Wwe. Wille 1.00, a. d. K.-Büchse 1. 26. For J. SIllak: Ich Küchle v. Frauenver. 5.M. From P. tz. C-, Milwaukee, 50.00. (S. -83.01.)

Students in Milwaukee: For P. Fetten: P. Bürger v. A. K. 5.00. I Rohrlack, Coll.,-27.00. By P. tz. C., Milwaukee, 50.00. (S. -82.M.)

Students at Fort Wayne: From P. tz. C., Milwaukee, 50.00.

Preparands and seminarians in Addison: by P. H. C., Milwaukee, 22.00.

College House Hall in Milwaukee: I Rohrlack, Coll. at Reedsburg, 26 M.

Students in St. Paul: From P. H. C., Milwaukee, 50.00.

Support Fund: P. Küchle, Coll. at Milwaukee, 23. 20. P. Rathjen, Coll. at Bonduel, IO.M. UU. contributions: Hudtloff, Belle Plain, 3.00, Horn, Pt. Washington, 4.M, Nickel, Shawano, 1^)0, Oetjen, Muscoda, 4.00, Otto, Beechwood, 4.00, Schoenbeck, Auroraville, 3.M. P. Horn, Coll. at Pt. Washington, 2. 60. I E. Grothe, Coll. at Clyman, 9. 19. I Siebrandts . Triune . Gem , Merrill, 7. 80, St. Pauls-Gem. 1. 20. teacher W. v. Diflens School Coll., Woodworth, III, 2. 57. contribution of W. C. Schreiber by teacher Lawonn 2.M. P. Georgii, contribution, 2.M, Coll. 4.M. P. Bürger v. Frauenver. 5.M, by A. K. 5.M. P. Diehl, Coll., 5.M. P. Rohrlack, Coll., 34.M, contribution 5.M. I Schmidt, Coll. in Milwaukee, 12. 22. P. Hofsmann v. Rock Niver Pastoralconf. 19. 50. I". Kühnert, contribution, 2.M. I Feustel, contribution, 4.M. P. Seuel v. P. Nadue I.M. By P. H. C., Milwaukee, 100.00. ?. Gutekunst v. N. N. 2.M. P. Rathjen, Jr. coll. 2.M. P. Wesemann, Coll. at Grafton, 13. 22. Gemm. d. UU.: Sagehorn, Town Rantoul, 10. 54. Rowold, Neshkoro, 8. 78. Germania 2. 85. Mequon 6. 71. Rowold, Contribution, 2. 66. P. Fiehler, Contribution, 2.M. I Heidelberger, Coll. at Town Vienna, 8. 40. I Matthes, Pro. & C. Con. Coll. at Milwaukee, 8. 15. P. Kör ner. Janesville, contribution, 3.M. P. Lange, Ashland, 4.M. I Erck, Coll. at Oshkosh, 8. 50. P. Bürger, Fall Creek, contribution, 5.M. P. Reichmann, Coll. at Brown Deer, 3. 93. P. Präger, N. Milwaukee, contribution, 2.M. I Bretscher, Readfield, v. N. N. I.M. I". Kössel, Coll. at Athens, I5.M. By Cass. Meyer 5.M. (p. -391.02.)

Wisconsin church building fund: Gemm. d. UU.: Rathjen, Bonduel, 5.M, Plaß, Mayville, 2. 50, Lorenz, Glidden, 10. 30, Diehl, Ellisville, 5.M, Seuel, Freistadt, I5.M, Sagehorn IO.M, Rowold, Mequon, 4. 92, Germania 3 40. P. Rowold, contribution, . 18. P. Lätsch, special f. S. Superior, 9.M. (S. -65. 30.)

Parish at Whittlesey: P. Seuel, Coll. at Freistadt, 5th M.

Community in Cushing, Okla.: I Kuechle, Coll.at Milwaukee, 50.00.

Institution for the deaf and dumb: ?.Keller, Racine, v. N.N. IO.M. P. Traub, Coll. Peter & Paul, 5. 38. P. Knuth, Kafi. a. d. Wisconsin Synod, 25. 10. (p. -40. 48.)

Orphanage at Wittenberg: P. Georgi, coll. at Dorchester & tzolton, 18. 58. P. Matthes, coll. at Milwaukee, 21. 75. P. Engel, Tigerton, coll. & of pupils, 15.06. Ich Erck, coll. at Oshkosh, 18. 46. (p. -73. 85.)

Lutheran Children's Friend Society: I Nudolvh v. Teacher DornS Schulk. 5. 26. I Küchle v. Wwe. Lüdke . 50, from several members 16. 25. members of the UU: Lange, Ashland, 9.m, Rathjen, Bonduel, 3.m, Wichmann, Fredonia, 5.m, Platz, Mayville, 5.m. P. Plaß from C. Rüder and P. Hin; each I.m. I Hudtloff from the Joh.-Schoolk.Gem. 2. 22, d. Martini-Gem. 1. 20. I Horn, Pt. Washington, v. Schulk. 2. 90, v. etl. members 4. 81. Gemm. d. I "x.: Wilhelm, Mayville, I2.M, Lehmann, Amherst, 6. 95, Schoenbeck, Auroraville, 10. 11, Barth 3. 78. P. Schoenbeck v. N. N. .II. P. Lorenz, Coll. in Glidden, IO.M. P. Schlerf v. Schulk. d. II. Class 8. 81, d. III. class . 40, d. IV. Class 1. 20, d. J. Class 6. 47. Gemm. d. I>lch Diehl, Luxembourg, 3. 75, Theel, Newton, 8. 10, Krusche, Town Grant, 5. 60 & 3. 74. I Krusche v. Schulk. 3. 37. I". Schmidt, Coll. at Milwaukee, 9th 54th, I Bretscher v. Wwe. Beilke I.M. P. Kühnert, Couvertcoll. 2nd 86 & 1st 75th, I Bretscher, Coll. at Caledonia, 9th 27th, v. Schulk. 4th 40th, Cons., Caledonia & Fremont, 2. 83, Coll. at Fremont 2. 75. P. Feustel, Coll. at West Bloomfield, 14. 43. I Keller v. classes of teachers Gertenbach 11. 50, Fick 10. 32, Burmeister 9. 51; v. Mrs. Radiske . 25. i Ohldag, Coll. 3. 66.' P. Rathjen v. Teacher Dobberfuhl's School Coll. 1. 94, v. Teacher P. G. Eibert's School Coll. 4. 32. I Fiehler, Couvertcoll., 6.M, Coll. 6.00, S. Cubley I.M, C. Scherioimski I.M. I Treff v. Schulk. 7. 70. I Traub v. Frauenver. Peter & Pauli 5.00, v. Gemgl. 8. 60, v. Schulk. 6. 20, Coll. 9. 41. I Prekel by Marg. Saam's widow . 25, Ruth Prekel . 25, Jda Hosfmann . 50. I Huchthausen, Laurium, v. teacher Peters' school k. I6.M. Tch. Kafi. Bartling, Ill.-Diftr., 2. 50. U. Körner, Couvertcoll. in Janesville, 21. 70, Coll. 16. 17; contributions: Miss. Zamke, Clara Schoof, Emilie Krüger, Emma Tetzlaff, August Dobratz, Alb. Krüger each I.M, Mrs. Minna Nood 2.M, v. d. little Nanna Grundy 5.M. I Reichmann, Coll. in Brown Deer, 4. 42. I Köfsel, Coll. in Athens, 5.M.

Thormählen v. Fritz Gaul I.M, Heinr. Gaul . 50, v. Schulk. I.M. (S. -365.06.) Total: -2996. 62.

Milwaukee, February 5, I9M. G. E. G. Kuechle, Cassirer. 2820 8tnt" 8t.

^kept for the orphanage at Addison, III...:

Since December 7, 1899. from Illinois - Austin: Dch. Mrs. Teacher Th. Baumgart v. Nähver. 14 dresses, 2 aprons, I comfort, Mrs. M. Aron 2 pr. wool. Socks, Mrs. Th. Baumgart I girls cap, I petticoat; dch. Miss Laura Koch v. Luth. Nähver. in Bclvidcre 8 night gowns, I petticoat; Bunker Hill: P. C. Fark's Women's Club 6 ouilts, and large lot of tr. garments, stockings, hats, etc.; Mrs. A. Lohr in Cairo I box of tr. garments, etl. books, and I writing case; Chapin: Mrs. George Perbir 12 pd. Calico, 3 ^et undergarments, I str. wool, 1 boy's blouse, 6 handkerchiefs, 2 hair bands, 2 towels; Chicago: dch. T. C. Diener v. Ladies' Columbia Club 8 dolls, 9 dresses, 24 pr. gloves, I skirt, I nest of clothes; P. tz. Engelbrecht's congreg.: Mrs. Wegner tr. things; U. M. Filling's Emmaus congreg.: quilt pieced by etl. young fr. I ff;

?. L. Höltsrs Gem.: o. d. Frauen: W. Koch 2 picture books, 6 handkerchiefs, 10 dd. Calico, G. Bruß 18 Ad. Clothes, A. Zielke 1 Pr. shoes, Palensli 20 Hd. flannelette, Cl. Bruß 2 girls' hats, 1 boys' hat, 1 cape, Th. Kretzschmar 7 Pr. gloves, 1 cap, 2 tr. coats, M. Timmreck and A. Tredor 4 set of underclothes, 2 Pr. shoes, 6 Dd. Cottonflannel, Vogt 9^ Dd. Clothes, 6 handkerchiefs, 3 str. woolen yarn, lo Dd. Unterfukter, 4 Dd. Hair ribbon, Heinrich Gltenke 5 ppl. sf. Candy, 10 dd. Calico, 5 ad. MuSlin, 1 pack. tr. things, N. N. 1 sheet, l jacket, 1 cap; P. W. Kvhn's Gem.: of Lizzie Rein 5 dd. Muslin, Bro. Hewelt 3 dresses, 3 bonnets, I cap, 1 hat, colored paper kites & lanterns, Carl Grünst 8 dd. Clothes, 1 harmonica, 1 bag, 1 cap, 1 doll & hair ribbons, T. Bennicke separate coats, A. Göde 10 Dd. Calico, from the women F. W. Pallas 2 str. wool, 4 dd. Clothes, B. Hoppe 4 dd. Gingham, g Dd. Dress stuff, J. Robert 3 Dd- flannel, C. Tcichcl 5 Dd. Gingham, M. Bublitz 1 dd. jacket, A. Kossin 3 ad. Laivn, E. Wians 8 Dd. Flannelette, A. Giermann 5 dd. Muslin, B. Müller I Pr. shoes, A. Fischer desgl, F. Prabel 1 Pr. skates, tr. skirt & .trousers, Therese Dieball 1 Pak. tr. things, Fr. Kossin 3 Ad. Lawn, A. Ullrich 11 dd. Clothes stuff, 1 pr. stockings, 1 girls coat, L. Korn 27 dd. verich. Stuff, 15^ Ab. Ribbon, 1 Pr. slippers, buttons, 7 spools of twine, N. Ohlhaus 3 Pr. stockings, 6 Dd. Flannelette; P. F. C. Lecks Gem: G. S. Marks 13 pr. shoes, 14 pr. rubber shoes, 12 fl. shoe polish, 1 box "Heaton Button FastenerS", shoe buttons, ribbons & hooks, 1 pr. stocking 2 f. Wall Calendar, W. G. Bewie I skirt, 1 cloth, 1 small table, Bro. Behrend 5 ad. Calico, 5 ad. Gingham, J. Albrecht 12 dd. Calico, 9 Ad. Flannelette, Mrs. M. Uiesch 8 dd. Clothes, Annie & Minnie Pophal 3 pr. gloves, 12 baggies, 4 aprons, 4 dd. Flannelette, Elsa Utesch 2 aprons, Arthur Utesch 1 cap, Elsa Benne 1 muff, 1 fur collar, H. Zimdahl 2 pr. shoes, Chr. Rosenkranz 1 pr. stockings, 1 set of undergarments, 1 boy's suit, Mrs. A. Kübel 2 pr. stockings, 1 pr. gloves, 1 cap, 1 pr. trousers, 3 pockets, candy, cales & oranges, Joh. Trepphahn Pak. tr. dresses & shoes; Fr. L. Lochner's parish: Mrs. Heymann 1 pr. shoes, 1 skirt, 1 pair of pants, 1 shirt, Fr. Soup bowl, Mrs. L. Ramming 6 pr. stockings, 3 pr. trouser trunks, 6 rubber balls, toys, W. Bolkmann 3 dd. Schürzengingham, Anna Nebel 20 lbs. candy, 2 large pack. tr. things, Lisbeth Heinzelmann I doll, Bertha Lohse 2 dolls, N. N. 1 doll, 1 muff, 1 cap, 1 waist, Franz Kuschel 1 bor Confect, Mrs. Merker 10 ad. Calico, M. Zapf 12 dd, Calico, 6 ad. Schürzengingham, Schmitendorf 1 Zacket, 1 boy's, 1 girl's cap, 1 bag of Candy, selda Seedors 3 balls, 2 pipes, Lena Seedors 5 Ad. Clothes and buttons; P. J. E. A. Müllers Gem.: from Gust. Klankowski 2 Pr. shoes, 2 Pr. stockings, 2 handkerchiefs, Mrs. Klankowski 8 Ad. Calico, Mrs. Gantz 3 dresses, lot of pictures.

(To be continued.)

Addison, III, January 20, 1900. Ernst Leubner, orphan father.

Received for the orphanage at Addison, III:

From municipalities, etc., for current expenses: ByW. Balzer, Addison, from d. school congreg. of West district -15.00. P. Schroeder, Kankakee, from Mrs. C. 1.00. P. Fülling, Chicago, from Mrs. Hoffmann 10.00. P. Ullrich, La Gränze, from C. P. 2. 50. P. Meyer, Bonfield, opsergeld of the congregation, 15.00. 1?. Ferd. Sievers, So. Chicago, from N. N. 5.00. Dch. Kass. J. H. Abel, Fort Dodge, Ja., 15. 24. Dch. Kass. G. Wendt, Detroit, Mich. 10.00. ?. Wagner, Chicago, v. d. Gem. 26. 32, P. Schmidt, Chicago, of k'Iour cke I.i8 - wreath 2. 50. P. Krietemeyer, Sands, Coll. fr. Gem., 5. 35. ?. Uffenbeck, Chicago, from Wilh. Setzke and Jda Niemuth l.OO each, o. Ludw. Vandersee. 50, together. 2. 50. P. Matthius, Evansion, of Mrs. Hänisch 5.00. 9. Schuricht, tzarvel, of Mrs. D. Zink in Raymond 1.00. P. Leeb, Chicago, Theil d. Hochzcoll. at Wolff-Nearks, 5.00. (P. -121. 41.)

Of children, etc.: 111. 17. (Acknowledged in the "Children's and Young People's Gazette".)

Board money: By E. Leubner from Mrs. Frost, Joliet, 10.00 and from E. Koch, Chicago, 10.00. (S. -20.00.)

Addison, III, February 24, 1900, G. Ritzmann, Cassirer.

For church building at Marquette, Mich. by the UU. and others: F. Boesche, Jesferson City, Mo. of -1.00 by some members of his congregation; I. List, Elysian, Minn. of 1.00; G. H. Hörnicke. Fresno, Cal. of, -1.00; J. Buenger of sr. Gem., SwiSs Alp, Ter. of, 3. 50; R. Uhlmann, Howard, S. Dak. of, 2.00; R. Koehler, Mountville, Minn. of, 2. 25. H. Grimm, Ireton, Iowa, of Mrs. Busch of, 1.00; Mrs. H. Klüter of 1.00; Fried. Rathgeber 1.00; N. N. 1.00; Baier Vlothe . 50; Adolf Witt . 50; Mother N. R . 25; Mrs. Kircher . 25 (5th 50); H. R. Stechholz, Maywood, N. I., 1.00; A. Hillger, Boyb, of sr. Gem. at Pyro, 7.00; M. Bierwagen, of sr. Gem. at Dresden, N. Dak. of, 3.00; J. C. Biets, Cole Camp, Mo. of, 1.00; G. Landgraf, Overlin, Kans. of sr. Gem. 9.00; K. Dube, Winchester, Tex. by sr. Gem. etc., 6. 50; G. Hamm, Longtown, Mo. by sr. Gem. 2. 00; N. N., Collins, Nebr. 1. 00; Ph, Wilhelm, Mayville, Wis. by sr. Gem. 7. 10; W. Fischer, Zion, Jesferson, Mo., 1.00; F. C. Weidmann, Olean, N. A., 1.00; R. Ludwig, Holstein, Nebr. by sr. Gem, 5. 20; H. Hagist, Germantown, Cal. by sr. S.-S. 2.00; Hecm. C. Gübert, Baldwin, III, 1.00; H. C. Maller, Hanover, Wis. by sr. Gem. 7. 50. - To all the dear givers on behalf of the congregation hearty thanks i

Marquette, Mich. 27 Feb. 1900. L. Aeppler.

Received for the pupil Joh. Streckfuß, through Fr. v. Strohe in Monticello, Iowa, -9.00 from the collection bag of sr. Gem. and 1.00 from N. N.! By Fr. Martin Schmidt of the "I.urbar Oircle" in Little Rock, Ark. for Bro. Kerksteck 25.00. - Many thanks!

Fort Wayne, Ind. February 26, 1900. Dr. O. Siemon.

Receipt and thanks.

The following love offerings have been received to date for the church building of the congregation at Bismarck, Mo: From congregations in Missouri: Kimmswick -64. 90, Pilot Knob 61. 50, Farmington 158. 75, Doe Run 13. 50, Concordia 5.00, Augusta 2. 25, mission station at Fiat River 11. 50. congregation at Atwater, Minn. 1.00. Fr. Huegli's Women's Ass. 10.00, by the women of?. Mayer's Gem, 8.00. From Mrs. Barteiet 5.00, Mart. Flachsbarth 1. 50, Jak. Ommen 2.00, 1>. Rothe 1. 50, W. Naumann 1.00, W. H. Schaper 3.00, Julie Schaper 3.00, W. Senger2.00, E. G. F. Brill 1.00, Heinr. Oehler 10.00, "Lutheran "readers from P. Brocker's Gem. 10.00, Joh. Stüwe 5.00. (p. -381. 40.) - May God theHErr, who has blessed us by grace above asking and understanding, be a rich rewarder to all dear givers. In the name and on behalf of our St. John's parish, heartfelt thanks are hereby expressed to all donors.

Theo, van Herck, i
Br. Oehler, Building Committee.
Wilh. Mester, s

Bismarck, Mo., 14. February 1800. Joh. H. C. Fritz, ?.

With fervent thanksgiving to God and all kind givers, the North Congregation of Parker Parish, TurnerCo., S. Dak. hereby certifies to have received 67 from the congregations and pastors of the Minnesota and Dakota DistricS to assist in a church building. God richly reward all the kind givers. - In the name of and on behalf of the congregation

Otto Krämer, 1", .
Gustav Jesse,/^^r.

Parker, S. Dak., Feb. 26, 1900. N. Bohsen, 1'.

By ?- Aron in Magnolia, Ja., from N. N. for Carl Mennicke -5.00. From the comm. of P. Rumsch in Claremont, Minn. for C. Frankenstein 10.00. From P. Ollenburg in Bloomsield, Nebr. the part of the Hochzcoll. KrauseDorow at Garner, Ja. for Eisele 7.00. By U v. Strohe, Monttcello, Ja. from the collection bag fr. Gem. 9.00 and by N. N. 1.00 for H. Dornseif. By Fr. Theo. Hoffmann at Mayville, Wis. high cll. Giese-Gnerlich, 3. 50 for J. Krause, For the same by P. Klettke at Lydda, III., 6. 10.

R. Pieper.

The undersigned hereby certifies the receipt of the following monies: From the comm. of P. Roschkes at Freistatt, Mo., -18. 70, from the comm. of 1'. Geo. Müllers to Lockwood, Mo., 10. 47, Gem. D. Geo. Möllers of Mora, Mo., 7. 50. - These moneys find intended for the paying off of our church building debt, and I say hearty thanks to all the dear givers on behalf of my congregation. God reward you all.

Jertco, Mo., Feb. 17, 1900. Alvin W. C. Starck.

For the building of a church at Stevens Point, Wis. by D. H. C. Mueller of his sr. Gem. in Center, Wis. to have received -20. 35, certifies with hearty thanks and Veraelt's Gott.

Stevens Point, Wis. February 20, 1900, Carl Schmidt.

With hearty thanks from P. H. E. Jacobs, Pleasant Plains, III, -3. 75 received, collected on the Hochz. Vogt-Fetzer for poor students, and 2.00 for A. Rueder, Hochz. Paschen-Awalt. I. Herzer.

Received for the Indian Mission with heartfelt thanks: From N. N. -5.00, from N. N. in B., Wis. 2.00, from N. N. 3.00, from N. N. 2.00. - God Bless!

Th. Nickel.

Received with heartfelt thanks from Johann Herder -10.00 for the English Christ Church at Chicago.

Chicago, III, February 24, 1900. E. F. Härtel.

Changed addresses:

Usv. P. II. Blockonnann^ Valckendurg, 5Iaoomb Oo., Job.
Uev. Lclmnuck Urue^Minann, OAslollo, 81st 1.onls Oo., Icko.
Uev. II. thirdle, 156 Scott 4ve. ilonroe, chop.
I!cv. Tlioo. 6ro88, 270 t'almetto 8t., lirooklvn, dl. V.
Rov. 11. I-. I.ueck", 207 dl. tltrecl 8t., .Iloxancktia, Vu. trOttUokIlunkato , lliun.
1'. IV. I<a8ti!nüud "r, Dscnmsod, dlebr.

The "Lmheroner" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought to the house by porters, the subscribers have to pay SS cents porter's wages extra.

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Letters containing business, orders, cancellations, monies, etc., are to be sent to the address: VovcoraiL rabllsliinx llorwe, -icilvrbon ^re..L LlUtwl 8t., 8t. I-oals, Llo., to be sent here.

Letters containing information for the paper (articles, advertisements, receipts, address changes, etc.) should be sent to the address: "IwtdcrLilsr", OoucoräiL 8swlvar^. IN bce editorial office. In order to be included in the following number of the journal, all shorter advertisements must be in the hands of the editors no later than the Thursday morning before the Tuesday whose date the number will bear.

LMoreck "k 111" kosl OLoe ut 81. 1.ouig, 11o., ss secouck-elsss lvülloc.



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Vol. 56. **St. Louis, Mo.**, March 20, 1900. No. **6.**

(Submitted.)

My Saviour

(In the holy season of Passion.)

Thou knowest how to speak rightly to the weary, because thou hast borne the curse. Mercifully you call to each one, "O come and give me your burden!"

So I come to thee with my burden, what else shall I do? O Saviour, let thy long-lost lamb rest in thy fold!

Let me lie at thy bosom, Like the disciple whom thou lovest; At thy breast I will nestle, Where there is no sin.

What does the Bible teach about trouble?

(Continued.)

2.

The origin of the aversion is not to be attributed to God, but to the devil and the sin of man.

That's our second sentence.

You know, dear Christian, what "trouble" means in Scripture. It means everything that is likely to cause a person to stumble in the way of Christian faith and life and to fall into error and sin, that is, to make him angry.

We now ask about the origin of the arousal. We ask where it comes from that there is such trouble in the world at all. To whom is it to be ascribed, to whom is the blame to be attributed, that trouble has come and ever comes upon the earth? From whom does the trouble actually come?

We answer: Not from God. The source of the aversion is no more from God than the source of sin. The origin of the offense is no more to be ascribed to God than that of sin. In no way and in no way does offense come from God, just as sin in no way and in no way comes from God.

Shall we prove it? That is hardly necessary. Shall that which is apt to make a man stumble in the way of Christian faith and life, and fall into error and sin, and make him worse, come from God? Let that be far off! The apostle John, in his first epistle, Cap. 1:5, writes: "This is the preaching which we have heard of him (Christ), and declare unto you, that God is light, and in him is no darkness." Now, shall that which makes us fall into "darkness," shall the trouble come from God? Certainly not! God condemns unbelievers, God hates and punishes sin. For it is written, But he that believeth not shall be damned. Marc. 16, 16. And, "Thou art not a God to whom wickedness is pleasing; he that is wicked abideth not before thee." Ps. 5, 5. Now shall that which maketh to fall into unbelief and sin, shall the vexation come from God? No! By every offense we are tempted to evil. But what does Jacob write, Cap. 1, 13? He writes: "Let no man say, when he is tempted, that he is tempted of God. For God is not a tempter of evil; he tempteth no man." So also the trouble cannot come from God.

Rather, the origin of the aversion is to be attributed solely to the devil and the sin of man.

Remember the well-known parable, which the Lord Jesus told and interpreted to His disciples, and which is to be read Matth. 13, 24-30 and 36-43. This is first the parable: "The kingdom of heaven is like unto a man that sowed good seed in his field. But while the people slept, his enemy came and sowed tares among the wheat, and went away.

of it. And when the herb grew, and brought forth fruit, there were also tares. Then the servants came to the father of the house and said: Lord, hast thou not sown good seed in thy field? whence then have the weeds? He said to them: The enemy hath done this. Then said the servants: Wilt thou then that we go and weed it out? And he said, Nay; lest, when ye sow the tares, ye also pluck up the wheat. Let both grow together until the harvest: and at the time of harvest I will say to the reapers, Gather first the tares, and bind them in bundles to be burned; but gather me the wheat into my sheaves." And now hear the interpretation of this parable which the Lord Jesus Himself gave to His disciples. It reads thus: "The Son of man is he that soweth good seed. The field is the world. The good seed are the children of the kingdom. The tares are the children of wickedness. The enemy who sows them is the devil. The harvest is the end of the world. The reapers are the angels. Just as the weeds are weeded out and burned with fire, so it will be at the end of this world. The Son of man will send his angels, and they will gather out of his kingdom all the offenders and those who do wrong, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then shall the righteous shine as the sun in the kingdom of their father. He that hath ears to hear, let him hear."

So the Son of man, the Lord Jesus, who is God and man in one person, sows good seed by his word. And the seed, the rising seed, are the children of the kingdom. This is the doing of Christ and God. Nothing else. But among this sprouting seed there are tares: the children of wickedness. Who then has sown them? Who has made the seed field of Christ evil and wicked, so that such tares grow in it? Who has brought forth the hypocrites and the ungodly, the abominable and the sinful? Christ, too? Or God? No, no! The enemy, the devil, did that. That is the one from whom all evil comes. He soweth his vexations, and layeth his snares, and his traps, and his nets, and his snares; he maketh men to fear. This is his doing. - Yes, and these children of wickedness, whom the devil has sown among the children of the kingdom, they now grow and continue to work in his, the devil's, mind. They themselves become "vexations" (v. 41) in Christ's kingdom. They do wrong, and give offence and offence. They, like the devil, make more and more people angry. They make men stumble in the way of Christian faith and life, and fall into error and sin. So it is until the last day. Then the great and eternal separation will come. Then all the aversions will be thrown into the furnace of fire.

So you see, the origin of the aversion is not to be ascribed to God, but to the devil and the sin of men. Certainly. To whom else? As the devil is the origin of evil in general, so he is also the origin of misery. Just as he laid the first rope for the first men and brought them down with it, so he still lays his ropes and nets and snares, so he still gives us impulses on the way, so he still gives us vexations. And for what purpose does he do this? He does it so that we will not believe and be saved, so that we will fall into sin and be lost. And for this evil work he uses the sin of men. For this reason we have said that the origin of the offense is to be ascribed to the devil and to man's sin. All trouble comes not only from the devil, but also from the sin of man. Remember the story of the Lord Jesus and Peter, which is written in Matth. 16, 21-23. The Lord Jesus told his disciples how he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and rise again the third day. Then Peter took him and said to him, "Lord, spare yourself; do not let this happen to you." So Peter, as we have said before, in his blindness and spiritual lack of understanding, wanted to deceive the Lord Jesus into not doing God's gracious will for our salvation. Then Peter was an offense to the Lord Jesus, a stumbling block in his way. But who was behind Peter? Satan. Satan, the old tempter, was behind Peter, using Peter's sinfully blind flesh and blood, in a word, Peter's sin, to lay a net and a snare for the Lord Christ, and to make him fall. But what said the Lord Jesus? He said, "Get thee, Satan, from me; thou art vexed with me: for thou meanest not what is godly, but what is human." This is what the Lord JEsus said to Peter, for Peter in his sin was vexatious or a vexation to him. But he called Peter "Satan," because he saw that Satan was behind Peter and was tempting him through Peter.

But enough. It is clear: the origin of the aversion is not to be attributed to Gatte, but to the devil and the sin of men. There is no need for further proof.

Only two objections we still want to refute, two apparent difficulties we still want to remove.

First of all, the Lord Jesus says in Matthew 13:7, "Trouble must come. This sounds as if God had ordained that trouble should come. But it is not so. The opinion of the Lord Jesus is rather this: Because the devil rules in the world, and men are so wicked, trouble must necessarily follow from such devilry and evil living. This is just like saying, "If a man is careless with fire, harm must result. Or, If one builds a house on the sand, it must fall. Well, that is clear.

Secondly, Rom. 9:33, "Behold, I lay in Zion a stone of stumbling, and a rock of trouble." These are the words of God. And yet they sound altogether as if God were the source of the trouble. - But let us consider! Who is the "stone of stumbling and the rock of trouble" that God has placed in Zion? It is the Lord Jesus Christ. Everyone who knows the Scriptures even a little knows this. Therefore God says in Rom. 9:33, "And whosoever believeth in him shall not be put to shame." Surely you do not think that our dear Lord Jesus Christ, in His nature and character, and in His ministry and work, is a stone of stumbling and a rock of trouble? Surely thou wilt not think,

That God sent the Lord Jesus Christ into the world for this purpose, that we should run against him, and be offended at him, and be vexed at him, and be made worse by him, and fall, and be damned? The Lord Jesus himself says John 3:17: "For God sent not his Son into the world to judge the world, but that the world through him might be saved." But yet, yet God says, "I lay in Zion a stone of stumbling, and a rock of trouble." What is this? Why does God speak like this? What does he mean?

It will be best if we ask God himself why he talks like that and what he means.

God has already given us the answer through the apostle Peter. Through him (1 Petr. 2, 6-8.) he says: "Behold, I lay a chosen and precious cornerstone in Zion; and whosoever believeth on it shall not be put to shame. Now unto you that believe, it is precious: but unto them that believe not, the stone which the builders rejected, and which is made the corner stone, is a stumbling stone, and a rock of offence: who stumble at the word, and believe it not."

That explains the thing. Here God also says, "I lay." And here He also says that He lays a stone in Zion, in the church. And it is clear that here again God means the Lord JEsum Christum. But here God calls the HERN JEsum Christum "a chosen precious cornerstone." For this purpose, then, God sent the Lord Jesus Christ, that he might be the only chosen and precious cornerstone, upon which his Zion, his dear church, the congregation of God's children redeemed by Christ's blood, should be founded by faith, and should grow and endure here for a time, and there for ever and ever, in spite of the devil and all the gates of hell. Therefore God saith, "He that believeth on him shall not be put to shame."

"Yes," says a reader, "I understand that well. But I still do not understand, and now more than ever, why God says in the foregoing saying: 'Behold, I lay in Zion a stone of tarnishing, and a rock of vexation.'"

But, friend, why are you so impatient? We haven't even finished explaining our Peter saying yet! Just now comes the solution to the difficulty that seems so great.

God goes on to say through Peter, "To you then who believe, he is delicious." Who? The cornerstone, the Lord Jesus Christ. Yes, he is delicious to believers. And believers think he is also delicious. And he also in himself is elect and delicious. But now hear what God says further, "But unto them that believe not, the stone which the builders rejected, and (which) became the corner stone, is a stumbling stone, and a rock of offence: who stumble at the word, and believe it not." Aha! Do you understand now? The corner-stone JEsus Christ, whom God hath laid in Zion, and who is certainly elect and precious in Himself, and who is precious to believers: he is not precious to unbelievers. He is not after the carnal mind of unbelievers. Unbelievers despise and reject him. Even "builders," preachers, and teachers, despise and reject him. throw him. And yet he is the only cornerstone. God lays no other for the sake of the unbelievers. Nor can the unbelievers make for themselves another cornerstone of salvation. The one cornerstone laid by God in Zion remains. The word of Christ remains unchangeable and eternal. Whoever does not base himself on this cornerstone in faith, whoever does not believe the word of Christ, cannot avoid it, but will run up against this cornerstone and bump into it and fall - fall into ever worsening unbelief and finally into eternal damnation; he will only become ever worsened by the salvific word of Christ and finally be eternally lost. And so the chosen and precious corner-stone laid by God in Zion becomes to unbelievers "a stone of offence and a rock of vexation. But this is not God's fault, but the unbelievers' own fault.

Now surely you understand what God means when he says, "Behold, I lay in Zion a stone of stumbling, and a rock of trouble." God means: I lay in Zion a stone that is a rock of stumbling and a rock of trouble for the unbelievers because of their own fault.

So it remains: the origin of the aversion is not to be attributed to Gatte, but to the devil and the sin of men. C. M. Z.

(To be continued.)

The Protestants or the Unirte.

(Continued.)

In writing their catechisms, the Unirte also had in mind the goal of concealing the Lutheran doctrines of distinction as much as possible, or, as they put it, to let them "recede. Their endeavor was to express the consensus of the two confessions, that is, the doctrines common to the Lutheran and Reformed confessions. Wherever, however, this could not be done without too conspicuous mutilation of the body of doctrine, the unirritated sought to "unite," to unite Lutheran truth and reformed falsehood, yes and no, light and darkness. But since they soon had to find that a real unification of the Lutheran and Reformed doctrines of distinction was a nonsensical and impossible undertaking, they sought for words and phrases in which the Reformed as well as the Lutheran could find his thoughts again, or in which each could put his view. Their endeavor was not to achieve real unanimity in doctrine by clear, distinct, unambiguous words, but to agree on certain phrases and expressions which each could interpret as he pleased. And only to the extent that they succeeded in expressing what they had in common, and in making the Lutheran and Reformed doctrines of distinction recede or "unite" in the literal way indicated, was a catechism considered successful by the unirritated.

In order to put the ambiguity and indeterminacy of the Evangelical Catechism in the proper light, a special article would be necessary. We will limit ourselves here to two examples. In answer to question 132 of the Evangelical Catechism: "What is the

The answer is: "Holy Communion is that sacrament by which the new man receives the body and blood of our Lord Jesus Christ as the nourishment of his life, maintains and strengthens communion with Christ and all his faithful, and proclaims the Lord's death. If a guileless Lutheran reads this, he will say something like, "The Unrighteous teach that in the Lord's Supper the body and blood of Christ are received; that is Lutheran!" And when the Reformed reads the same words, he exclaims, "That is indeed my doctrine, for only the 'new man,' faith enjoys the body and blood of Christ in the Lord's Supper!" The same ambiguity is immediately found in the following 133rd question, "Wherein is this good of God's grace constituted and bound?" the answer to which is thus, "In bread and wine in the holy supper, the worthy enjoyment of which is the eating and drinking of the body and blood of the Lord JEsu Christ, as such is said in the words of institution of this holy supper." Here, too, a guileless Lutheran will say, for instance, "According to the Unrighteous, in the Lord's Supper there is eating and drinking of the body and blood of Christ; that is Lutheran!" And if a Reformed man reads the same words, he will exult: "This is indeed Reformed doctrine, for unworthy men receive only bread and wine, and only the worthy or believing enjoyment is the eating and drinking of the body and blood of Christ!"

Concerning this two-facedness, which lets yes and no, warm and cold, sour and sweet flow out of one mouth at the same time, Günther writes: "Now consider once, dear reader, this proceeding of the so-called evangelicals in the right light. A Christian speaks with St. David, Ps. 116:10: 'I believe, therefore I speak/ He cheerfully and freely confesses his heart's faith, he speaks clearly and plainly, he needs no ambiguous words.' The orthodox church has always endeavored to express its faith, in contrast to the false believers, in a very precise and definite way, so that everyone would easily recognize what it believes and no one would misunderstand it. What must you think of people who do not speak freely in important doctrines of faith, who say "Mumm Mumm"? What do you think of two-tongued people who use two different languages? Even in civil intercourse one likes to avoid such people. And what shall we say of duplicity when it concerns divine things? What a rotten peace must that be which is based on ambiguous words! Further: one may think this way or that of people who haggle in trade and commerce, but in matters of heavenly doctrine, since the Lutheran is to leave out something and the Reformed something, haggling is a wretched, reprehensible thing."

The Unirte themselves admit that the Lutherans' goal in writing their catechisms was to leave out or conceal the Lutheran doctrines of distinction. Schory praises the catechism, which was ordered to be printed in 1847, as having proved to be "a masterpiece in form and content," also in that it left "little to be desired" in "the thorough implementation of the consensus of the confessional writings of both sides. (op. cit., p. 105.) Schory thus praises it as a special advantage of the Uniate Catechism, that it does not contain the Lutheran doctrines of distinction. but only the consensus, the common symbols of the Lutheran and Reformed confessions. The same is testified to by E. Otto of the Evangelical Catechism, when he writes: "Not in order to issue a new, more expansively formulated confession (our confession is in the first - Otto probably means § 2. F. B. - paragraph of our statutes) and thereby proclaim us as a new denomination. - Paragraphs of our Statutes) and thereby to proclaim us as a new denomination, the Protestant Synod has issued its Catechism, but in order to show how the consensus of the two confessions can be expressed in teaching, setting aside the separating differences, without one of the two confessions having to complain that an essential point of its recognition of salvation, the express statement of which would have to be demanded, has not been expressed." (Irion, op. cit., p. 407.) Deliberate and fundamental denial of Lutheran truths is thus the character also of the Protestant catechisms.

In their statutes, congregational ordinances, catechisms, and other public writings, the Uniate therefore resolutely refuse to confess those doctrines of Holy Scripture which the Lutherans have advocated against the Reformed. As a synod they want to confess only that which is common to both churches, only those doctrines which are also found in the Reformed symbols. And if, among the Uniate, a "Lutheran-minded brother" in the pulpit, in the chair, or in pamphlets and writings, really presents Lutheran doctrine in one or the other, he should not and must not present Lutheran doctrine as the only legitimate one, but always only as his own human view, beside which the opposing Reformed doctrine also rightly exists. This very fact, too, that the Lutheran doctrines of distinction come into consideration for the uninitiated only as human views, is explained by Schory in brief words. He writes: "The error of our opponents consists in the fact that they consider their view of truth and their views of truth to be truth itself. But there is a great difference between men's views of truth and truth itself; indeed, there may be different views of truth, each of which is nevertheless justified in its kind, because each is obtained from a different standpoint, for truth itself is not one-sided but many-sided." (Op. cit., p. 7.) Thus the unirritated throw overboard the "most delicious and noble goods of faith" as human views, and their denial of truth increases to a rejection of it. And of such a refusal to reject the Reformed heresies and to confess the Lutheran truths, the Protestants maintain that this is not merely right and permissible, but virtually "Christian duty" commanded by God. (Irion, p. 406.)

But with this the unlearned smite the clear Scripture, and thus the great God Himself, in the face. The Scripture says: "Beware of false prophets," Matth. 7, 15; and the unrighteous speak: We concede equal rights to the Reformed heresies in our Synod. The Scripture says, "Pull not on the strange yoke with unbelievers," 2 Cor. 6:14.; and the Unirthodox say, We labor in concord, peace, and love with false believers. The Scripture says:

"Come out from them-the unbelievers-and separate yourselves," 2 Cor. 6:17; and the unirreformed declare: We hold communion with the Reformed. The Scripture says, "Avoid a heretical man," Tit. 3:10.; and the Unirthodox say, We do not avoid Reformed heretics. The Scripture says, "If any man come to you, and bring not this doctrine, receive him not into your house, neither salute him," 2 John 10; but the unrighteous say, "With us the reformers, with their heresies, find their spiritual home. Paul says, "But I exhort you, brethren, that ye take heed of them which divide and cause offence, beside the doctrine which ye have learned, and depart from the same," Rom. 16:17; but the unrighteous declare: We do not do this; with us every one has liberty to hold it as he pleases in the doctrines of distinction. Again Paul writes: "But if we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we have now said, so say we again, If any man preach any other gospel unto you than that ye have received, let him be accursed," Gal. 1:8, 9; but the unrighteous say, "We hold it our duty not to condemn the reformed heresies, but to acknowledge them as legitimate. Further, Paul writes: "Now I exhort you, brethren, by the name of our Lord Jesus Christ, that ye always speak one word, and let there be no divisions among you, but hold fast one to another in one mind, and in one opinion," 1 Cor. 1:10; but the unrighteous say: With us Reformed and Lutherans may keep their different opinions, and yet be of one mind. The Lord Jesus saith, "If ye continue in my sayings, ye are my true disciples," John 8:31. The unrighteous say, "The true disciples of Jesus are they that love Jesus; whether they differ in many things from his sayings, is of no consequence. God the LORD saith, Ye shall do nothing unto it, which I command you, neither shall ye do anything of it, that ye may keep the commandments of the LORD your God, which I command you, Deut. 4:2; and the unlearned declare: The divine truths which the Lutherans confess, but which are not found in the Reformed symbols, we strike out of our confession, and leave out of our catechism. Matth. 10, 32. 33. says the Lord Jesus: "Therefore, whoever confesses me before men, him will I confess before my heavenly Father. But whosoever shall deny me before men, him will I also deny before my heavenly Father." The unlearned, however, declare: We confess JEsum only in those truths which the Reformed and Lutherans have in common, but all the other Lutheran truths we do not confess as entitled in the church alone. According to Gal. 2, 11. Peter, at last, when he had denied Christian liberty from the ceremonial law in his walk before the Gentile Christians, had to put up with Paul's chastising him before all; and the Unrighteous declare, that though they deny a whole number of Christian doctrines, they publicly, persistently, fundamentally, by speech, writing, and deed, act quite rightly, only do their Christian duty, and that the Lutherans, whom they take to task for such denials, are uncharitable "enthusiasts" and "sectarians." (Schory, p. 23. 26.)

But when God, in his word, demands of every Christian that he confess the truth and reject all error, and the Uniate Synod, in their statutes and other public writings, declare that, as a matter of principle, they will do neither the one nor the other, then the Uniate Synod places itself before God and the church on the side of those who rebel against the Lord and his anointed. They are principal rebels in the church, the kingdom in which not Zwingli and Calvin, but Christ alone is the Lord. Instead of following the confessional banner of our Duke and raising it high, and staking their goods and blood for it, the evangelicals trample it underfoot. That is frightening beyond measure. And if the Christians in the unchurched congregations knew what they were doing, and how they were instructed and urged by their synod to deny the Lord who bought them, they would flee from a community that fundamentally does not want to confess Christ in his truths, as Lot once fled from Sodom.

F. B.

(Conclusion follows.)

Southern District Assembly.

The series of this year's Synodical meetings was opened by the Southern District, which held its sessions in the congregation of Father Kuss at New Orleans, La. from February 21 to 27. The opening sermon of the venerable General Presbyter, Prof. F. Pieper, will be printed in the "Lutheran." The discussion of the individual petitions of the Holy Lord's Prayer, which began a number of years ago but was then interrupted, was resumed this time, and this year's doctrinal discussions were based on theses on the third petition, which were presented by Father A. Krämer.

"That we both desire and ask to practice the Catechism so nearly, we have no small cause." Following on from these words of Luther, the introduction showed how well we do when we take the individual pieces of the Small Catechism before us, not only in sermons and school lessons, but also in our Synodal discussions. The truths of the Catechism are nothing else than the basic truths of the Holy Scriptures, in a short but masterly excerpt, the eternal thoughts of God, which he has revealed to us for our blessedness, the bread of our souls. They are divine wisdom, beyond which even the experienced teacher of the Church cannot go, into which he can only penetrate more deeply. And for every Lutheran Christian the Small Catechism is an armory in which he finds the right weapon against every false doctrine of old and new.

While the first thesis emphasized the importance of the present petition and its close connection with the first two petitions, the second thesis showed that the will of God in the third petition is not to be understood as the will of the law, but as the good gracious will of God. The good, gracious will of God, however, as the third thesis explained, is that His name be sanctified among us and that His kingdom come to us. The discussions that followed the statements of the theses were especially instructive and edifying,

as well as answers to individual questions that were more closely or loosely connected with the actual topic. Thus, the certainty of God's grace, the characteristics of the state of grace, the joyfulness of prayer, and what it is based on and what it should not be based on, were given as suggestions worth taking to heart. With the third thesis, the doctrinal discussions were concluded. The remaining three theses, in which especially the resistance against the good gracious will of God, namely the will of the devil, the world and our flesh, and the overcoming of the same are discussed, unfortunately had to be postponed to next year's sessions.

In the course of business, it was, of course, the discussion of the Inner Mission of our District that took up most of the time. The two Mission Commissions of the District, the one for Texas and the one for the Gulf States east of Texas, presented their reports, as usual, both of which were followed by oral reports from the individual missionaries. Of course, there was nothing to hear about great events and brilliant successes; the times are over when large crowds gathered around the preaching of the divine word on the mission fields. And yet even for the gleaning which our missionaries now have to hold, their number (there are 20 of them) is still too small. The individual places, yes, even individual families, which have to be visited, are often so widely scattered, the distances are sometimes so great, that for a relatively small number of souls a man must be exerted almost excessively, in order to be able to meet the needs only to some extent. It is not uncommon for missionaries to be called away again when they have hardly become acquainted with their field of work, an inconvenience from which the mission here in the South has to suffer particularly severely, because it is mostly dependent on such workers who have grown up in other districts. Thus there are difficulties and obstacles enough, not to mention the ridicule from the side of raw unbelief and the bitter hostility from the side of the world, especially from the German Lodge of the Sons of Hermann. In short, before the eyes of men our mission does not look great and splendid, great numbers were only heard about the expenses and costs of the mission.

But our missionaries also reported a hunger and thirst for God's Word, and slow but gratifying progress. Here and there were also a few Christians who until recently had belonged to false-believing communities, even to the Roman Church, and who were now beginning to love the pure Word of God. In other places it was the school and confirmation classes that gave rise to fine hopes, or missionary congregations had become independent and joined the ranks of those who were helping to build Zion. So there was also plenty of cause for thanksgiving and joy. After the inner mission, the negro mission was also discussed, which, of course, is not really a matter for the District, but for the Synodal Conference, but nevertheless has its main field of activity within the Southern District. After a letter from Fr. O. Hanser was read out, several of the Negro missionaries present were called upon to speak about their work and the blessing they had received in this mission. With warm, heart-moving words the spiritual misery of the children of Ham was laid to the heart of the Christians, who have in the Gospel the only means to help them for time and eternity. At our door they lie in their spiritual leprosy, and we should haughtily and self-righteously cast them from us and let them go to hell, instead of taking pity on their need? And that the mission among the Negroes was not in vain, but crowned with beautiful success, could also be testified to by the Synod members, who on Sunday, during their visit to the Lutheran Negro churches, had taken heartfelt pleasure in how devoutly the adults listened to the preaching of the Gospel, and sang our beautiful Lutheran church hymns, and how freshly and cheerfully the precious truths of the Catechism were made known in the Christian teachings, even by the little ones. -

What else was before the Synod for discussion, smaller resolutions, the results of the elections, etc., will be printed in the detailed report, which will soon be available to everyone.

With the singing of the hymn "Now Give Thanks All Ye God" and the prayer of the Lord, the Synod adjourned to meet again in Texas during the year, God willing.

J. Bünger.

From our mission to the Jews in New York.

At the last Synod of Delegates the work of our mission to the Jews in New York was thoroughly discussed. After an exhaustive report was given, it was "resolved that the delegates of the Synod assembled be encouraged to make special mention of the cause of the Jewish Mission in their congregations, and to work for a more ample endowment of the treasury of this Mission". (See Report, p. 92.)

Since the founding of this mission in 1883, the "Lutheran" has brought many reports about the work among Israel. This year, too, it wants to help in its part that the kingdom cause of our Saviour, as far as the mission among the Jews is concerned, becomes known in our congregations. If our Christians thus become acquainted with the needs of this mission, hands will certainly be willing to offer gifts, so that the work can be continued in a blessed manner. And the mission is in urgent need of these gifts. The Synod convinced itself of this, and every reader who was unable to travel to the Synod can also convince himself of this. Therefore, from the report of our missionary to the Jews, we bring the following, partly pleasant, partly saddening news. May the hearts of many Christians be encouraged to boast joyfully:

> Now we need no more that we cry with the Jews:
> Oh, that Christ would come to gladden the people
> of God! For Messiah is already here, And
> salvation is near to all! (235, 2.)

But may many hearts also be moved to pray diligently and fervently: Lord, have mercy on the poor blind people of the Jews! Pull away the covering from before their eyes, that they may know thee, the Saviour of Israel, and be saved through thee.

Missionary Friedman writes:

By God's grace I am once again able to report on the mission to the Jews in New York. Although I have to tell about the terrible persecutions that our mission had to endure on the part of the blinded and fanatical Jews, I can at the same time praise how the Lord our God still remains faithful to His promise: "Behold, I am with you always, even to the end of the age. Matth. 28, 20. He, the Lord, also stood by me and my mission mightily and powerfully and helped us to victory over our enemies.

In the first period of my work among the Jews in New York, I limited my activities to bringing the Gospel to the adults, but later I extended my work to the Jewish children. About 18 months ago, by God's grace and help, I was able to start a two-day religious school. 30 to 35 Jewish children were taught every Saturday and Sunday in God's Word according to our Lutheran catechism. The mission enjoyed God's blessing and increased in students and adult listeners weekly. The Mission's building, which had already been enlarged by tearing down a wall, could no longer hold its audience. This prompted the Honorable Commission for the Mission to the Jews to ask the Synod of Delegates for a further grant of money so that a larger building could be rented.

Nothing seems to have made Satan and his followers more furious than my Saturday and Sunday school. The enemies of the Lord Jesus could not bear that the children of the Jews, who were taught from their earliest youth to curse the man Jesus, should drink the pure, clean milk of the gospel. Satan knew very well that the Gospel could eradicate hatred and enmity against JEsu from the hearts of the Jews, yes, bring these hearts to beatific faith in JEsu. Therefore this crafty serpent whispered to the Jews: If you leave your tender lambs a little while longer in this missionary school, they will infallibly fall prey to the Christians, the anti-Semites, your arch-enemies.

When I traveled to St. Louis in the spring of last year for the Synod of Delegates and, on the advice of the Commission, stayed in the West for a few more weeks in order to promote interest in the work of the Jewish Mission through lectures, invective articles appeared in all the Jewish newspapers of New York, even in some English evening papers, in which I and our Mission among Israel were slandered in the vilest manner. In these articles it was reported in the most definite manner that in the Lutheran Jewish Mission at No. 70 Pitt Street, a cross, the sign of Christianity, was being inoculated with indelible ink into the skin of the bare arms of all Jewish children who came and went there. "Jewish children are branded in India ink with the sign of the cross on their bare arms": so said the English papers, read daily by tens of thousands. A Jewish doctor living in the Jewish quarter testified in the papers that Jewish mothers with their little children came to him daily with a pleading request that the inoculated crosses be removed from the children's arms. The mothers preferred, testified the Jewish physician, Dr. Br. death of their children than that they should live with the crosses on their arms. When the doctor asked where the crosses came from, the answer was: From Missionary Friedmann, who has his mission at No. 70 Pitt Street. The Jewish and some English papers, the so-called "yellow journals", did not even leave it at this report, but also brought the ceremony of branding with the cross, which was supposed to have occurred, in pictures before their circle of readers.

These newspaper articles so stirred up the whole Jewish quarter against our mission that one Saturday afternoon Pitt Street near our hall was swarming with fanatical Jews who had gathered for the purpose of abusing the Lutheran missionary. When the crowd learned that I was absent, they said, "The missionary has taken to his heels!" In their rage, the fanatical Jews went after the two Christian ladies who were holding school in the missionary's absence. Stones, dung, and rotten fruit were hurled at the two teachers, who, for the sake of Christ, had taken care of the poor depraved Jewish children with all love. The mob of Jews shouted and raved and the situation became more and more serious. Life and limb of the teachers and the pupils were in danger. Therefore a member of the Commission who was present at the time, Mr. J. Tietjen, intervened and, in order to prevent further mischief, closed the lessons. He dismissed the children and escorted the two teachers to the tram car so that no further harm would be done to them. The agitated bunch of Jews followed behind. The ladies and their companion were pelted with all kinds of filth and shouted at until they finally found shelter in the riding tram car. The wife of one of our New York pastors, who was going to visit the Mission that Saturday, was also pelted with rubbish by the angry crowd on the way there. She was injured in the eye by a piece of tin that whizzed through the air, and it is only due to the grace of God that she did not lose her eye.

The Commission immediately initiated an investigation into the rumors that had been spread by the newspapers. It turned out that the accusations made against the missionary were made up out of thin air. The Jewish doctor in question was not able to produce evidence for his wretched allegations in a single case. Nevertheless, he was not honest enough to admit that he had done wrong, let alone to try to right the wrong. Through the special personal efforts of the Chairman of the Commission, the English dailies were induced to recant their slanderous reports. The Jewish press, however, did not retract anything and to this day does not cease to spread evil rumors directed against our Mission.

No sooner had it become known in the Jewish quarter that the missionary had returned from the West to New York to his Mission No. 70 Pitt Street, than the scene described above was repeated, but in a much more terrific manner. A swarm of Jews, numbering in the hundreds, put the mission locale under siege. Gritting their teeth and clenching their fists, they shushed and cursed the missionary. Then they picked up stones and smashed the windows and shutters of the mission locale. Not a pane of glass was left intact either. The foot-

The floor of the hall was strewn with broken glass and projectiles. Fortunately for the missionary, the police received word of the riot and sent a number of guards. At the sight of them, the screaming and cursing crowd dispersed. Three policemen escorted the missionary to the Brooklyn ferry, from where he happily reached his home. For several weeks, however, a policeman had to stand guard at the mission every day to protect the missionary's life and property.

(Conclusion follows.)

To the ecclesiastical chronicle.

America.

The time of Confirmation classes is drawing to a close in most of our congregations. Let all pious fathers and mothers who have a child among the Confirmation class, as well as other Christian relatives and friends, faithfully help the pastor so that the children do not receive the blessing of Confirmation classes in vain or lose them again. It is necessary to pray for the children and with the children, and to exhort them daily that they may rightly perceive the word which they hear and learn, so that their hearts may become firm in the faith, and that they may diligently gather the treasure which can make them eternally rich and blessed. It is also necessary to watch over the children that they do not lose in the streets and in society what they have received in instruction; it is necessary to urge them to quietness, to Christian prudence, to careful, God-fearing conduct in words and deeds. The persistent prayers and earnest watchfulness of pious parents for the salvation of their children will not be in vain, and will help our Church in this last, dangerous time to grow up a youth who has and keeps the confession of the right faith in a clear conscience. L. F.

From our Synod. The Southern District of our Synod, which met for its Synodal Assembly this year at New Orleans, February 21-27, at present embraces the States of Texas, Louisiana, Mississippi, Alabama, Georgia, and Florida. In this territory we have 85 congregations and 49 preaching points. The distance between the congregation at El Paso, Texas, and the work areas in eastern Florida is about 2000 miles. It is obvious that the great distances by which a portion of the congregations and preaching places are separated from each other, greatly hinder the work of the church. But in most places there is no mistaking that progress is being made, even if it is slow. The Christian parochial school, the establishment of which is zealously urged wherever it may be, is also proving in the Southern District to be an exceedingly important means of mission and of building up a Christian congregation. The undersigned is convinced that the support which had to be granted to the Southern District from the General Fund for Inner Mission is well applied. Through this support it is possible that several thousand souls are supplied with God's Word, who otherwise would have to live without God's Word. For example, 35 Lutheran families who have settled about 60 miles from Atlanta, Georgia, but who are still poor in earthly things, recently asked urgently for a supply of God's Word through one of our preachers who visited them. What a delicious opportunity to break the bread of life, which God has so abundantly given us, to the hungry! F. P.

From the far northwest of our synod, from the burgeoning and already populous city of Seattle in the state of Washington, the missionary there wrote the following to the "Lutheran": "Some time ago I wrote a correspondence in which I spoke of our mission here and how necessary it was to have our own church building in order to better publicize and spread our Lutheran Zion. And behold, the Lord of the Church has bestowed His blessing on that letter! Not only did I receive some addresses of Lutherans from the East whom I am to visit, but today I also received a money order for $100.00 "for the purpose of your little church. The generous sender writes: "May the good Lord grant that you may build a new church even where there is such a great missionary work. May He give you the desire and love for missionary work. This is wished to you by an unnamed person from Kansas/ A thousand thanks! God bless the giver we know not, now and forever. Yes, God grant that we may build a church here in this great city! So far we are holding our Sunday school and services in a hall, corner of 10th avenue (south) and Main street. But we have not the exclusive use of the hall. The Congregationalists likewise assemble in it. Political meetings are also held there. Further, the hall is in a neighborhood mostly inhabited by Jews and English. Certainly, if we could build a church of our own in a more convenient place, it would be very beneficial to the mission here. P. Herm. Bohl, 2501H8t. , Lsattls, ^Va8k." L. F.

P. C. J. Bruders, who was sent out to South America by our Commission for Inner Mission and had begun his journey there on February 19, arrived back in New York a week later. The steamer on which he intended to travel to Brazil had to endure such heavy storms that the machinery became completely unserviceable. Fortunately, as reported in the "Luth. Anzeiger", another ship saw the steamer, took it in tow and brought it to New York. However, Fr. Broders was able to continue his great journey after only three days, on March 1. May God guide him happily in his travels by sea and land. L. F.

In the Italian language, too, God's Word and Luther's doctrine are now being proclaimed more loudly and purely in our country. At a meeting of the "New York and New England Pastoral Conference" of our Synod, held a few weeks ago, the members of the Conference were introduced to an Italian, D. Balsams, who has hitherto been in the employ of a false-believing Unionist Missionary Society, and has been working in Brooklyn, N. D., as a city missionary among his ignorant countrymen, who are imprisoned in Catholicism. Through intercourse with one of our pastors in Brooklyn and through the study of Lutheran writings, however, he has come to the conclusion that Lutheran doctrine is scriptural. Thus he now calls his mission the "Lutheran Italian Mission" and, as has been testified, conducts it in a quite Lutheran manner. He has a school, which is attended by about 100 children, and in which he teaches according to our new Synodal Catechism. He also preaches the biblical Lutheran truth. In an English speech, Balsams then described his experiences in the city mission and how he had come to know the Lutheran doctrine and was now striving to gain an ever better understanding of it. The conference - so it says in the reports before us - expressed its heartfelt joy that our God is also gathering a multitude among the people of Italy, expressed the wish that the Lord would bless this work abundantly, and referred the matter to the New York Local Conference for further deliberation. L. F.

Negro Mission. Most of the preachers and teachers who are active in the negro mission belong to the Southern District.

of our Synod. It was natural, then, that the Synod should receive oral reports on this branch of our church work from missionaries who were present. The undersigned also took the opportunity to inform himself more closely about the Negro mission in a special meeting of missionaries and teachers and also in private conversations, as well as by visiting a Negro church and a Negro school in New Orleans. Even among the Negroes our work is truly not in vain. Even if not everything is brilliant in the Negro churches and in the preaching stations, the love for God's Word is unmistakable in many, many souls. They have recognized salvation in Christ and rejoice in it. Even among the Negroes the Christian school is a chief means of mission. What an important work when one missionary or teacher can teach 40, 50, 70, and more Negro children daily in God's Word! This, according to God's promise, will bear fruit unto eternal life. The undersigned takes the liberty of adding a receipt here. Someone, who did not give his name, sent him 50 dollars, 25 dollars for the negro mission and 25 dollars for the heathen mission. The money has been delivered into the respective coffers. God will not leave the gift and the prayers accompanying the gift unblessed. F. P.

The "Friedensbote", the organ of the local united church, which can look back on fifty years of existence, makes the remark in its anniversary number that it has the highest number of subscribers among the local German church papers. The matter is of no great importance, but since this note has also found its way into some other papers, we believe we should briefly point out that this statement of the "Friedensbote" is not correct, at least as far as the "Lutheraner" is concerned; we do not know what the situation is with other German church papers. The "Lutheraner" is ahead of the "Friedensbote" in the number of subscribers. G. M.

Some time ago, the above-mentioned newspaper wrote a short article on true union, in which it praises the outward union of the Reformed and Lutheran churches, despite all differences in doctrine, a union in which one falsely places love above faith, as the true, God-ordained union. In this article the author also allows himself several ugly outbursts against the faithful Lutheran Church. For example, it states: "We would really like to know what is actually understood by true union on that side" (namely, on the part of the Lutherans) "then. We must confess that we have not yet encountered this expression anywhere in the remarks of the opponents. One would think, after all, that one would not be content with the mere negation, the cheap saying of no; one would oppose the negation with a position, an affirmation." In these lines the writer actually gives himself a miserable certificate of poverty. He must know and know very little of Lutheran writings. Already more than 300 years ago our church, in its public confessions, from which everyone can see what it believes and teaches, clearly set forth what it understands by true union. Thus it is said in the Augsburg Confession, Art. VII: "This is enough for the true unity of the Christian churches, that the gospel is preached with one accord according to a pure understanding, and that the sacraments are administered according to the divine word." Thus teaches our confession on the basis of Eph. 4:5, 6. On the basis of these words, all the faithful teachers of our church, from Luther down to the present day, have taught again and again that true union can only be spoken of where there has first been unity in faith and where there is truly One Lord, One Faith, One Baptism, and One Spirit. and not, as in the Reformed Church, another Lord, another faith, another baptism, and another Spirit. Our church has also pointed out time and again how such unity comes about, namely, that each one childlike and single-mindedly bows down to the clear word of God as it stands and reads, and leaves out all human fancies and speculations. God grant us in grace more of this true union, of unity in the Spirit, and keep us from the false, by which all faith and the word of God are made uncertain. G. M.

Abroad.

Terrible. From Southern Germany I received these days from a former member of the congregation, which now adheres to the Saxon Free Church, a sweetbread, from which I wish to communicate the following passage verbatim and without further comment. "The preacher, who used to entertain the people here until the Sunday before Christmas, said in a company and also to the churchwarden: If only the holidays were over again with all this chatter!' Then the good Lord relieved him of his chatter. When he wanted to open the New Testament on Sunday morning, he fell down and lay speechless until Thursday. Then he went to his place. " C. M. Z.

The following is reported from the realm of the Antichrist in German newspapers: The newly elected Bishop Deramecourt of Soissons in France is emblazoned with bishop's cap and staff on the advertisement of a French wine merchant! Under the picture the following is to be read in the reproduced handwriting of the bishop: "One wonders for two months in the diocese why I am still so lively in spite of the efforts of a first visit, in spite of numerous awards, in short, in spite of all the troubles connected with the office of bishop: by God (parbleu), I owe it to this wine and also to the Holy Spirit and the general goodwill. But the wine has great merit in this." That the "cheerfulness" of many Catholic priests and bishops is due to the drinking of wine has, of course, been known for centuries. Here one of their number has openly spoken it in a scandalous manner. - With next the papal "beatification" of the Bavarian nun Crescentia Höß of Kaufbeuren is to be expected. The celebration, which usually takes place at such beatifications, usually costs 8000 dollars, but in this case it will cost even more, since it will not take place in the vestibule of St. Peter's Church in Rome, but in the church itself. "So much beautiful money," says the "Allgemeine ev.-luth. Kirchenzeitung," "is going from Bavaria to Italy for a beatification which is of no use to God or man," indeed, which is an abomination to God and a fraud on 'mankind. - Pope Leo XIII turned 90 on March 2, but he is not yet tired of life; on the contrary, he hopes to live many more years, for his personal physician declares that he may live to be 100. Some years ago a young nun had offered her life to God and to the Pope as a sacrifice, if God would prolong the aging life of the Pope in return. The pope accepted this sacrifice of life and concluded his report triumphantly that this young nun, who had just been in blossoming health, had really passed away and died. At present a similar story is playing out in Rome. In order to prolong the life of the pope, ten young girls from Aquila have once again joined together, as is written from Rome, each of whom in exuberant enthusiasm wants to sacrifice a year of her life to the "holy father. Although even their confessor, a Jesuit, pointed out to them that, although Providence would undoubtedly accept their noble intention, it would not be possible for them to do so.



The girls insisted on their consecration gift and laid down their sacrifice in a document, which they presented to the "holy father" in Rome to his great emotion. The pope seems to have accepted the sacrifice, instead of instructing the girls in Christianity. So reports the "Freimund".

L. F.

Friday.

A visitor came to Fräulein Christine Müller's friendly old maid's parlor, the young woman Postsecretär, who lived in the same house. Friendly the old neighbor greeted her young visitor and then asked lively:

"Did you have a nice time at the silver wedding? When did you return?"

"We? from our trip only last night."

"And I on Friday," Miss Christine replied.

"On Friday?" repeated the youngwoman, somewhat astonished, "did you have a good drive, then?"

The woman in question well honed through the faint doubt, and answered emphatically, "A very good trip; for, think of it, Mrs. Minchen, there are people so superstitious that they will not travel on Friday; that is why I found the railway carriages conspicuously empty."

"Yes, yes," the other quickly interjected, "I don't think that's right either; one needn't be too superstitious either. Travelling is nothing important nowadays. But what do you say, my cousin wants to marry on Friday! I wouldn't have the courage to do that; I have advised her seriously against it."

"I also admire the courage of the young people," replied Miss Maller, apparently gravely; "how can they make a covenant for life on a Friday, when our Lord Christ has expressly said, "Behold, I am with you all days,-except on Friday!*"

"How?" the young woman looked quite astonished and confused, "except on Friday? - I thought that wasn't in my Bible!"

The old lady held out both hands to her, a warm glow of sunshine slid over the wrinkled features: "No, no, not in mine either! It says, 'all the days, till the end of the world.' And isn't it true, dear Frauchen, that if it's so in the Bible, it shall not be otherwise in our hearts!"

Then Mrs. Minchen fell on her old friend's neck, "You are right, Miss Christine, right, as usual, and I must be ashamed of myself."

Perhaps you too, dear reader?

Obituaries.

On February 24, Father C. F. W. Maaß died suddenly as a result of a stroke, but nevertheless blessedly. He brought his age from 45 years, 7 months and 26 days. A. C. Bode.

March 1, at Haven, Kans. died gently and blessedly in the Lord Gustav v.Elpons, of Wiesbaden, Germany, since last fall a student of theology at our St. Louis Seminary for Preachers, at the age of 32 years. L. F.

New printed matter.

Your Confirmation Vow. By *Rev. F. Kuegele,* Author of "Country Sermons," "Book of Devotion,' ' etc. *Second Edition.* Augusta Publishing Co. Koiner's Store, Va.

X and 133 pages 5X3^. Price: 25 cts. hardback. Reduction in price for pastors. To be obtained from Concordia Publishing House," St. Louis, Mo.

We are glad that this excellent English confirmation booklet has already seen a second edition, and can only repeat what we said last year in recommending the first edition: Blessed are the young Christians who read it diligently and take it to heart! First, this booklet speaks of faithfulness and constancy, of the baptismal covenant, and of the public confession of faith at Confirmation. Then all questions concerning the vow of confirmation are further discussed and explained. Admonition is given to unwavering adherence to God's Word, regular Bible reading is inculcated, and fidelity to the Lutheran Church, the Church of the pure Word and Sacrament, is urged. The ninth chapter, "Godliness of Life," is written very movingly and out of pastoral love and experience, encouraging so faithfully the regular use of the means of grace, warning against the temptations dangerous especially to youth, and offering many an exhortation. A number of puffing prayers and core Lutheran hymns conclude the whole. We wish the booklet a wide circulation among this year's and former confirmands. L. F.

Memorial of Faithful Witnesses of Christ. A collection of brief Christian biographies from ancient and modern times. For the edification of Evangelical-Lutheran Christians. Third volume, decorated with several pictures. Second edition. Zwickau i. S. Printed and published by Johannes Herrmann. 1900. 340 pages 7X5. Price, hardback: K1.00. To be obtained from Concordia Publishing House, St. Louis, Mo.

Instead of our own recommendation of this excellent work, of which the third volume is now available in a second, unchanged edition, we are placing here a few sentences from a German review that does not come from our circles. In the "Christlicher Bücherschatz" it says about it: "An excellent work, which we owe to the pastors of the Lutheran Church in America from the Missouri Synod. They are conscientiously and vividly written biographies of the most outstanding heroes of the faith and martyrs of the 16th and 17th centuries. ... In every Lutheran home these glorious biographies should be familylectures, so that the home-goers may yet learn something of the glory of their church." The volume before us contains, among other things: "The City of Magdeburg during the Schmalkaldic War. Persecutions of the Luiherans in Silesia. The persecutions in Savoy. Lutheran Confessors in Venice. Lutheran Martyrs. Dr. Martin Chemnitz. Dr. Jakob Andreä. Nikolaus Selnecker. Dr. Johann Gerhard. Johann Heermann. The Poets' Cloverleaf at Heidecksburg Castle." Of the authors, three are named whose names have a good ring in our Synod. Blessed Pastor C. C. Metz wrote the first piece, Blessed Director J. C. W. Lindemann the last, and Blessed Prof. M. Günther seven longer or shorter biographies. The contents of the present volume are particularly rich and varied. Not only great, highly famous theologians, such as a Mart. Chemnitz and a Joh. Gerhard, but also lovely singers of our church, such as Joh. Heermann, Emilie Juliane, Countess of Schwarzburg, and her cousin Ludämilie Elisabeth, from whom a whole series of our wonderful hymnals originate, and finally also faithful and steadfast martyrs for the evangelical truth are brought before the reader's eyes here. The "Memorial of Honour" is very suitable for the libraries of our youth associations, as a gift for more mature confirmands, and especially for pupils and students of our educational institutions who want to become pastors and teachers, as well as for every Christian home in general. L. F.

Be merry all far and wide. Cantate on Easter for mixed Choir by F. Rechlin zun. Single: 25 Cts. Dozen: K1. 75.

Früh Morgens, da die Sonn ausgeht. Festgesang auf Ostern for mixed choir (with German and English text) by Geo. Kessel. Single: 15 Cts. Dozen.: H 1. 50.

The HErr is my shepherd. For quartet and solo voices with organ accompaniment; by Geo. Kessel. Single: 30 Cts. 5 copies: Fl. 25.

We can warmly recommend these vocal pieces. F. B.

Ginführirngerr.

In: Austrag of the Hon. President of the Iowa District, E. Zurr er, was introduced on Sunday. Invocavit 8th S. Wischh os introduced to his congregation at May City by Ehr. Thumblers.

On the ouster of the Honorable Praeses Walker, 8th W. Köpchen was introduced at St. Lucas Parish, New Port, N. D., assisted by 88th H. C. Steup and A. S. Frey, by J. H. Sieker.

Ginrveihirng.

On Sunday. Quinquagesimä the Lutheran St. John's parish near Millwood, Kans. consecrated their new bell to the service of God. Celebrant: Emil Polster.

Conferenz - Ads.

The next meeting of the St. Louis Special Teachers Conference will be held on April 7. Eollege Just will be giving his fifth lecture On the Formal Grades, and will be dealing with the fifth grade, Application, at this meeting. Theo. Wcseloh, Secr.

The Winnebago Teachers' Conference will meet, s. G. w., on Mon day evening at the'Charwoche at Manitowoc, Wis. Registration requested. Work: L. Practical: 1. Biblical history of Ananias and Sapphira - Henkel. 2. Biblical history, John the Baptist's imprisonment and death-F. Müller. 3. catechesis on the conclusion of the Holy Father-ttnsers - Braun. 4 Division ol Doviinals - Gräbner. 5. first exercises in the Lautiren - Gehner. 8. lectures: 1. desson IIlustrattuZ rb" D^oo ok tb" Diode - B. Wetzel. 2. VVdat sdouiä de tde Oonrss shall Uesult in TenedluA Lritlimettc? - Markworth. 3. UsiiZion tde onlv Sasi" ol Ltiuoatiou - Piel. 4. How to make school dear and valuable to children - Krüger. 5. the German essay - F. Wetzel. Ben. Kalb, Secr.

The teachers' convention of Buffalo and vicinity will meet, s. G. w., on the S. and 10th of April, at the school locale of teacher Nic. Romans at Lockport, N. D. Commencement: Monday, 10 o'clock in the morning. Work: 1. Catechesis on the fourth petition-H. Frese. 2. The authority of the teacher outside the school - Bro. Rehahn; P. C. Schultz. 3. From what causes does corporal punishment often fail to accomplish its purpose? - C. Gross; C. F. Lemke. 4. Is it advantageous to use the English textbooks of the free school of the region in arithmetic, reading, geography, grammar and spelling? - A. G. Frinke. (5) Shall we work in all earnestness to abolish German cursive writing? - Caes. Janczikowsky; O. H. Perske. 6. What are the means of obtaining attention in school? - C. F. Lemke; M. Miller. - Timely application is urgently requested by teacher tont. H. Meissner, Secr.

The Northern Nebraska Teachers' Conference will meet, s. G. w., April 10 and 11 in Norfolk" Nebr.

Fr. F. Saßmannshausen, Secr.

The mixed preachers' and teachers' conference of Southern Indiana will meet on Easter Tuesday, I2 o'clock noon, at Evansville, Ind. Registration with 8. C. A. Frank quite timely necessary. Closing of the meeting on Thursday afternoon. P. Seuel.

The Springfield Specialconference will meet April 17 and >8, not in Springfield, but in Lincoln, III. G. Gro th.

The next meeting of the St. Louis Day Conservancy will not be held on April 4, but on April 18. L. Fuerbringer.

The Fort Wayne Pastoral and Teachers' Conference will meet, D. v., at the 8th Luehrs church at Fort Wayne, Ind. during Easter week from 2 o'clock Tuesday afternoon until 5 o'clock Thursday evening. Work: 1. Formula of Concord, Article V, Difference between Law and Gospel. Speaker: Prof. F. Zucker. 2. passages of Scripture on Spiritualism compiled and explained. Speaker: 8. N. D. Biedermann. 3. distribution of the new catechism to the different school years. Speaker: teacher Engelbrecht; substitute: teacher Beinke. 4th Dürksttau Seieuos. Speaker: 8th K. Spannuth. - Everyone who intends to come to the conference should inform the local pastor at the appropriate time; all those who wish to be accommodated must indicate this by March 24. Geo. Gotsch, Secr.

The Southern Michigan Pastoral Conference will meet, s. G. w., April 17 and 18, at the 8th F. Treffest church, Detroit. Work: Hermeneutics (8th Mirror). Exegesis 1 Tim. 6 (8. Dümling). D'ulous (8th Farmer). Sermon on criticism (8. Backhus). Catechesis Fr. 288-291 (8th Wheels). Preacher: 8th Behrens (8th Fryncke). Confessor: 8th Schatz (8th Rehn). Registration according to order. G. Baumgart.

The Northwcst Indiana Pastoral and Teachers' Conference meets, s. G. w., from April 17 to 19 (Tuesday noon to Thursday evening) at Lasaystte, Ind. Papers: "Of the Third Custom of the Law," Concordia Formula, Art. vi (88th Rump - Baade); "Conduct of the Teacher toward the Parishioners" (Teacher Fedder - Merckling); Catechesis: "Difference of Law and Gospel" (Grothmann - Dunkel); Catechesis on Consirmatton Day (88th Tirmenstein - Wilder). Registration until April 1!

H. Böster, Secr.

April 24-26, the P ellow Bank Specialconserence will gather at 8 Engelbrecht in Millbank, S. Dak. Registration two weeks in advance. Papers: Against unevangelical practice, Thesis 24 a or t>: Albrecht - Oetjen. Catechesis: Claufen-Ehlen. Apparent contradictions: Bartling. Sermon: Claufen-Eifert. Confessional address: Beck-Engelbrecht. Father Beck.

The Special Conference of South Eastern Nebraska will meet from April 24 to 26 at 8 Kollmann's Community near Daykin, Nebr. Registration, with exact place and time, must be made by April 21. Those who do not comply will be given quarters far away. Preacher: Prof. Lohr (88th Radcmacher, Seltz). Confessional speakers: 8th Grupe (88th Möllering, Millies). Speakers: 8. Rademacher: Conduct of the pastor in Mitteldingen. 8. Catenhusen: Christ our model as pastor, demonstrated by examples from the Evangelio Johannis. 8. Schabacker: Art. XI of the Formula of Concord and Tit. 1. 8. Seltz: 1 Cor. 5, 1. Prof. Weiler: Disposition on the Gospel of the Day of Pentecost.

W. Mahler.

Northern District Conference of Io w a will meet, s. G. w., April 24-26, at the 8th G. Haar church at Luverne. Work: Exegesis on I Thess. (continued) - J. G. Schliepsiek. Introduction to the Holy Scriptures (continued) - A. Enseleit. Requirements of the sermon - C. E. Günther. Preacher: A. F. Lutz (E. F. Richter). Confessor: A. Willner (M. J. Brüggemann). The local pastor asks for early registration. Jul. Drexler, Secr.

Notice."

Since the congregation at Cliston, Tcx., has justifiably removed their previous pastor, August Büsching, from office, it is hereby brought to the general knowledge that the aforementioned is not eligible for appointment for the time being.

G- J. Wegener" President of the Southern District.

F. Schug, formerly pastor at Grant Tp., Jda Lo., Iowa, has forestalled his suspension by resigning from the Synod ministry.

Fort Dodge, Iowa, March 10, 1900. E. Zürrer,

z. Z. Präses d "S Iowa-DistrictS.

The Lutheran congregation of St. Peter's near Cushing, Okla." hereby extends its heartfelt thanks to all the congregations who have helped it to obtain a little church, and wishes God's rich blessing on all kind givers.

In the name and on behalf of the community Richard Ncitzel.

Series "8" of the stock of the township at Jennings, La. has been struck by lot. Holders of thefelben want to send them in to

-8 . Huber, ^enuinAS, Da.

Receipts into the Michigan District treasury: (February.)

S S^"gdattajse: Miller-6. 17, Wyandotte 4. 90, Marion Springs . 66.

General Building Fund: Waltz 20.00, Frankenmuth 12. 50. from some. Pers. in Sebewaing 5.00. (S. -37. 50.)
Heathen Mission: Fr. H. O. Schmidt of Mrs. G. Klenk 10.00. Mt. Clement 8.00. Fr. Engelder, Dankopf. v. Fiau Consolation, 1.00. (S. -19.00.)
Mission in London: Teacher Deibels Schulk. s. d. School 4. 50.
Mission to the deaf and dumb: Fr. Congregation for the building of the chapel in Milwaukee 10.00.
German Free Church: N. N. at Frankenmuth 5.00. G. M. Bcyerlein Sr. 1.00. Tawas City 3 33rd (S. -9th 63rd).
Danish Free Church: Fr. Karl. 25.
Saxon Free Church: Fr. Karl . 50. Fr. Beckemeier v. R. N. 2.00. (p. -2. 50.)
Mission in Brazil: Tawas City, Mission B., 3. 52.
Negro Mission: Bro Karl . 50. teacher Auch's school k. 2. 25. Kilmanagh 3.00. Wyandclte 3. 35. k farmer v. N. N. 1.00. Marion Springs 1. 51. P. Um bach v. J. C. L. 5.00. (P. 816. 61.)
Salisbury, N. C.: P. Hügli v. Fr.-Ber. 5.00.
Mansura, La..: Fr. Fackler, Hochz. Pries-Krüger, 7.00, v. F. Albrecht 1.00. P. Gräbner, Hochz. Bülow-Rvih, 4.00. P. Umbach v. J. C. L, 5.00. (S. -17.00.)
Jewish mission: Sebewaing 13. 32.
Inner Miision: Fr. Karl . 75. P. Beckemeier from N. N. 1.00. Wyandotte 4. 40. (S.-6. 15.)
Support fund: Jackson 16. 50. Teacher J. G. K. 1.00. ?. A. R. 4.00. teacher H. P. 3.00. Beaver 3. 55. 1?. Beckemeier v. N. N. 2.00. Frankenmuth 23. 13. G. W. 1.00. (P. 854. 18.)
Deaf and Dumb Institution: Fr. Karl . 50. P. Schatz' Gem. 15. 10. Benona 4. 26. (p. 819. 86.)
Home for the aged in Monroe: Don Schulk.: Teacher Klinger 2nd 75th, Jackson 5th 55th, Jda 1st 85th, Teacher Käselitz 1st 24th, Teacher Piepho 2nd 85th Gem, in Monroe (Jan. & Feb.) 10.00. (S. 824th 24.)
Poor Students of Michigan-, P. G. A. Berntbal, Uebersch. of a Conboll., 2.00. Jonia 3. 50. P. Beckemeier o. N. N. 1.00. (P. 86. 50.)
Students in St. Louis: Fr.-Ver. in Adrian s. E. Fackler 12.00. Fr.- u, Jungsrver. in Hermansau s. J. Salvner 5.00. (p. 817.00.)
Students in Addison: Fr. Karl s. R. Wißmüllcr 2.00.
Students at Fort Wayne: P. Böclerv. E. Voigt for A. Wahl I.M. k. Hueglis Fr - Ber. s. K. Krotke 18.00. P. Hagcns J.-M.-Ber. for A. Hahn 5.06". (S. 824.00.)
Orphanage in Addison: Fr. Karl 1.00. Teacher Deibel v. N. N. . 10. 1'. Dreyer, thank offering from Mrs. Koppen, 1.00. (S. K2. 1O.)
Parish at Marquette, Mich.: P. Dümling of Mrs. N. N. 5.00.
Michigan children's reunion society: teachersBodesSchool. . 50. k. Ahner v. united. Pers. 1. 45. teacher Putz's Schulk. 4. 25. p. Arendt's Consirm. 2. 85. (S. 89.05.)
Indian Mission: Fr. Karl. 25.
Esthen- und Lettenmission: Fr. Karl . 25. total: P320. 84.
Signed for the General Building Fund: L. Schatz' Gem. 50.00. 1'. Hagens Gem. 194, 35. (p. 244. 35.)
Detroit, M:ch., March 1, 1900. G. Wendt, Cassirer.

572 IVolck, 4vo.

Income to the coffers of the "Mittlere" District:

Synodical treasury: Gemm. der??.: Fischer, Gerald, 812.00, Ludwig, Tocsin, 3rd 32, Seuel, Indianapolis, dch. C. F. Schwier 35.00, Scheips, Peru, 7. 35, Wambsganß, Indianapolis, dch. H. Fechlmann 35.02, Franke at Fort Wayne 7. 41, Querl, Toledo, 6 45th (p. -106th 55th).
Building fund - new buildings: P. Schmidt's Gem., Decatur, 32.00. ?. Seuels Gen:., Indianapolis, posttr. dch. C. F Schwier 2.00. (p. 834.00.)
Inner Mission: P. von Schlichten's congregation, Cincinnati, 7.00. ?. Miller, Fort Wayne, v. d. Coldwaier Road 4. 57. P. Spannuth's Gem., Desiance, 10.00. P. Kretzmann, Vincennes, v. F. T. 5.M. P. Seuel's Gent., Indianapolis, dch. C. F. Schwier 25.00. P. Wambsganß das. ron Mutier Schmidt dch. H. Fechtmann . 50. P. Niemann, Cleveland, by Mrs. W. I. M. ?. Heinzes Gem-, Decatur, 6. 76. ?, Wilder, Bremen, v. G. Grimm 1.00. ?. Huge, Bingen, by N. N. l.OO. (S. 861. 83.)
Negro Mission: P. Rimbach, Zanesville, from etl. Jungst. 5.00. ?. Kretzmann, Vincennes, by F. T. 5.00, a. d. Mission B. 1. 75. P. Schumann, Kendallville, by M. Mertz 1.00, by Mrs. Mertz 1.00, by N. N. . 50. (S-14. 25.)
Emigrant Mission in New Dort: Fr. Querl's Gem, Toledo, 4. 55.
Heathen Mission: P. Wilder, Bremen, v. G. Grimm 1.00. P. Links Gem., Laporte, dch. L. Schumm 19. 35. P. Lothmann, Akron, v. L. Bieleseldt . 50. I?. Dieterich's Gem,, Hoagland, 4. 50. P. Eicich, Aurora, by Mrs. F. Hamann, Cold Spring, 5.00. P. Mueller's Gem, Farmers Retreat, 7. 29. (P. 837. 64.)
Mission to the Deaf and Dumb: Father Lothmann, Akron, Home Comm.
Mission in London: P. Huge, Bingen, from teacher Lankenaus Schulk. 1.00. P. Frank, Eoansoille, from H. Kratz 1.00. P. Wambsganß' Confirm., Indianapolis, dch. h. Fechtmann 2. 49. (p. 84. 49.)
Mission in Berlin: P. v. Schlichtens Gem., Cincinnatii 4. 70.

Mission in Brazil: P. v. Schlichtens Gem., Cincinnati, 5.00. ?. Lange, Fort Wayne, by Mrs. Ter. of Schenk 5.00, by Mrs. Betty Lange 2.00. P. Preuss' Gem., Friedheim, 14 25, posttr. 3.00. P. Diedcrich, Hoagland by J. F. . 75. P. Nimbach's Gem., Zanesville, 15. 25. P. Seuel's Gem., Indianapolis, dch. C. F. Schwier 5. 55. (P. 850. 80.)
English Mission in Cleveland: Fr. KellersGem.,Cleveland, 20.00.
Mission to Houghville: P. Seuels Gem., Indianapolis, dch. C.F. Schwier 5.00.
Latvian Mission: P. Wambsganß' Confirm., Indianapolis, through H. Fechtmann 2. 15.
Negro Mission at Mansura: P. Kretzmann, Vincennes, by C. F. . 25. P. Schmidt, Seymour, by J. H. D., Mrs. Sch. & Th. Sch. 1.00 each. ?. Lothmann, Akron, by Mrs. Rule 1.00. (S. -4. 25.)
Students in St. Louis: P. Niemann's Women's Ass., Cleveland, dch. H. Hesie f. H. & W. S. 18.00. P. Lothmann's congreg., Akron, st F. Nitz 12.00. P. Miller, Fort Wayne, Hochz. Deib-Reese, 7th 62, by Wwe. W. & B. 20.00, by N. N. 3.00, by N. N. 2.00. P. Wesel's Gem., Cleveland, st O. Turk 30th 59th P. Weseloh's Women's Ass., Cleveland, dch. F. Bodenstein f. W. Bewie 10.00, for Paul Schulz 10.00. P. Wambsganß's Women's Ass., Indianapolis, dch. H. Fechtmann st W. Koß 20.00, for W. Hiller IO.OO. P. Imsen's congregation, Goeglein, s. S. M. 34.00. p. Niemann, Cleveland, Hochz. Fortmge-Brüggemann f. W. S., 4.00. P. Brandes, Luntington, high;. Auer-Arandt s. GKäse, 10. 40. (S. -191. 61.)
Students in Springfield: P. Niemann, Cleveland, from F. H. f. H. Heman 20.00. P. Preuß, Friedheim, proceeds of a dermächtn. for W. Gallmeier, 12.00. (S. 832.00.)
Students at Fort Wayne: P. Lothmann's congregation, Akron, for H. Schlichte 6. 25. P. Hosmann's congregation, Flatrock Tp, for S. Mueller 6.00. ?. Mueller's congregation, Farmers Retreat, s. S. M. 11.00, v. etl. Gl. st s. M. 8.00. ?. Thieme, South Band, Hochz. Miller-Marquarot s. W. Rehwald, 5.06. ?. 'Niemann, Cleveland, high;. Fortlage-Brüggemann f. O. H-, 5.00. (S. -41. 31.)
College household at Fort Wayne: P. Links Gem., Laporte, dch. L. Schumm 13. 80. P. Schmidt's Gem-, Seymour, 11. 35. (S. -25. 15.)
Orphanage i" Indianapolis: L. Schumm, Laporte, by Jdia & Erwin Bauch, 1.00. P. SchummS Boys' Constr., La Fayeite, 10.00, by Esther Kl., 1.00. P. Huges Constr., Mngen, 7. 70. P. Diederichs School!., Hoagland, 4. 65. P. Wesels Constr, Cleveland, 2nd 55th P. Kretzmanns Constrm., Vincennes, . 93rd P. Eirich, Aurora, by Wwe. Oehlmann, Wwe. Rothert & Mrs. H. Busse, each 1.00, by Wives G. Amt, W. Renner & A. Bloom, each . 50th P. Eyler's Constrm., Doungtown, 14th 75th (S.-47.08.)
Deaf and Dumb Institution: P. Eirichs Gem., Aurora, throughH. Knippenberg 7. 15.
Retirement home in Arlington Heights: Mayflower Club, Indianapolis, dch. C. F. Schwier 15.00.
Saxon Free Church: P. Wambsganß, Indianapolis, by etl. Gl. dch. H. Fechtmann 10. 90. P. Niemann, Cleveland, by H. N. 10.00. (S. 820. 90.)
Marquette Community: P. Hasfolds Gem., Fairfield Centre, 2.00.
El Paso Community: Fr. Hassold's Congregation, Fairfield Center, 6.04.
Parish in St. Paul: ?-Schmidts Gem., Decatur, 9. 35.
Parish at Thayer, Mo.: P. Kaits Parish, Terre Haute, 51st 50th Ave.
Relief fund: P. Fischer's Gem., Gerald, 7.00. ?-Heinicke's Gem., Cvansv^lle, 15. 40. ?, Kretzmann, Vincennes, v. C. F. . 25. p. Jüngel's Gem., Mülle, 3. 89. p. Heinze's Gem., Decatur, 6.09. p. Wambsganß, Indianapolis, Ueberschuß v. 'Weihncoll., dch. H. Fechtmann 6. 5S. P. Jaus' Gem. at Fort Wayne 4, 30. P. Niemann, Cleveland, of Wwe. L. 5.00. North Indiana Pastoralconi. 9.00. (S. 857. 49.) - Total: -857. 79.
Fort Wayne, February 28, 1900, C. A. Kämpe, Cassirer.

Income to the coffers of the Eastern District:

Synodal treasury: Missionskassed. St. Marcus Congreg., Brooklyn, 830.00. Congreg. Fr. Körner's 20.00. Congreg. Fr. Gräßer's 5. 50. (S. -55. 50.)
Building fund: Gemm. der ??.: Lohrmann 10. 75, G. Mühlhäuser 38.00, Senne 60. 60, Bohm 50.00, Schaller 5.00, H. Schröder, 1. payment, 15. 50, Arnold, Farnham, 10. 50. P. Schumm v. Gemgl. 1. 40. P. O. Hanser v. Gemgl. 3.00. (S. -194. 75.)
Pilgrim's House: Bro. Dubpernell 2nd 25th Missionary Society of St. Lucas, New Dork, 25.00. Bro. H. Schroeder of Walt. Koch 8 p.m. (p.-47. 25.)
Progymnasium: Women's Association of the community ?- Beyers 20.00. Community ?. Gräßers 6.00. (S. -26.00.)
Progymnasium-Baulasse: Gem, L. DubpernellS 3.00. Gem?. G. Muehlhäuser's 5.00. Misiionver. d. Si. Lucas-Gem., New York, 25.00. Gem. P. Körners 10. 39. Dch. P. J. H. Sieker 10.00. (p.-53. 39.) Dch. ?. Köpchcn 2 Actten v. A. Adel.
Emigrant Mission in New York: Missiousver. d. St. MarcusGem., Brooklyn, 10.00. P. O. Hanser "v. R. Raschack 1.00. (p. -11.00.)
Inner Mission: Fr. Steck v. Mother Meibohm 1.00.
Inner Mission in the Dsten: Dch. Fr. Köpchen 2.00. Fr. Pape from Mrs. Fackler 5.00.? Kühn from N. N. 3.00. Missionary Fund of St. Lucas Parish, New York, 20.00. Fr. Kastner from K. H. Stephan 4.00. Missionary Fund of St. Marcus Parish, Brooklyn, 40.00. By Fr. J. H. Sieker 3-3. 50. ? O. Hanser by Wwe. Gras . 50. P. H. Schroeder of Mrs. Mumm 1.00. ?. W. G. A. Holls v. G. Wohlhüter . 50. P. Schild v. s. Confirm. 2. 50. L. P-, N. H., 2.00. P. Gräßer v. Mrs. D. 2.00. Gemm. of ??.: Körner 40.00,

Schiller 13. 25, Weidmann 4. 50, Dubpcrncll 2. 50, Pröhl, Fredonia, 1.00, v. a Gemgl. 1.00. (S. -178. 25.)

Heathen mission: Dch. P. Köpchen 1.00.!>. Kühn 1.00. Fr. Schönfeld from Elfe Volkmanns Sparb. 1.00. Missionsoer. of St. Lucas-Gem., New Dort, 25.00. Fr. Schumm n. s. Bible Cl. 2. 65. Missionary Society of St. Marcus, Brooklyn, 30.00. Fr. F. Kugele 1.00, J. M. Leonard 1.00. L. P., R. D., 1.00. Fr. Grosser of J. Lucker's S.-S. Cl. 1.00. Gemm. of the l'?..: Stutz 15.00, Rowoldt 5.00, Körner 10.00. (p. "94. 65.)

Negro Mission: Fr. Steck of Mutier Meibohm 1.00, Missionsoer. of St. Lucas-Gem., New Port, 25.00. 11 Beyer of s. Confirm. 5.00. misswnsk. of St. Marcus parish, Brooklyn, 25.00. comm. of H Körners 10.00. k. Senne by M. Hensel 1.00. Missions!, d. Women's Ass. of the parish P. Wurls 2.00. Parsonage building in Mansura: D. M., Baliimore, 5.00. Fr. Schild v. I. Weis 2.00. I>. Larger by J. Z. 1.00. (S. "77.00.)

Jewish Mission: Gem. II Dubpernells 2.00. MissionSverein Ver St. Lucas-Gem., New Dort, 20.00. Mission fund of St. Marcus-Gem., Brooklyn, 10.00. Gem. I'- Körners 25.00. I'- Senne of A. Hensel 1.00. (S. "58.00.)

English Mission at New Dorl: L. Schoenfeld of W. S. 5.00 and 5.00. (S. "10.00.)

English Mission to Jersey City: P. Schoenfeld v. W. S. 5.00 and 5.00. (S. "10.00.)

Missionary School in London: L. Steck v. Mother Meibohm 1.00.

Mission to New Dork: L. Schoenfeld v. J. W. 50.00 f. W. 145th St., of Gemgl. 14.00 & 23.A). Missionsver. of St. Lucas Parish, New Dork, 50.00. Dch. r. J. H. Sieker 3rd 50th (S. "141.00.)

Lettenmission: Missionsver. d. St. Lucas-Gem., N- D-, 15.00. k.. Loebern. W. S. 1.00. Missions!, St. Marcus Parish, Brooklyn, 10.00. Dch. Fr. A. E. Frey 10.00. Missionsk. d. Frauenver. d. Gem. Fr. Wurls 3.00. (S. "34.00.)

Slovak Misson: Fr. Steck v. Mother Meibohm 1.00. Missions!, d. St. Marcus Parish, Brooklyn, 10.00. Peter, N. D., 1.00. (S. "12.00.)

Indian Mission: L. P., N. D., 1.00.

Mission in Brazil: L. Kühn v. N. N, 3.00. Gemm. of Lk.: Weidmann 5.00, T. S. Keyl 7. 25. (S. "15. 25.)

, Hülsssonds: St. Nud. comm., Buffalo, 16. 41. L. W. A. G. Holls v. G. Wohlhüter. 50th St. Peter's congreg. n. nidge, 7.00. congreg. d. kl': Barth ^".00, Beyer 13. 70, Siutz 25.00, Totzke 11.00, Senne 37. 44, v. N. N. 50.00. (S. "170.05.)

Lutheran Free Church in Germany: P. Kühn v. N. N. 3.00. k. Löber of W. S. 1.00. p. Beyer of Diehlmann 5.00. mission k. of St. Marcus congregation, Brooklyn, 10.00. congregation I?. Körners 5.00. P. H. Schröder of Mrs. Mumm 1.00. Gem. in Port Richmond 7. 25. L. P., N. D., 1.00. Denmark: 1°. Sieck by Mother Meibohm 1.00. Gem. by P. Körners 5.00. Luther-Ver-, Röthester, 6.00. (p. "45. 25.)

Marquette, Mich. congregation: St. Lu.as congregational missionary meeting, N.D., 8 p.m. Fr. Larger v. congreg. 4. 50. (S. "24. 50.)

Champaign Township, III: Gem. L. G. Muehlhöusers 2.00.

St. Marcus Parish, Rochester: Gem. L. Körners 25.00.

EI Paso congregation, Tex.: P. G. Muehlhäuser's congregation, 2 p.m. "Missions," d. St. Lucas congregation, New Dork, 8 p.m. (p. "22 p.m.)

Community in Hilton, N. D.: Gem. P. G. Mühlhäusers 21. 19.

St. Louis students: Fr. Schoenfeld v. Gemgl. 6. 50 and 20.00 f. H. Pottberg. Missionary Society of St. Lucas, New Dar!, 20.00 f. Rolf. St. Matthew's, New Dork, 25.00 for G. Hübner, 10.00 for L. Linn. (P. P8I. 50.)

Springfield students: St. Paul's Parish Women's Ass., Baltimore, 10 a.m. f. N. Rose.

StudentFortWayne: P. Schoenfeld of Gemgl. 6. 50 for Higher. Gem. L. G. Mühlhäusers 5.00 f. A. Eirich. St. Matt. parish, New Dorl, 20.00 for A. Witt. L W. A. Frey v. s. Women - Missionsver. 5.00, N. N. 5.00 f. K. Pebler. I> Larger v. Gemgl. 11.00 f. King. (S. "52. 50.)

Studying Negro Boys: Women's Imm. Association, Baltimore, 25.00.

Students in Neperan: I>. Schoenfeld v. Gemgl. 6. 50u. 6.00, K. Loofe 12.00 f. F. Loofe, v. Gemgl. 5. 66 f. Fleischmann. (P. P30.I6.)

Poor Students: Mission Fund of St. Marcus Parish, Brooklyn, 100.00. Fr. H. Schroeder v. Mrs. Schmalzle 2.00. (p. -102.00.)

Poor pupils: Gem. P. Mühlhäusers 5.00. I>. Restin, gcs. on! the Hochz. Grose-Herman, 1. 84. young people-, Wellsville, 15.00 for W. Bennett. (S. -21. 84.)

Deaf Mifsion: St. Marcus Parish Mission, Brooklyn, 10:00 a.m. L. Körner's Parish 10:00 a.m. (p. "20:00.)

Deaf and Dumb Institution: Fr. Dubpernell, Thank Offering v. Carol. Lexar, 1.00.

Hospital in East New Dork: 1?. Beyer by J. Morch 25.00, s. by K. Ille 12.00. Dch. P. J. H. Sieker 63. 13. women's congreg. p. Schilds 10.00, congreg. in New Dork: St. Lucas 32. 80, Dreieinig!. 14.00. St. John's congreg., Brooklyn, 160.00. St. John's congreg., Hoboken, 2.00. (p. -318. 43.)

Orphanage at West Roxbury: by L. Köpchen 82. 85. missionary soc. d. St. Lucas parish, New Dort, 25.00. teacher Miller's pupils. 4.00. k. O. Hanser by Mrs. Schlichting 1.00. (p. "112. 85.)

Orphanage in College Point: Fr. Schoenfeld a. Elfe Volkmann's Sparb. 1.00. Parish P. Körners 20.00. Dch. P. J. H. Sieker 50. 12. women's soc. of the parish P. Größers 10.00. (p. "81. 12.)

Orphanage in PittSburg: Gemm. der kk.: Wischmeyer 17. 90, Guckenberger 5.00, Eng-lder jun. 7. 60, Halbolh 1.00, Bröcker 77. 55, Walz 14.01, Hein 33. 20. Orphanb. d. Gem. in Dunkirk I.OI. (S. -157. 27.)

Support fund: Dch. P. Köpchen 5. 50. Missionk. d. St. Mar cus-Gem., Brooklyn, 25.00. O. H. . 25. P. Pröhl 3.00. comm. P. Körners 10.00. comm. at Port Richmond 6. 81. comm. P. F. Brands 12. 65. P. Weidmann 4.00. (S.-67. 21.) Total: "2414. 91.

8U. In the receipt of 31 January read under "Deaf and Dumb Institution": From W. Gram 10.00 (instead of 5.00).

Baltimore, Md. 28 Feb. 1900, C. Spilman, Cassirer.

Proceeds to the treasury of the Wisconsin District:

(Until March 1, 1800.)

Sy nod alkasse: k- E. Hübner, Coll. in Adell, -8. 88.

Synodalbaukafse: P. Matthes, Milwaukee, J. Payment, 100.00. N. N., Berlin, 1.00. L. Haß, Coll. in Quincy, 2. 48. For Milwaukee: 1°. Hühnel. Coll. at Batavia and Cascade, 10.00. Schlerf, Milwaukee, of Aug. Dettmann 1.00, Joh. Dettmann 1.00. (p. -175. 48.)

Inner Mission: Fr. Kuehnert, excess of salary in Sharon, 11. 82. k. Schlers, Milwaukee, by E. R. . 25. p. Wolbrecht, Sheboygan, of N. N. 3. 50, v. Ferd. Hidde 1.00. gem. of: Friedrich, Fall Creek, 45.00, Hab, Quincy, 4. 82, Moecker, Ogema, 1. 20, Spirit 1. 10. (S. -68. 69.)

General English Mission: 1?.Friedrich, Coll. at Fall Creek, 2.00.

English Mission to Milwaukee: L. Sievers, Milwaukee, from N. N. 1.00.

General Mission for the Deaf and Dumb: N. N., Berlin, 1.00. For church building in Milwaukee: L. Friedrich, Fall Creek, from Mrs. N. N. 1.00. k. Sievers, Milwaukee, from N. N. 1.00. (S. -3.00.)

Southern District Mission: P. Voit, Coll. at Howard, 3.00.

General Heathen Mission: P. Theel, Germania, v. Teacher W. E. Schreiber's Schult. . 81. p. Friedrich, Fall Creek, by Gust. Kindermann p.00. P. Wolbrecht, Sheboygan, by N. N. 1. 50. (p. -7. 31.)

Negermisston: P. Brandt, Coll. in Lebanon, 15.00. P. Schlers, Milwaukee, of Mrs. Breßler . 50. Fr. Wolbrecht, Sheboygan, from Fred. Hidde 1.00. For the parsonage at Mansura.- P. Hosfmann, Mayville, by N. R. . 70. F. E. in S. 5.00. M. 5.00. (S. -27. 20.)

Indian Mission: I?. Sievers, Milwaukee, from N. N. 1.00.

Saxon Free Church: I>. Erck, Oshkvsh, of A. P. 3.00. ^.Friedrich, Coll. at Fall Creek, 2.00. v. Voit, Coll. at Howard, 13. 50. (S. -18. 50.)

Danish Free Church: v. Erck, Oshkosh, of A. P. 2.00. P. Friedrich, Coll. at Fall Creek, 2.00. (S. -4.00.)

Mission in Bremen: V. Sievers of N. N. 1.00.

Mission in Berlin: D. Sievers from N. N. 1.00.

Mission in South America: P. Brandt, Coll. in Lebanon, 2. 70. N. N., Berlin, 1.00. (p. -3. 70.)

Preparands and students at Springsield: For J. Sillak: P. Albrecht of Frauenver. 5.00. For W. Graf: W. C. Schilling, Coll. at Logansville, 17.00. (S. -22.00.)

Students in Milwaukee: For Ed. Meyer: D. Sievers of the Women's Assoc. 10.00.

Support fund: teacher Ahrens of etl. teachers in Milwaukee, 0.05. P. Matthes, Proff. & Vk. Conscoll. of, 12, 75. L. Hähnel, Sheboygan Co. Pastoral Conscoll. of, 5.00. P. Baumann, Coll. in Saliers, 2. 54, pers. comm. Contrib. 4.00. N. N., Berlin, 1.00. P. Schlerf of N. N. . 10. P. Kösfel, contribution, 5.00. P. H. Schmidt, contribution, 3.00. P. Haß, Coll. in Quincy, 1. 79. teacher Ahrens of etl. teachers in Milwaukee 5. 65. P. Röhrs, Coll. in Clinton, 5. 13. contributions dch. 1^. F. Möcker: kk. A. Lorenz 4.00, Ohldag 4.00, Steuber 2.00, Kuring 1.00, Möcker 5.00. For Wittwe Brandenstein: iL. Hosfmann, Mayville, Braselon-Köpsel-Hochz., 8. 30. (S. -76. 31.)

Wisconsin church building fund: P. Randt, Coll. in Town Grant, 5.00. H Hass, Coll. in Lyndon, 1. 93. D. A. Plaß, Coll. to pay off the debt of the congregation in Neosho, 60.00. (S. -66. 93.)

Parish at Whittlefey: D. Randt, Coll. in Town Grant, 8. 56.

El Paso Community, Tex.: P. Randt, Coll. in Town Grant, 5.00.

Township at Marquette, Mich, : 1>. Hitzeroth, Coll. at North Prairie, 2. 50.

Community at Stevens Point: L. Hitzeroth, Coll. in North Prairie, 2. 50.

Ev.-luth. Kinderfreund-Gefellfaft: D. Matthes, FischerHaase Hochz-, 6. 50, from etl. Schulk. 5. 75. P. Kühnert, Bigfoot, nachtr. . 50, Sharon, nachtr. 1. 55. P. Baumann, Coll. in Satter, 6. 10. L. Brandt v. Heinr. Lauerdorf, Taufcoll. bei Lebanon, 2. 43. P. Friedrich, Coll. in Fall Creek, 37.00, from Lehrer Ehlens Schult, das. 12.00. P. Wolbrecht from the claps of teachers, Marquardt 9. 25, Gühringer 6. 44, Schmidt 6. 93, Grade 7.00, Miss Lydia Tröller 3. 54. L. Kleinhirns, Fall Creek, from Schulk. 1. 79, Schulk. at Silver Creek 1. 96. Hass, Couvertcoll. at Lyndon, 1. 60, at Oxford I.M, at Gales Corners 3. 60. (S. -115. 44.) Total: -647. 10.

dIU. In last receipt read: From the students of the Dreieinigk. school in Oshkosh by teacher H. W. Witte 21. 20 (instead of teacher Wittes school!.).

Milwaukee, March 3, 1900. G. E. G. Küchle, Cassirer.

28SV State 8t.

Received for the orphanage at Addison, III;

(Conclusion.)

From Illinois - Chicago: L. C. Schmidt's sewing club of the St. Jacobi congregation dch. Frau Lehrer M. Heitbriuk 28 Mävchenschürzen, 2 Pfd. Strickwolle, 2 Rest Kleiderzeug, von den Frauen Schuster I Pr. Knabenhosen, Ch. Weber Kleider und Mantel, Meier 8 Dd. woll. Clothes and clothes, Lemcke 6 Pr.

Glove 2Pr. stockings, 4 boys blouses, 3 undershirts, I Pr. trousers, Pusle 2 remnants of clothing, handkerchiefs & trumpets, Louise Witt 3 pieces of clothing, W. Pfister and Fr. Jacobs separate dresses, Hemler 1 separate jacket, by Mrs. Bernhardt of Dry Goods Store Lindau 9 caps; st. H. Suceops Gem.: Greft. Brauns 113 Krndergeichbücher, Mrs. Hermann Eichmann 6 handkerchiefs, 1 cap, 12 pencils, 2 girls' blouses, 1 night trousers, 1 jag & 1 small cape, Mrs. NI N. 2 jackets, 1 cap, 1 Schiekertasel & gebr. school books; 1°. W. UffeubeüS Gem.: Julius Knoop 2 str. wool yarn, 15 dd. Calico, 7 dd. Muslin, K. Kunde 1 blouse, 4 dd. Calico, 4 dd. Klciderzeugs, W. Kutschst 12 Pr. shoes, 6 Pr. Ileberschuhs, Mrs. Chr. M. Bewie I Pr. shoes, 12 Dd. Clothes, Pak. tr. children's clothes, Mrs. Fr. Bruß 10 Dd. Gingham, 4 dd. Calico, Lst. Lenz 7 handkerchiefs & tr. jackets, Severin A. 21 M. Satin; separate garments, coats and the like from M. Hening, August Klie, Carl and Renate Ussenbeck and from Mrs. Caroline Sievert; N. N. Handkerchiefs, neck bandages and the like; st. H. Wunders Gcm.: from H. Schnitz 130 large Christmas boxes with candp, nuts, figs and gingerbread; A. C. Dovenmuehle's children 1 music box, 7 dolls, 1 football, 12 pr. shoes; Crete: from the sewing club of Mrs. st. B. Brewer 8 boys' shirts, 4 pr. stockings; Dundee: st. C. Stecges Gem.: Mrs. J. Fölschow 1 dress, 1 petticoat, 1 pair of trousers, 1 apron, 1 nightdress, 2Pr. pillow beige, 2 Pr. underpants, 2 undershirts; Mrs. Sophie Joh. BarteU 5 petticoats; Ernst Bartest 2 remnants of dresses; E. Bartelt 3 kappku, 6 "aprons, Carl Doß 1 uberzteher, 1 petticoat, 10 dd. Clothes, Anna n. Ella Hintz 20 Dd. Calico, Mrs. W. Bollmann 10 pillowcases, Clara Steege 1 jacket, H. Gerdau 1 blautet, Joh. Wolfs 2 dresses, 3 aprons, 1 jacks, 1 petticoat, of the women Maria Steege 8 pillowcases, 7 pfd. candy, Joh. Radloff 14 dd. Flannel, Bertha Albrecht 6 Pr. gloves, wool 2 Pr. gloves, 2 Pr. stockings, 6 Dd. Kleiderzcug, Mrnnie Teichlcr 1 woll. Blanket, 4 Pr. knitted stockings, 12 handkerchiefs, Theodor W. Luther 0 Pr. boys' trousers, C. J. Bethke 6 Pr. stockings, 3 Pr. underpants, 3 undershirts, C. Lindemann 2 petticoats, Louise A. Wenholtz 2 dresses, 1 cap, A. Brüning 18 dd. Towel stuff, 2 Pr. Strüinpfe, P. Rauschsrt 1 Pr. shoes, for the Waisennnnter a gift fromH. Johns, Bertha Bartling 3 Pr. gloves, Bertha Schneidewind 1 white underskirt, from etl- girls 13 nightgowns, 12 Pr. stockings, L. Steffen 4 Pr. underpants, Minna and Elfrisda Schröder 8 undershirts, Emma Conrad 4 Pr. underpants, F. Fölschow 2 undershirts, 2 underpants, 4 Pr. gloves, 1 roll of ribbon, Mrs. J. ThoinS & her daughters Anna n. Johanna 3 Knabenhdse", 2 sets of underclothes and hair ribbons, N. Sternberg 16 Dd. Flannel, Bro. Albrecht 6 undershirts, 6 underpants, Hin; 1 Pr. stockings, Anna Wendt 3 bed sheets, 2 Pr. stockings, Theodor Bethke 2 boys' suits, Mrs. Wilhelmiue Vogel 3 underskirts, 2 Pr. gloves, J. Wienke 10 Dd. Giugham, L. Sternberg 10 dd. MuSlin, Anna and Franz Prüß 6 underpants, 2 undershirts, 2 bibs, 4 br. gloves, 3 pr. stockings, Mrs. Lina Prüß 13 dd. Calico, 10 dd. Shakcrflannel, M. Albrecht 9 dd. Kleiderzcug, Mrs. Chr. Wendt sen. 2 Pr. woll. Stockings, 2 pr. underpants, 2 undershirts, F. H. Reese 50 handkerchiefs, Mrs. Wilhelmiue Meier 1 ouilt, Wwe. J. Borchardt 6 pr. stockings, E. Lück 11j dd. wool. Klciderzeug, 13 Dd. Muslin, 24 dd. Calico, 8 dd. Apronirgingham; Eagle Lake: sewing club of Mrs. st. Anna Brewer 7 shirts, 7 sheets, 5 girls' dresses, 4 boys' blouses, 6 pr. wool. Stockings, 2 pr. underpants, 1 pr. pillow cases; Ekk Grovc: st. H. Haukes Gcm.: collected tm Tistr. No. 2. by C. Fedrowitz and H. Möllenkamp 5 p. oats, 9 p. grain, 16 p. Kart, 1 p. red beets, 1 p. cattle feed, 1 jacket, 28 dd. Calico, 8 dd. Apron irgingham, 2 hats, 35 pr. cotton. Stockings, in District No. 3 by H. Jarnecke and H. Oehlerking 11 S. Oats, 7 p. corn, 17 p. card; Frceport: st. A. C. Landecks Gem.: by etl. women dch. Teacher A. W. Hoffmann 2 sheets, 2 towels, 5 dd. Gingham, 6 dd. Muslin; Gencsco: st- A. C. Dörfflers Concordia-Nähver. by Frl. Anna Wahl 2 Comsorts, 2 Blankets, 4 Schürzen, 1 Dress, 12 Leibchen, 12 Höschen, 12 Unterröckc; Havana: vom Jungsrauenver. der ev.-luth. Si. Pauls-Gem. by Frl. Maria Marquardt 6 Pr. stockings, 3 Pr. gloves, 1 set of underclothes, 3 boys' blouses, 4 jackets, I Ueberrvck, 2 bonnets, 8handkerchiefs, 5Dd. Clothescug, lO Id.Flannclette, 5 Dd. Calico, 10 dd. Aprongingham, from the Women's Assoc. that. by Mrs. Trumpu 3 Pr. shoes, 2 sets of underclothes, 1 pair of underpants, 2 knabcnwaists, 4 handkerchiefs, 2 Dd. white apronzeua. 1 wool. Cloth, 1 Cape, 1 small Coat, 2 Knaden Suits, 16 Pr. Stockings, 5Pr. Gloves, 14 Dd. Schiirzengingham, 5 dd. Calico, 7 knnbcn caps, 2 plates; st. A. F. A. Sallmaun's women's ver. in Highland Park 1 woll. Ünterrock, 1 Pr. shoes, 3 Pr. stockings, 7 handkerchiefs, 1 girls jacket, tr. things; by Mrs. Elisabeth Hoffmann v. Frauenver, in Jacksonville 3 quilts, 1 Pr. stockings; Joliet: st. Aug. Schüßstrs Frauen- u. Jungfrver. 36 Waisls, 16 Dresses, 21 Aprons, 12 "Handkerchiefs, 10 Pr. Stockings, 115 Christmas Boxes of Candy, etc.; Kswanee: st. Alfred Reinke of the Women's Reich & Blüdom 2 Pounds of Yarn; Lincoln: P. Aug. Burgdorf of Fr. Werth 4 Dd. Shakerflannel and separate meiduligs; st. G. Schüßlers Gem. in Lockport: v. d. Frauen B. Scheibe 7 dd. Apron gingham, 3 dd. Flannel, A. Jost 3 petticoats, C. Lindner 8 dd. Calico, 5 dd. Flannclette, 6dd. Gingham, H. Worsl 2 petticoats, 2 dresses, Anna Meier 5 dresses, Jda Pinkoska 1 sheet, 2 pillowcases, 7 Dd. Flanuelette, Marx 3 Pr. stockings, Franz Blüsing 1 Pr. shoes, 2 Pr. stockings, Eitle Bläfing 2 set of underclothing, Schulze & Louise Goldbeck desgl, Emilie Braun 3 pr. stockings, I petticoat, 1 bodice; from the community in Morris: Mrs. Rohrbach 1 set of undergarments, 1 overskirt, 1 pr. stockings, 1 bag of candy, Louise Ohlendorf, Elisabeth Baum and Mrs. Schilling each 1 package of separate garments, N. N. 2 boys' shirts, Mrs. Chr. llerkwitz 2 pr. stockings, 10 dd. Calico, 1 pair of trousers, 1 cap, F. Rath stuff for 1 dress, 2 handkerchiefs, Gebhardt 2 girls' caps and 3 boys' caps, Mrs. E. Beriet 1 pr. shoes, separate dresses, Miss Barbara Braun 2 uni-skirts, 1 apron, from the women A. Braun and H. Kollmann 1 petticoat, 1 apron, 1 boy's waistcoat, E. Gebhard 5 scraps of stuff, 2 spools of thread, 6 pockets, 1 woollen cloth, E. Gebhard 5 scraps of stuff, 2 spools of thread, 6 pockets, 1 woollen cloth, E. Gebhard 2 scraps of cloth. Cloth, 1 Cape, 1 Blouse, 1 woll. Uutcrhemd, 2 cloths, Mrs. Hocker 6 pr. shoes, 6 dd. Flannclette, 2 Pr. trousers; st. E. Zapfs Gem. in Maywood: Alb. Amlina 1 Eomfort, W. F. Langguth 1 Blouse, 1 Apron, W. Schulze 1 Hat, 1 Comfvrt, 2 Corsetwaists, I Nightdress, 1 Pr. Gloves, 1 Pr. Stockings, 24 Blersticks, 5 Dd. Flannelette, 3 spools of crochet thread, pins & twine; Orland: st. Joh. Schulz of Gl. sr. Gem. 2 quilts, 1 pr. pillowcase, 2 wool. Headscarves, 1 petticoat, 1 apron, 1 pr. shoes, 1 pr. gloves, 10 calico cloth scraps, Dd. ungcbl. Muslin, 2^ Dd. Flannel, 4Dd. Shakerflannel, 4 dd. wool. Dress zcug; Rob. Hacker in Evauston 19 handkerchiefs, 1 girl's cap, 10 Dd. Coltonslannel, 10 dd. Flannclette, 11 dd. Calico, 1 str. wool, 2 jackets; Peoria; st. O. Hoheusterns Gem.: of the women D. Meyer 10 dd. Calico, Borchers 1 skirt, 1 pr. stockings, 1 apron, H. Helling 1 ouilt, 1 jacket, M. Vollrath 5 dd. Muslin, 5 Dd. Flannclette, E. Helling 3 fatigue caps, G. Trefzger and C. L. Müller 1 parcel each of separate things; st. Friedr. A. Jaß v. Frauen- u, Inugsr. der Christus-Uem. 4Betttilcher, 2 Knabenhosen, 2 Knabenkappen, 3 Unterröcke, 1 Mädchenkappe, 4 Nachthemden, 3 Tafchent., 1 skirt and waistcoat, 9 pairs of stockings, 1 pair of gloves, 10 boys' jackets, 9 dresses, 9 pairs of underpants, 13 undershirts, 9 aprons, for 1 confirmand of this year 1 petticoat and underpants; Secor: st. E. Kirchner of E. F. Dierking 5 pairs of shoes, 9 caps, 1 wool. Jacket, 12 Pr. gloves, 4 Pr. stockings; Springsield: st- M. Lücke v. Frauenverein d. ev.-luth. Trinitatis-Gcm. 13 Pr. stockings, 36 bags; Varna: through Bro. Kemnitz of Jda and Elisabeth Kemnitz 4 boys' shirts, 4 girls' trousers, 2 bodices and a present for the orphan mothers; Heinrich Warning in Wauponsce 1 overskirt, 2 underpants, 3 shirts, 2 Pr. stockings, 9 Dd. Castro. From Iowa: st. J. P. Guenther v. Frauenver. in Boom 12 caps, 6 collars, 8 dd. Towels, 2 bonnets, 12 pr. braces, 9 pr. breeches, 1 suit, 10 boy's waists, 15 aprons, 2 fascinators. 6 girls' trousers, 6 petticoats, 1 petticoat, 1 pr. overpants, 2 girls' waisls, lOPr. stockings, 10Pr. gloves, 7 hair ribbons, 44 pockets, 2 blankets, 1 eomfort; Fort Dodge: v. Mrs. R. White 1 gestr. petticoat, 1 pr. stockings; st. H. Schnitter in Thor from the women Goitfr. Kühnaft 8 dd. Klciderzeug, Ludwig Kühnaft 1 undershirt, 1 Pr. stockings, Fritz Kühnast 1 dress, 1 Pr. Schnhe, Gottlieb Kunert 1 Kindcrmantel, 1 dress, Fr. Lehmann 1 dress, 1 cap, 2 aprons, Gottlieb Richter 2 undershirts, 1 overshirt, 1 cap, Max Weiß 1 Comkort. Kansas - Hiawatha: from the estate of the blessed Maria Meyer 1 box of separate children's dresses, from the women H. A. Meyer, Fr. Kerder and H. Hamann 1 ouilt, 86 pockets and lot of cookies. Michigan - Charleston: from Mrs. P. Bahl and daughter 1 apron, 2 pr. gloves, 2 pr. stockings; Detroit: H. Knorr 24 fl. Hiensonä essence, Emil Knorr 10 pr. boots, 10 pr. shoes; Grand Havcn: Mrs. Fr. Behm 12 handkerchiefs; Grand Ropivs: st. C. J. T. Frincke v. Wcstseite-Frauenoer. 3 Underskirtsc, 2 Blouses, 1 Nightgown, 5 Undershirts, 2 Undershorts, 1 Overshirt, 5 Handkerchiefs, 2 Pr. Gloves, by Miss Clara Nuechterlein of the Jung Frauenverein d. Immauucls-Gem. 12 dolls, 20 Dd. Stuff for petticoats, 14 handkerchiefs, 6 pr. stockings, 6 pr. gloves, 2 sets of petticoats; Lansing: by the Nähver. dch. Mrs. Johanna Bienert 1 ouilt, 4 white petticoats, 7 pillowcases, 2 undershirts, 3 boys' waiftS, 1 pr. girls' trousers, 2 dresses, 2 night gowns, 3 girls' aprons, 2 madchcn shirts, 1 boys' shirt, 1 fatigue cap, 1 children's coat. Cleveland, O.: Teacher A. Arnhold 6 bottle" C. A. A. Remedy. Wisconsin - Appleton: from Unnamed, a small box of separate clothing; Milwaukee: Georg Brumder, a large box of story books, pictures, pencils, pencils, Christmas tree ornaments, candlesticks, etc. -Thank you very much to all the kind donors and God bless you!

Addison, III, January 20, 1900. ErnstLeubner, orphan father.

Received for the collegcy budget at Springsield, III:

From the Gem. st. Schwagmeyers in Neelyville, III: H. L. Günther 1 Bu. Kart, W. Botterbusch 1 Bu, Kart, 1 Bu. Turnips, H. G. Sch. j S. Cart., Hermann Engelbrecht Jr. 1 Bu. Kart., Fr. Schone 1 S. Kart,, 1 S. Beets, W. Rebbe u. Sohn 2 S. Grain, Mrs. h. Miodendorf 1 S. Kart, E. Thaten 1 S. Apples, 1 S, Flour, J. H. D. Vortmann 1 S. Flour, W. Brörmann 1 S. Apples, 1 S. Kart, 1 S. Grain, Johann Meier 1 S. Kart, Carl Ruh 1 S. Kart, 1 S. Beets. From the parish of st. Hartmanns in Farmersville, III: A. Schörr 1 elf. Pot and 1 large frying pan, O. Hewn 1 p. cart, Aug. Hollkotter l p. apples, t p. turnips, Hein. Hartman" 1 p. cart, 1 pc. Meat, H. Robbe -K1.00, A. Birkenkamp 1 tops fat, j Bu. rothe Nü den, T. Heien 1 p. cart., 1 p. apples, 1 pot fat, 1 pot apple butter, C. H. Robbe . 50, H. Rawe 1 p. of apples, A. Heien 2 p. of charl., 1 pail of fat, 1 pail of apple buttcr, 1 p. of tr. apples, A. Brockmeier 1.00, H. Höllmer 1p. Cart, 1 p. turnips, J. Beck 1 p. cart, C. Nobbe 1 p. flour, Pieper cd Neuhaus Co. 21 lbs. rice, Wm. Nobbe 2 p. cart. R. Pieper.

Received for college budget in Fort Wayne, Ind.

From the Lätitia-Verein 1 table for the sick, Frauenver. der St. Pauls-Gem. - 5.00 for tablecloths, from Fr. Kraft . 50, from Mrs. Praß and Borms of Danville, III, . 50, from Mr. Brudi L Gothe 2 barrels of flour, from Friedr. Rodenbeck, st. Stocks Gem. 2 S. oats & 2 S. grain. From Teacher Fathauer, EagleLake, III, 5.00.

Fort Wayne, Ind. March 6, 1900.

Louise Hitzemann, house manager.

To have received for famine sufferers in India through st. Küster in Clearwater, Nebr., HS.00 and through Kassirer Abel of H. Lange in tzomestcad, Iowa, 1000.00, certifies with heartfelt gratitude

Fort Wayne, March 3, 1900. F. Zucker.

Received through P. S. Keyl of the Free Church in Germany:
For negro mission-184 70
Fürtzerdenmission 296. 20
For General Inner Mission.................. .... 1. 15
For Indian Mifiivn 5. 12
For emigrant mission in New Isork 4. 50
For the Negro School at Salisbury, N. E... 65
For mission to the Jews 54.00
For school in London, England 9. 55

-555. 87
E. F. W. Meier,
Allgemeiner Kassirer.

Received by H J. Schlers from the Women's Association of his parish -10.00 for Alb. Friedrich. God's blessing to the givers!
Milwaukee, Wis. the t. M. J. F. Albrecht.

A gift of -8. 25, collected from the Seeberg-Plast wedding, and 6. 50 from the Ludmglon, Mich. congregation, for pupil A. Wahl through ?. Bücler, hereby certifies Jos. Schmidt.

For the church building of my congregation at Whittlesey, Wis. through the treasurer of the comm. D. OhldagS in Hurley, Wis. received -3.00. Many thanks!
Whittlesey, Wis. February 28, 1900, Friedr. H. Moecker.

The Institution at St. Paul, Minn. offers its heartiest thanks for the following gifts: From the parish of 1". Erthals through D. F. Senechal 1350 Pf., from the parish of L. Schtüters by tz. Bode 2100 Pf., from the community L. Chr. Böttchers by W. Krause 2260 Pf. flour. Theo. Bünger, Dir.

-100.00 for church building at Seattle, Wask. to be received from "Unnamed of Kansas," attested with hearty thanks against God and the giverH . Bohl,
25V1j llackson 8t., Lsattlo, VV'u"!i.

Correction.
In my lohten receipt ("Luth." No. 5) read under the headings: "Indianmissivn" and "Parsonage in Mansura, La." By L. G. A. Müller, Halste of a Dankopjer of a parish, -25.00. Further, under the heading: "Parish in Cushing, Lkla." it should read: By H. Schweer in Crete, half of a Coll. of L. Brauer's Gem., -14 65 (not -10.Ou). The 834. 75 receipted under this heading by tz. W. full in Sadorus by L. Hornung's St. Pauls Gem. are intended for the Champaign, III. parish, and also for the same parish by L. G. A. Muller by the comm. in Schaumburg -10.00; there are therefore for the comm. in Cuihing, Okla. -14. 75, and for the comm. in Champaign, III. -44. 75. The total of the whole receipt is therefore -1026. 83, not -1n12. 18.
Addison, III, 10 Mar; 19oO. H. Bartling, Cassirer.

Report of the Treasurer of the General Synod

February 1, 1889 to February 1, 1900.

Thuodal Fund.

Intake:
From the: Middle District by Kassirer C.A. Kämpe -3241. 38
From the Illinois District by Kassirer H. Bartling 3008. 73
From the Wisconsin District by Cassirer G. C. G. Kuechle 1401. 91
From the Western District by Cassirer H. W. C. Waltke 1257. 86
From the Michigan District by Cassirer G. Wendt... 984. 75
From the Eastern District by Kassirer Chas. Spilman 650.00
From the Iowa District by Kassirer J. H. Abel.... 550.00
From Nebrasia District by Kassirer F. H. Harms 300.00
From the Kansas District by Kassirer tz. Oelschläger 200.00
From the Minnesota and Dakota Districts by Kassirer Th. H. Meak 146. 77
From the California and Oregon Districts through Kassirer J. H. Hargens 25.00
From the Southern District... ....
From the Canada District ....
From the Oregon uno Washington dislrict.................... ....
Bequest of the late, Mrs. tzokamp,Arlington,Nebr. 1918. 82.
Tuition in Fort Wayne 280.00
School fees in St. Paul 171. 96
School fees in Neperan, N. V 84. 25
Back pay at Fort Wayne 91. 66
Old iron sale in Addison 6. 25
Sale of land in St. Louis (50 feet).... 1339. 43
Received from Ooncorclia I-ublisüluA Louse 67460. 17
-------------- -83116. 74

M > Transfer -83116. 74
-tz- l issue:
Debt on J. February 1-M^ .... -1474. 63
Salary of President Schwan 653. 32
Salaries of professors and superintendents: in St. Louis . 9212. 68
at .... 8315 Fort Wayne . 20
in Milwaukee 8649. 60
in Springfield 6274. 64
in Addison 9499. 44
in St Paul 3796.W
in Seward...... .... 2053. 28
in Neperan 3266. 52
in Concordia 2613. 29
Pension for Dr. Schwan 666. 64
Pension for Prof. Wyneken 324.00
Pension for Prof. Brauer 500.00
Pension for Prof. C. Häntzschel 420.00
Pension for Mrs. Prof. C. Lange 420.00
Pension for Prof. Wyneken 210.00
Travel and other general expenses
President, including a trip to the Pacific air to form the Oregon and WashingtonDistricts 331. 20
Travel expenses of professors, synodal commissions, of the electoral college and other synodal officials!: 735. 72
Pension for Mrs. Pastor F. Brunn 166. 67
Library in St. Louis 158. 10
Library in St. Paul 200.00
Library in Springfield 100.00
Library in Milwaukee 150.00
Pension for Miss Renate and Martha Günther 49. 98
Travel expenses of the Audit Commission 59.00
Freight & travel expenses of Prof. Bäpler to Concordia 110. 45 For college at Conover, N. C.................................... .... 600.00
Spent by supervisors:
at Fort Wayne 5341. 42
in St. Louis.................. .... 2377. 85
in Milwaukee in 1652. 95
in Addison 2643.07
in Springfield 1490. 43
in St. Paul 671. 96
in Seward 666. 41
in Concordia 697. 75
in Neperan 204. 76
Rent to the sake veposit Lc> 5.00
Stamps and other issues 32.00
---------------76794. 55

Balance of the treasury on February 1, 1900- 6322. 19

L. General Construction Fund. Revenue:

From your Illinois District by Kassirer H. Bartling -3725. 81
From the Middle District by Kassirer C. A. Kämpe 2837. 55
From the Eastern District by Kassirer C. Spilman 2009. 97
From the Wlsconsin-Dlstrict by Kassirer G. E. G. Küchle 1381. 45
From the Western District by Kassirer H. W. C. Waltke.... 1244. 10
From the Iowa District by Cassirer J. H. Abel, ... 773. 88
From the Minnesota and Dakota Districts by Kassirer Th. H. Menk 650. 43
From the Michigau District by Cassirer G. Wendt... 627. 54
From the Southern District by Kassirer A. C. Reisig462 . 15
From the California and Oregon District by Kassirer J. H. Hargens 126. 30
Bequest of Wlttwe Book 200.00
From a member of the Eastern District 1000.00
-------------- -15039. 18
Debt on February 1, 1900 .... 7210. 16

-22249. 34
Edition: Debt on J February 1899-22249.. . 34

6th Heathen Mission^ Fund.

Intake:
Balance of the treasury on 1 February 1899-17576 59
From the Illinois District by Kassi er H. Bartling -897. 97
From the Middle District by Kassirer C.A. Kämpe871 . 41
From the Eastern District by Kassirer C. Spilman 432. 37 From the Western District by Cassirer H. W. C. Wallte 393. 95

-2595. 70 -17576. 59



Ucbcrtrag 82595. 70 817576 59
From the Wisconsiu District by Kassirer G. E. G. Küchle ... 339. 24
From the Michigau District by Kassirer G. Wendt. 366. 54
From the Minnesota and Dakota District by Kassirer Th. H. Menk 312. 51
From the Iowa District by Cassirer J. H. Abel.... 291. 69
From the Nebraska District by Kassirer F. H. Harms280 . 9V
From the Kansas District by Kassirer H. Oelschläger20V .V0
From the Southern District by Kassirer A. C. Reisig55 . 80
From the Canada District by Cassirer C. Ruppel... 38. 32
From the Calisornia and Oregon District by Kassirer J. H. Hargens 10.00
Bequest of the late Mrs. Hokamp, Arlington, Neb r. 1916. 64.
Bequest from Wittwe Book 25.00
From the Free Church in Saxony...... .... 257. 70
--------------- - 6689. 14

-24265. 73

Issue:
To the Treasurer of the Mission Commission Mr. R. H, Leonhardt -4655. 35
Account of the Oonooritia Dublistiiu^ Ilouse 141. 47
One-third of the taxes on 40 acres of land from HokampDstate 2, 13
--------------- - 4798. 95

Balance of the treasury on 1 February 1900-19466 78

I). General Inner Mission.

Intake:
Stock of the caste on February 1, 1899-1049... 49
From the Illinois District by Kassirer H. Bartling -4087. 59
From the Middle District by Kassirer C. A. Kämpe 2400.00
From the Michigan District by Kassirer G. Wenot 100. 61
From the Wisconsin District by Kassirer G. E. G. Küchle 40. 35
From Nebraska District by Kassirer F. H. Harms 27.00
From the Eastern District by Kassirer C. Spilman 25.09
From the Iowa District by Kassirer J. H. Abel ... 22.00
From the Calisornia and Oregon District by Kassirer J. H. Hargens 10.00
From the Western District by Kassirer H. W. C. Waltke 9.08
From Southern District by Kassirer A. E. Reisig 5.00
Bequest of the late Mrs. Hokamp, Arlington, Nebr. 1916. 6335.

-9692. 84

Issue:
To Mnnesota and Dakota District-3636......................................00
To the Southern District 2450.00
To the Calisornia and Oregon District 1220. 16
To the Oregon and Washington District 1137. 19
To the Kansas District 844. 72
Mission in London 150.00
Misiion in Berlin 200.00
One third of the taxes on 40 acres of land from HokampDstato 2, 13
-------- --9640. 20

Balance of the treasury on February 1, 1900 .... -52. 64

L. Kafsr for legacies.

Cash in hand-23474... . 13
Invested in securities 21700.00

Stock of the caste on February 1, 1900 ....-1774. 13

V. Audenmissions-Kasse.

Cash in hand on 1 February 1899 .... K 617. 88
Capture by the Diftricts-Cassirer 1067. 45

-1685. 33

Issue: To the Commission for the Mission to the Jews 1080.00

Stock of caste on February 1, 1900 ....-605. 33

6. cash for loans.

Borrowed against notes-11100... .00
Borrowed from municipalities-5700.............................. .00
40 acres of land from the late Mrs. M. Hokamp, Arlington, Nebr 1200.00
--------------- 6900.00

Stock of caste on February 1, 1900 ....-4200.00

L. Various cash registers.

Stock of funds on February 1, 1900: Mission to Brazil-2894 34
Barthel - üstat" 610. 21
Dr. M. Luther Monument Society 1005, 64
Mission in Berlin 198. 78
Mission to London .... , .,,,,914, 13
Concordia Seminar in St. Louis 2421. 72
Concordia College at Fort Wayne 100.00
Concordia College at Springfield 100.00
School Teachers Seminar in Addison 100.00
President F. Pieper for Australia 481.08
Miscellaneous 121. 26
-------------- - -8947. 16
Requirement for supervisory authorities 351. 10

-8596.06

Recap.

Stock of boxes on February 1, 1900: Synodal treasury .... - 6322. 19
Heathen Missionary Fund 19466. 78
General Inner Mission Fund 52. 64
Jewish Missionary Fund 605. 33
Fund for legacies 1774. 13
Caste for loans 4200.00
Miscellaneous cash 8596.06

-41017. 13

Debt on February 1, 1900: General Building Fund-7210 . 16
In Caste of the General Cassircrs 33806. 97

-41017. 13 -41017. 13

Credit and Debt of the Synod.

The synod has good: securities .... -21700,00
Borrowed from municipalities 5700,00
40 Acre Land in Arlington, Nebr 1200.00
Demands on the supervisory authorities 351. 10
In caste of the General Cassirer 33806. 97

The Synod owes:
To legacies-23474... 13
Borrowed against notes 11100.00
To the treasury for heathen mission 19466. 78
To the Jewish Mission Fund 605. 33
To the synod treasury 6322. 19
To the Fund for Mission in Brazil 2894. 34
To the Fund for General Inner Mission........................... 52. 64
To the Barthel-blstats 6l0. 21
To the Dr. Luther Monument Society 1005. 64
To the cashier's office for missions in Berlin 198. 78
To the treasury for mission in London 914. 13
To Concordia Seminary in St, Louis 2421, 72
To Concordia College in Fort Wayne 100.00
To Concordia Seminary in Springfield............................ 100.00
To the School Lever Seminary in Addison 100.00
To President F. Pieper for Australia 48l.O8
Miscellaneous 121. 26
Debt on February 1, 1900 .... 7210. 16

-69968. 23 -69968. 23 St. Louis, February 1, 1900. E. F. W- Meier,
Treasurer of the General Synod.

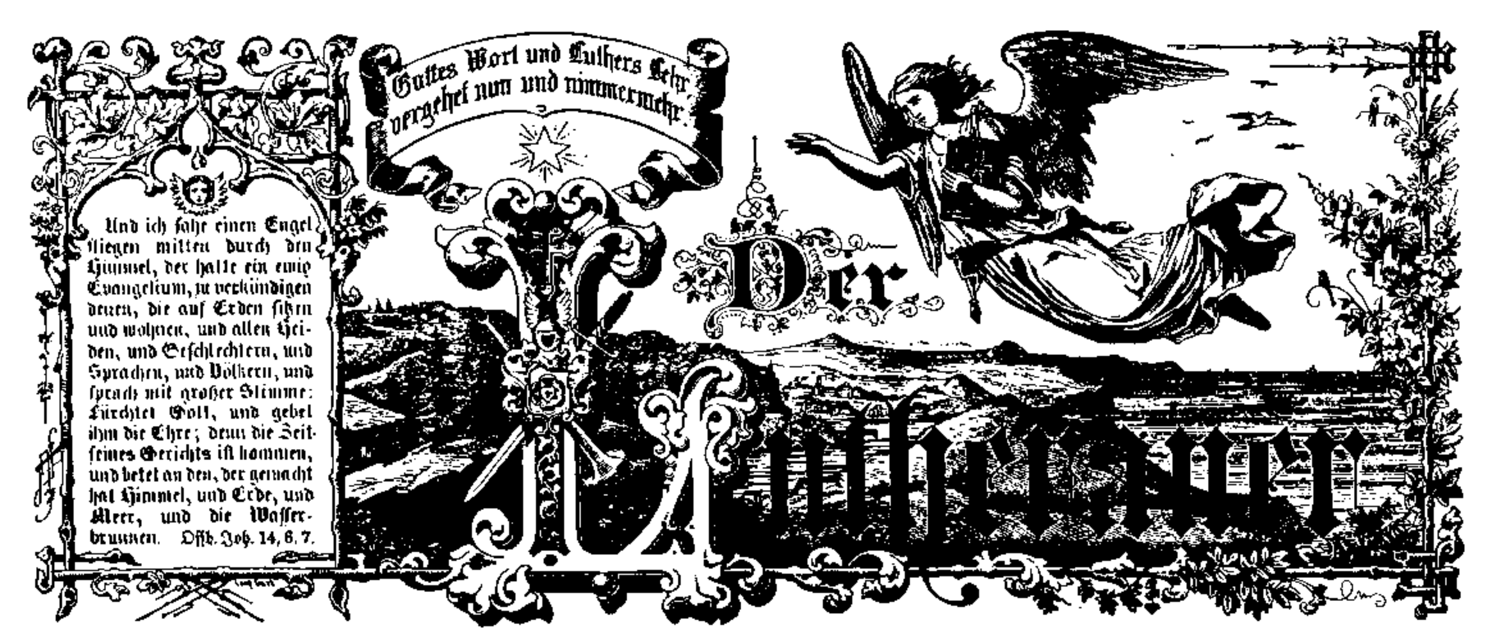
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Edited by the teachers' college of the theological seminary in St. Lonis.

56th year. St. Lous, Monday, April 3, 1900, No. 7.

For Palm Sunday.

Palm Sunday has a great and beautiful significance for all of Christendom. For the second time in the church year, the precious gospel of Christ's entry into Jerusalem, Matth. 21, 1-9, greets us on this day. If the first time it announced the gracious coming of the Lord, the helper and the righteous, on the first Sunday of Advent, at the beginning of the church year, Zech. 9, 9, it actually has its place at the beginning of the Holy Week, on Palm Sunday. For on Palm Sunday, a few days before His suffering and death, Jesus entered Jerusalem as King, precisely in order to accomplish the great and difficult work of redemption there. Then the people strewed palms in His path, crying, "Hosanna to the Son of David! Praise be to Him who comes in the name of the LORD! Hosanna in the highest." This was the shout of homage with which the crowds hailed JEsum as the promised Messiah and Son of David, and acknowledged Him as the Lord and Savior. Thus Palm Sunday is a particularly emphatic annual reminder that we too are to greet JEsum as our Lord and King, as our Redeemer and Saviour, to accept and welcome Him in right faith, and to serve Him in works of love.

It must have been a marvelous procession when Jesus entered the gates of Jerusalem, passed through the streets, and went up to the temple; when all vied to do him royal honor. Some spread their garments on the way, others cut branches from the trees and scattered them on the way, and all who went before and followed burst into loud rejoicing, shouting through the streets and filling the air with their hosannas. One thing, however, was especially sweet and heart-pleasing to the Lord, namely, the multitude of children who entered the temple with Him and did not cease to shout, even in the temple, "Hosanna to the Son of David!" This we see from the fact that when the chief priests and scribes called his attention to it, and said unto him, "Hearest thou also what these say?" answered these his envious and spiteful enemies, "Yea; have ye never read: Out of the mouths of babes and sucklings hast thou praised?" He thus referred to the words of the eighth Psalm, where it is said of the Messiah in the 3rd verse, "Out of the mouth of babes and sucklings hast thou prepared a power for the sake of thine enemies, to destroy the enemy and the avenger." The Lord was especially pleased with the praise coming from the mouths of children.

On Palm Sunday, a large crowd of children still gathers in one hundred and one hundred Lutheran houses of worship, spiritually strewing palms to Christ, greeting Him as their Lord and Saviour with a joyful hosanna and swearing to Him as their God and King the oath of homage of eternal loyalty. These are the many baptized Christian children who are confirmed on Palm Sunday, and who now pronounce with their own mouths the vow which their godparents made in their place at their baptism, who renounce anew the devil and all his nature and all his works, and pledge faith, obedience, and fidelity to the triune God until death. The parents, relatives, and godparents of the children and the entire congregation, to which a new group of young Christians is added, rejoice over such confessions of Christian confirmands. But joy is also in heaven before the Lord and his holy angels. For if there is joy before the angels of God over one sinner who repents, Luc. 15:10, what a feast of joy it will be when thousands of confirmands confess the Lord and his word and his church in the right faith!

Of course, the joy of the Lord on that day of his entry into Jerusalem was also mixed with melancholy, sorrow and tears. He knew that many of those who were now paying homage to him would soon depart from him; he already heard, through the joyful "Hosanna to the Son of David!

"He looked upon the city of Jerusalem and wept over it, saying, "If thou knewest, thou wouldest have known in this thy day what is for thy peace. But now it is hid from thine eyes." Luc. 19, 41. f. And so, even today, wistful, painful thoughts mingle with the joy of Palm Sunday, thoughts of sorrow over the many, many former confirmands, who also once gave the vow of faithfulness into the hand of their Lord and Saviour, but who have rudely broken their baptismal covenant, their vow of confirmation, have departed from the Lord, have become fond of the world, and are crucifying Christ anew through unbelief and sins against conscience. Therefore let us diligently and fervently lift up our hearts and hands to the God of all grace, that according to his faithfulness and promise he may strengthen and keep the young, newly confirmed Christians from evil, 2 Thess. 3:3.That he would keep them faithful to his word and sacrament, and give them steadfastness and victory after victory in the great and perilous temptations which threaten them in the years to come; that he would also seek and restore the lost and erring by his word, and by his Holy Spirit give them righteous repentance unto life. And to this end may he himself also bless this return of Palm Sunday. L. F.

What does the Bible teach about trouble?

(Continued.)

3.

The "given" *) Aergerniss is all outwardly conspicuous badness in doctrine or life, by which others are provoked and seduced to error or sin, or can be provoked and seduced to it.

That's our third set.

The expression "to give trouble, to raise up, to set up, to represent" is found in the following Proverbs.

2 Cor. 6:3: "But let us give no man any offence."

Revelation 2, 14: "Who taught... ...set up an offense in the sight of the children of Israel."

Rom. 16, 17: "Which cause division and offence, beside the doctrine which ye have learned."

Rom. 14:13: "That no man cause his brother offence or vexation."

Here, of course, also belong the sayings which deal with "being annoyed" or "being annoyed". For when one "annoys" someone, or when someone "is annoyed", then is that is quite the same as giving someone "trouble" or as someone being "given trouble".

Such sayings are the following two.

Matth. 18, 6: "But whosoever shall offend one of these least of these that believe on me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the deepest part of the sea."

2 Cor. 11:29: "Who is vexed, and I burn not?"

Let us now look at and discuss somewhat the matter at hand in our third movement.

If anyone speaks or does anything contrary to God's word and commandment, it is a sin. Is it not? But if anyone speaks or does anything contrary to God's word and commandment in such a way that others hear or see it, this is not only a sin but also an offense. Why is this? Because then also others are provoked and enticed to error and sin by it, because others also become angry by it, or at least may become angry. Every vexation is a sin. But not every sin is an offense. So long as a sin is secret and concealed, it is not an offense; for a sin that is secret and concealed cannot be an offence to others, others cannot stumble and fall and become angry over it in the way of Christian faith and life, others cannot be provoked and enticed to error and sin by it. But as soon as a sin is done publicly before others, so that others perceive it, it also becomes an offense; for a sin done publicly before others and perceived by others is always at the same time also to these others an offense, over which they may stumble and fall and become angry in the way of Christian faith and life, by which they may be provoked and seduced to error or sin. He who speaks or does anything publicly before others that is contrary to God's word and commandment gives offense to these others, he sets up offense before them, he causes offense, he presents offense and annoyance to them, he annoys them, and they are annoyed by him. Therefore we say in our sentence: The given offense is all outwardly conspicuous evil in doctrine or life, whereby others are provoked and enticed to error or sin.

But let's go into a little more detail about our sentence.

We say, first of all, that the given trouble is all the outwardly conspicuous evil in doctrine.

The apostle Paul wrote to Timothy: "But the longer evil men and seducers continue, the worse they are, and the more they seduce and are seduced. But abide in that which thou hast learned, and hast trusted in; knowing of whom thou hast learned. And because thou hast known the holy scriptures from thy infancy, the same can instruct thee unto salvation through faith in Christ Jesus. For all scripture, inspired of God, is profitable for doctrine, for reproof, for correction, for chastening in righteousness; that a man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3, 13-17. Therefore, if anyone teaches others anything contrary to this holy scripture, it is certainly a vice,

*) The Doctors of the Church make the following distinctions in regard to vexation:

1. personal annoyance. This is the person who causes others to become angry.

2. active or actual annoyance. This is the action or work by which someone is led to become angry.

a. The given annoyance. This is the giving or suffering of such an annoyance (activum or passivum).

d. The annoyance taken. This is the annoyance which a person causes himself from something without it really being given to him. (Author's note for students.)

and that is a terrible vice. For then he teaches something contrary to the word of Scripture, which God himself has given. He takes hold of the Scriptures and distorts, for himself and for others, the Scriptures, which, just as they are, can do the highest thing for us, namely, instruct us to salvation through faith in Christ Jesus. He perverts and corrupts, for himself and for others, the Scriptures, which God has made useful just as they are, that we may take all teaching from them, that through them we may be convicted and punished of every sin, that through them we may be corrected in every thing, that through them in every way we may be trained and chastened in righteousness, that we also, as God's people and God's dear children, may be perfect and fitted for every good work. If anyone teaches others anything contrary to this holy Scripture, he not only deprives them, in his own part, of what can be of true use to them alone, but he also incites and entices them to error and sin. For everything that is against the Scriptures is error and sin. He gives them offense. He presents them with an impulse that is highly suitable to cause them to stumble in the way of Christian faith and life and to fall into error and sin. It annoys them, it makes them more angry. He is - whether knowingly or unknowingly, whether in the things of faith or of life, whether in coarse or in fine - an evil, seducing man. He deceives others and is himself deceived. Thus St. Paul also writes to the Romans (Cap. 16:17), "But I exhort you, brethren, that ye take heed of them which cause divisions and vexations, beside the doctrine which ye have learned, and depart from the same." - O, the world is full of such vexation through false and wicked and ungodly doctrine and speech!

The given annoyance, on the other hand, is all outwardly conspicuous badness in life.

Not only evil doctrine and speech, but also evil living maketh trouble. Many are deceived and made worse by the evil examples set before them. This is what the Lord Jesus speaks of in his epistle to the church at Pergamos, when he says: "But I have a small thing against thee, that thou hast there them which hold the doctrine of Balaam, who by Balak cause trouble in the sight of the children of Israel, to eat things sacrificed unto idols, and to commit fornication." Revelation 2:14. The history to which the Lord Jesus here refers is this. The people of Israel, on their way out of Egypt through the wilderness into the promised land, had come into the region of Moab, and were encamped opposite Jericho. And the Moabites were sore afraid of the children of Israel, and dreaded them. So Balak king of Moab sent to Balaam the prophet, offering him money to come and curse the people of the children of Israel. The prophet, who was stingy and hypocritical, wanted to do this, but the LORD refused him and made him bless the people of Israel. Balaam then gave Balak satanic counsel to destroy the people of Israel by making them dwell kindly in their land and among their people, and by evil and seductive examples to entice and seduce them to idolatry and sinful service. According to this counsel and according to this teaching Balak did. And what the result was, that tells Moses said: "And Israel dwelt in Shittim. And the people began to go whoring with the daughters of Moab, which invited the people to sacrifice unto their gods. And the people did eat, and worshipped their gods. And Israel joined themselves to Baal Peor. And the wrath of the LORD was kindled against Israel." Num. 25:1-3. Likewise also in the church at Pergamos were such as not only by evil doctrine and speech, but also by evil examples, vexed the Christians, made them more vexed, enticed and seduced them to sinful service. - O, even today and always the world is full of such vexation through evil and seductive examples and ungodly living!

"But let us give no man any offence," says the apostle Paul 2 Cor. 6:3, "neither by doctrine and evil speaking, nor by life and evil example.

We will now show by several more examples, which we take partly from Scripture and partly from ordinary and daily life, how and by what means trouble is given.

Gen. 6:2. it is said, "Then the children of God looked on the daughters of men, as they were fair, and took them wives whom they would." By "children of God" is meant the descendants of Seth, the people dwelling under the sound of the Word, who belonged to the Church of God. By "men" is meant the descendants of Cain, the worldlings who lived without God's Word and far from the Church. Now at that time, when men were multiplying on the earth, the children of God, as I said, looked on the daughters of men, as they were fair, and took them wives whom they would. The eyes of the young men grown up in the church were blinded by the beauty and refinement and loveliness of the daughters of men of the world. And when they wanted to take wives, they did not ask whether they were also believers and pious and God-fearing, but they asked only the pleasure of their eyes and the carnal desires of their hearts. They no longer allowed themselves to be governed and determined by the Spirit of God. They took to wives "whom they would." They freed the worldly daughters of worldly men. And this made them angry. It made them worse. Through such mixing and mingling with the world it happened that they fell away from God's word and from faith. And a generation arose over which God had to bring the waters of the flood. - Therefore the Lord God said to the people of the children of Israel through Moses: "When the LORD thy God bringeth thee into the land wherein thou shalt come to possess the same; and cutteth off many nations before thee, the Hittites, the Girgothites, the Amorites, the Cananites, the Perizzites, the Hivites, and the Jebusites, seven nations greater and stronger than thou: and when the LORD thy God giveth them before thee to smite them, then shalt thou banish them, that thou make no covenant with them, nor show them favour. And thou shalt not make friends with them, neither shalt thou give your daughters unto their sons, nor take their daughters unto your sons: for they shall make your sons abominable unto me, to serve other gods: then shall the anger of the LORD be kindled against you, and shall soon destroy you." Deut. 7, 1-4. From the history of the people of Israel we see abundantly how they put this warning prohibition of God out of their sight, how they got involved with the heathen-



And how God's wrath and judgment came upon the people again and again, until at last they were utterly destroyed out of the land of promise, and scattered among all the nations of the earth. - And how is it today? When our young people marry the children of the world or false believers, this also causes them trouble. Many fall away from the faith of their fathers and either become completely unchurched and unbelieving, or they become a prey of the false-believing sects. How often, how often this happens! May God have mercy on our young people and give them his Holy Spirit, so that they may avoid such troubles and establish their households in the fear of God, and not according to the lust of the flesh and the lust of the eyes and the pride of their hearts.

When Moses was forty days and forty nights with the LORD in Mount Sinai, and there received the law for the people of the children of Israel, then they gathered themselves together against Aaron, and said unto him, "Arise, and make us gods to go before us. For we do not know what happened to this man Moses, who brought us out of the land of Egypt." So they desired idols, visible idols, after the manner of the heathen. And what did Aaron do in answer to this desire? He did them good. He made a cast calf of the gold they brought him. And he also made a gossip to it, to ease his conscience, a gossip such as is often made to this day. And the gossip will have been this: The golden calf is only an image, a symbol, of the power of God; under this image one worships the true God, who is present under this image. And now the people cried out, "These are your gods, O Israel, who brought you out of the land of Egypt!" So Aaron built an altar and proclaimed, "Tomorrow is the feast of the LORD." And the children of Israel rose up early in the morning, and offered burnt offerings, and offered peace offerings. And the people sat down to eat and to drink, and they arose to play. Ex 32:1-6: Then Aaron, not resisting the desire of the blind people, but yielding to it, and adorning the evil thing with the name of the LORD, and seeking to make it appear good, had grievously vexed the people. He had made the people firm in their wicked, evil mind; he had made them still more wicked. He, he had brought upon the same a great sin forbidden by God in the first commandment. V. 25. - All preachers, and pastors, and teachers of the Christian people, who yield to the desire of the people, and approve a thing which God hath forbidden, they vex the people, they make them not better, but worse. And how full is the world of such compliant weaklings, whitewashing evil with a babble, after the manner of Aaron!

C. M. Z.

(To be continued.)

The Protestants or the Unirte.

(Continued instead of ending.)

The Unrationals fundamentally refuse to reject the false doctrines of distinction of the Reformed and to confess the scriptural doctrines of distinction of the Lutherans as solely justified in the church. We have seen this in the previous Articles. In addition to this, the Unrighteous, even apart from the false confession, represent and spread many false doctrines in their public writings. To some of these false doctrines we will refer in conclusion. We refer to the last, 27th volume of the "Magazin für Evang. Theologie und Kirche. Published by the German Evang. Synod of German A." and to the writing: "Der Evangelische Katechismus. Explained from Scripture and Biblical History by D. Irion..... Eden Publishing House. 1897." Especially from Irion's writing we cite, 1. because it is of recent date; 2. because it bears on the title page the words, "Published by the Evang. Synod of N. A>"; 3. because the editorial staff of the "Evangelischer Friedensbote" in the "Magazin für Evang. Theologie und Kirche" (27, 143) quotes the following words of a review of this book concerning Irion's writing: "Whoever in the future judges the Evangelical Synod without having read this book, will with full right be called ignorant and impotent to judge"; 4. because Irion evidently belongs to those whom Schory (loc. cit., p. 9) calls the "more Lutheran-minded brethren," thus deviating less from us than other "more reformed-minded" in the Evangelical Synod.*)

Unrighteous men teach that the Scriptures are not literally inspired by the Holy Spirit, nor are they without error. The Evangelical Catechism, question 3, says only that the Scriptures are "God's Word, written on the impulse and through the illumination of the Holy Spirit. That God also inspired the words to the holy writers is not said here. But in the "Magazin für Evang. Theologie und Kirche" this is repeatedly denied. Year 27, p. 165, for example, states: "We have seen that literal and literal inspiration is incompatible neither with the honor of Scripture nor with the dignity of the sacred writers. In contrast to this, we hold the true inspiration, that the Scriptures came into being by degrees under the direction, preservation, and providence of God, but without abrogating the human individuality of the writers, <u>wherefore errors, defects, and inaccuracies may well have been included.</u>" In the following pages it is then said that in the accounts of Scripture concerning genealogies, camps of Israel in the wilderness, war-

*) Irion writes p. 363: "He - Luther - teaches the real presence of the body and blood of Christ in Holy Communion. <u>To this the evangelical church also professes</u>." If these words are true, and to be taken as they read, the Protestant Synod has dropped the confession in § 2 of its statutes. Immediately on the following page, however, Irion writes, concerning the same doctrine: "<u>The Protestant Church also rightly allows the Reformed doctrine to exist alongside the Lutheran.</u>" This is just as unreasonable as if Irion were to say, therefore, that although he confesses the proposition: 2x2=4, at the same time he also rightly allows the proposition: 2X2=5 to exist. In their endeavor to unite the contradictory, not only God's word, but in many cases also reason, has been lost to the unintelligent. How hollow, therefore, it seems when the Unrighteous boast: "This church, the -Evangelical, not only has a secure, factual existence, it does not merely exist in Prari, <u>but it also has a clear, definite consciousness of itself,</u> a knowledge of its reason, its content, and its aim; in short, it has a theology. And this theology, the evangelical one, is, that we may briefly characterize it, <u>the theology of true progress.</u>" (Schory, op. cit., p. 101.)

The same applies to entire books of the Old Testament, e.g.: The Book of the Lord. The same is true of whole books of the Old Testament, e.g.: Job, Esther, Song of Songs, and Ecclesiastes Solomon. Further, p. 89: "It is not enough simply to adhere to the time-honored, well-orthodox theory of verbal inspiration (literal inspiration of Scripture), which simply cannot be held nor justified. " Further, p. 350 f.: "Literal inspiration! Yes, certainly, who would deny that very often there was an inspiration that extended to the word? Not merely the possibility, but the reality of literal inspiration we also assert! But cum grano salis! We do not take our mouths too full to assert in one breath - as the old dogmatists did - that the whole Bible from beginning to end was inspired or even dictated word for word by the Holy Spirit.... Against such folly we must resolutely protest!" Further, p. 353 speaks of "weaknesses, errors, and contradictions" in Scripture. On the other hand, the Bible teaches that all Scripture is inspired by God, 2 Tim. 3:15-17, and literally, 1 Cor. 2:13, and that it is without error, John 10:35.

Of the active obedience of Christ, the uninitiated teach that Christ did not have to fulfill the law as God, but as man, in order to develop to perfection. Irion writes, p. 145: "Jesus, as the Son of God, was without sin, but he entered into human nature in order to attain perfection in faith and obedience as a man. Therefore He was obedient unto death. Heb. 5:8. after his resurrection he was perfect even according to his human nature, and hath exalted the human being to heaven." Further, p. 171: "He descended into a state from which only by struggle and development of his nature could he rise again to God's glory." Further, p. 180: "The Son of God, therefore, as man, laid aside His divine perfections, and entered into the imperfect human being, in order to develop Himself into perfection as man." Further, p. 183: "The fulfillment of the law by Jesus had a twofold purpose: 1. He thereby accomplished his human development in a godly manner; 2. He did this vicariously for men." Finally, p. 183: "Jesus perfectly fulfilled the law of God for us. As the Son of God he need not have fulfilled it, but as a man he had to fulfill it." - According to Scripture, Christ fulfilled the law, not for himself, but for us, Gal. 4:4, 5.

Of the two states of Christ, some teach that Christ in his state of humiliation did not use the divine attributes as God, and that he was also exalted as God. Irion writes p. 179: "Although Christ, as the Son of God, possessed the divine attributes even during His humiliation, yet He did not make use of the same as God, but only as perfect man; for Paul says Phil. 2, 7: 'He uttered Himself/His self-emptying went so far as to believe His sonship with God, and in that belief performed His miracles.' Every miracle he performed was to him a proof of the correctness of his faith." Of the exaltation Irion says P. 203: "By this (sitting at the right hand of God) the Son of God attained to the same degree of exaltation which He had with the Father from eternity, and of which He had emptied Himself when He became man." Further, p. 210: "The God-man came to the use and enjoyment of his glory even after his human nature." - According to holy Scripture, on the other hand, Christ alone was humbled and exalted according to human nature, Phil. 2:5, 11.

Unirte teach that Christ preached repentance and faith to the souls in "Hades". Question 80 of the Evangelical Catechism declares that Christ "revealed Himself as the Redeemer of men" in hell. As Unirte understands this, Irion says, when he writes, p. 195: "By 'hell' we have not to understand the abode of devils and the eternally damned, but the 'habes,' the place where the souls of those were kept who had died in the time before Christ. Christ also redeemed these souls through his sacrificial death, and they were to learn from him himself that they could be saved for the kingdom of heaven if they would believe in him. Therefore he preached to them, even to those who had led wicked, ungodly lives on earth, but were not yet perfected in their sin." Further, p. 196: "Obviously, however, under this triumph over the devil something definite can only be thought of, if we . . think of Christ . . as having redeemed the pre-Christian, and especially the heathen generations, from the dominion of the devil and the hostile powers, to which they must also be thought to be subject in the existence hereafter." - According to the Scriptures there are only two places and two states after death: bliss in heaven and damnation in hell, and with death the time of grace is over, Matth. 7, 13. 14. Hebr. 9, 7.

Unrighteous people teach that the image of God created in Adam and Eve did not exist in perfect righteousness and holiness. Question 62 of the Evangelical Catechism says of man that he was "created in God's image so that he could know God and live in blessed fellowship with Him. Irion writes, p. 144: "To the image of God in man, therefore, belongs that he, like God, is a personality, that is, he has reason, self-consciousness, self-determination, or free will, and an immortal soul created for eternity." Further, p. 145: "The first men were created in God's image, that is, good; but if they wished to become perfectly God's image, they had to exercise themselves in obedience to God with a firm will, until they were inwardly mature and full-grown." - According to the Scriptures the image of God did not only consist in the fact that man could become perfect, but in righteousness, holiness and knowledge of God, Eph. 4, 24. Col. 3, 10.

Unirte teaches that, as a result of original sin, man's will is "not strong enough to fight sin" (Irion, p. 88), that man loves "outward appearances more than God," prefers to do "good rather than evil" (Irion, p. 149), and that "man's nature is weakened by original sin" (Irion, p. 157), but that "remnants of divine life" and "spiritual will to do good" remain in the natural man. Irion writes, p. 149: "Only one thing is still ge-

remained: he (fallen man) is still imperfect even in sin, he can return to God by God's grace. . . . That man has a conscience is a sign that he may well be wholly caught up in evil, but is not perfect." Further, p. 157: "Most sins are committed out of weakness, often unconsciously. Man's nature is weakened by original sin, turned away from God, wherefore sin has become a kind of natural law in human life." In the "Magazin für Evang. Theologie und Kirche" (Magazine for Protestant Theology and Church) it says, p. 419: "Yet the divine likeness was not completely forfeited, and the human soul had not sunk to the level of an animal soul, devoid of the divine breath. Man still has a consciousness of God, combined with a sense of dependence on and obligation to God. He still has in himself the testimony and faculty of faith, in that in his inner being the invisible and eternal makes itself heard, so that he can seek and find God. For man still has a divine light and law in his conscience, has spiritual will to do good, power of perception and understanding for the invisible and eternal'/ (Beck in the Guide, p. 56.) By his religious and moral disposition man is thoroughly separated from the animal, and still to some extent united with God, and, on account of this remnant of divine life in his soul, can, by God's grace, be renewed and restored to God's likeness." - On the other hand, Scripture teaches that the mind of man is evil from his youth, Gen. 6:5, and that the natural man is flesh, John 3:5, 6, and hostile to God, Rom. 8:7.

Unbelievers also teach that the natural man is often receptive to God's word and longs for salvation from sin. Irion says of the unconverted, p. 152 f.: "The Saviour makes a distinction between such men as are of the truth and have receptivity to God's word, and such as are not of the truth, and therefore cling with all their thought and will to earthly and evil things. The one are not less sinful than the other, because every man is a whole sinner, bound with nature and will to evil, no longer free. But some feel their ruin more than others, they long for redemption, and God's grace can work upon them." Further, p. 217: "Pagans are found seeking God by an inward urge of the heart, without ever having heard the word of God. But the full knowledge of salvation no one attains but by the Word of God." (See also pp. 164. 168.) Irion distinguishes believing, unbelieving, and not unbelieving men. He writes, p. 377: "We distinguish three clades of communicants: those who come with right faith, worthy sojourners; those who come without repentance and in manifest unbelief, without knowledge of sin and without repentance, unworthy sojourners; those who are not yet spiritually awakened, not unbelieving, but also not yet penetrated to the living life of faith." - On the other hand, Scripture teaches that every man is either a believer or an unbeliever, Marc. 16:16, and that the unbeliever is an enemy of God, Rom. 8:7. F. B.

(Conclusion follows.)

From our mission to the Jews in New Hork.

In the previous issue of the "Lutheran" we told how the life and property of our missionary to the Jews had been threatened and endangered by the fanatical Jews. The missionary now reports further: "If the Jews, since the police had a watchful eye, were no longer able to attack the person of the missionary and his assistants, nor even the missionary's property, they now began in a completely different way to hinder my work and possibly to make it null and void. The fanatical Orthodox Israelites formed an association which took the name Thomche Haihudoth ("The Pillars of Israel") and made it its task to put an end to the various missions working among the Jews in New York. In particular, the association had made it its business to keep the Jewish children out of my Saturday and Sunday schools. To achieve this end all possible means were employed. Agents were employed to guard my mission, and had the special task of finding out the names of the families who attended our services or sent their children to the mission school. If such a family was located and reported to the Board of Directors of the Association, a committee was sent to do everything possible to turn the family away from the Mission. Other emissaries were instructed to spread circulars among the Jews directed against the mission. One such leaflet read as follows:

A stern reminder to Israel.

"We appeal to you now in the name of Judaism, for which our forefathers allowed themselves to be burned, that you should use your strength, your influence and your freedom for an important purpose, so that our future generation and our glorious history shall not be robbed from us. Our purpose is to unite all New York Jewry; then, certainly, with little money and little trouble, we shall be able to combat the wrongs which are committed against us, as against savage men. E. G.: Missionaries are sent to us, as to savage Indians and Africans, for the sole purpose of rising up against us and spreading anti-Semitism. The missionaries to the Jews entice our children by various schemes. These missionaries mark our children with shame by burning crosses on them with hot irons. But who will be arrested (imprisoned)? Instead of the missionaries, we are arrested; instead of them being punished, we are punished and beaten, and our testimony is not believed. So, dear brethren, shall we wait any longer? Shall we stand by and see our children maltreated and our liberty stolen from us? Just as a disease becomes more and more dangerous and also incurable if no doctor and no medicine are used, so there will be no more help for us if we want to be quiet and still in this important matter. We therefore ask everyone who gets hold of this serious exhortation to stand by us and to help in his part so that our children do not have to be

shall fall into the hands of the anti-Semites. In the hope that every Israelite will give this earnest exhortation his due attention and also attend our meetings, drawsCommittee. "

The activity of this association was directed especially against our mission and expanded from day to day. If it is the task of our mission to spread testaments and tracts among the Jewish people, the members of the association spared no effort and no money to also spread tracts against our mission. They had a brochure with the title: "The tremendous victory of Judaism over Christianity" printed in Hebrew and Jewish-German and distributed among their people. The contents of the booklet consist of words supposedly taken from the books of the New Testament. The sayings used are partly taken out of context, partly deliberately mutilated, partly arbitrarily twisted - but most of them are not found in the New Testament at all. The purpose of the whole smear is to portray the New Testament as a dangerous and pagan book. It is not for me to say more about the contents of the diatribe. Suffice it to say that there is not a line to be found on its 67 pages that does not revile and blaspheme Christ and the New Testament in the most shameful manner.

That I had to struggle with great difficulties in the exercise of my office under the circumstances described is obvious. My feelings also resist telling you everything that I had to experience in many a fanatical Jewish home. Often it seemed as if our mission to the Jews had come to an end. The parents withdrew their children, not because they feared that something would happen to them, but because they did not want to be persecuted by their neighbors. Of the thirty pupils, hardly four remained and even these no longer appeared regularly. The adults also stayed away from the service because they were being watched by the spies of the association, and because they did not want to be shouted out as Meschumedim (apostates). But I continued to work confidently under daily prayer and supplication to the Lord and confidently hoped for His help. If I was expelled from a house today under vile curses, I was back in a few days with the message of peace. If only two children came to Saturday or Sunday school, a children's service was held with the two of them. If only three or four adults came, a sermon was held for them alone. If I was often mockingly rejected, the Lord nevertheless gave me entrance to many a family. But where I was admitted, I took the opportunity to show the people how they had been misled, even shamefully deceived, by the Jewish pamphlet, since the New Testament contained nothing of what was supposed to be found in it. God also gave grace that several families came to the realization that the Jewish pamphlet, "Immense Victory," etc., is a miserable fraud and a clumsy deception. Several children were now entrusted to our mission school again and the adults also began to come to the services again. But as soon as the spies of the Jewish Ver. When it was reported that the mission school was working its way up again, articles appeared again in the Jewish press in which the Jewish people were seriously warned against our mission. When this was not effective enough, the Jews came up with the idea of setting up a school on Saturdays and Sundays themselves, in order to work vigorously against our school. The opposition school of the Jews was soon under way in the middle of the large Jewish quarter on the east side of the city. Through the Jewish daily papers and through sendlings, the Jews were urged to send their children to the newly opened Jewish School. The association offered to supply the pupils with clothing if their parents were unable to keep their children clothed; the only condition was that the children had to attend the Jewish school regularly. This did much harm to our mission school, indeed, the "Pillars of Israel" and all the enemies of our mission were already rejoicing over the imminent demise of the goyish (heathen) Sabbath and Sunday school. But praise God, our enemies have been put to shame in their expectations. Our mission and its school, however, still exist, and we intend to carry them on. The public services are not attended as much as before, due to the slanderous rumors that have been spread about us, but the Lord still gives us souls who come to preach regularly. We now have a larger Missionary Local than we had before in Pitt Street. It is in the house No. 59. 3 Grand Street, one of the main streets in the Jewish quarter.

According to the rule, I preach once a week, on Saturday afternoon. Since then almost all Jews celebrate "Shabbos" and work rests, so they have time and opportunity to visit the mission. On the Day of Atonement of the Jews two sermons were preached and both services were quite well attended. Many Jews who were bored in the synagogue left their meetings and came to our mission. I showed them in the sermon what the Day of Atonement of the Old Testament pictures. Christ and his holy blood, the eternal atonement, grasped by the hand of faith, was extolled to them as the only means of obtaining forgiveness of sins. Some missionaries to the Jews, who work in the interest of false-believing church communities among Israel in New York, attended this service and thanked me for my frank confession of the holy name of Jesus. On the afternoon of the Day of Atonement (Joni Kippur), Rev. I. Resnick, a converted Israelite, at present assistant pastor of the congregation of Rev. Everson of the Norwegian Synod, preached, and though he preached nearly an hour, yet the hearers remained quietly and decently seated until the service was entirely over.

Yes, praise be to God for all eternity! The enemies of Jesus are thoroughly disgraced with their attempts to destroy the work of the Lord.

Nath. Friedmann,
593 Oravck 8t., Nerv Vork, n. X.

"For the sake of the crucified Jew" (JEsu Christ) "whom no one shall take from me, I would gladly do the best to all you Jews." (Luther XX, 1829.)

For the good of the Inner Mission.

The dear congregations of the Minnesota and Dakota Districts will certainly be delighted to learn that the great missionary work assigned to them by God, far from standing still, is still progressing and spreading inexorably in all directions of our so extensive territory. The Lord spreads out peace like a river of water and his righteousness like the waves of the sea; the land becomes full of the knowledge of the Lord, as if covered with the waters of the sea. If God lets us experience a new synodal assembly, there will again be much to report about glorious successes and victories, which God has given us, or rather his pure, all-salvificating Word, also through our services. There we will hear of the founding of new preaching places, of the gathering of new congregations, of the strengthening and growth of those already founded, of many new workers whom the Lord has sent into His harvest, of young, fresh workers whom we must again ask for for the vineyard of the Lord, of strange experiences of our dear traveling preachers who are so often as wonderfully guided by God as mightily protected and richly blessed, etc. Yes, then we will all sing again with joyful shouts of the war and victory of the Lord, who also gives us one victory after another, so that one must see that the right God is in Zion. O, how then shall we again see our delight and break forth, how shall our heart wonder and expand, when we lift up our eyes and see all around us our sons coming from afar, and our daughters being brought up to the side; when it shall be said: Behold, they come from the morning and from the evening, from midnight and from noon, to be permitted to sit at table not only with Abraham, Isaac, and Jacob, but also with us in the kingdom of God! O, what a joyful synod that will be, and how we may look forward to it so heartily even now! Who would not greatly lament any disturbance that might occur to the joy of mission? Who would not be anxious to prevent all disturbance of such joy?

A rather sensitive disturbance of joy would be, for example, debts, mission debts, which actually should not occur at all in Christianity. Now we can hardly complain of many debts in the inner mission treasury. But there are still almost three months to go before the Synod, and with less than a thousand dollars a month we cannot manage our large missionary budget in such a way that our good traveling preachers, like other people, can eat their fill three times a day and at the same time receive what else they need. In addition, unfortunately, these three months tend to be a kind of hunger quarter for many coffers of Christian charity, although this is by no means an invariable clause of any constitution, but it should be just the other way round. For are not our dear congregations filled with the preaching of the inexhaustible and priceless love of God, with the preaching of Him who was given up for our sins and raised again for our righteousness, with the preaching of the gracious and faithful Saviour, who gave Himself for us as a gift and a sacrifice, to God as a sweet savour, and with the preaching of the love of the Lord? And is it not precisely at this time that we are most abundantly blessed and literally overflowing with odour? Should not love and gratitude increase in the same measure at this time? Gratitude for the unspeakable gift of his gospel of grace, which is to be proclaimed through our ministry to all his redeemed? The love in which we also do to our neighbor as He has done to us, because He wants to consider every service of love, spiritual or physical, done to the poor neighbor, in His name, as done to Himself? Most certainly, that is how it should be. Especially the Passion and Easter seasons should be regarded by all Christendom as a time of rich spiritual harvests of joy in every respect, remembering the words, "Because his soul hath wrought, he shall see his pleasure, and have fullness." "After thy victory thy people shall willingly sacrifice unto thee in the holy ornament." "And therefore died for them all, that they which live should not live unto themselves, but unto him which died for them, and rose again."

If our dear brothers and sisters understand this to mean that mission collections are also meant, as offerings of thanksgiving and gifts of love for the spreading of the beatific Word of the Cross and for the salvation of our fellow redeemed, we cannot say anything in favor of this, or at least we do not want to say anything against it. On the contrary, we call upon all our congregations to ask for feast lessons for the inner mission, both those who have already sacrificed much and those who have been accustomed to sacrifice little for missionary purposes. We have sometimes asked for mission collections, but we are not ashamed of it. Our dear Lord Jesus, the heavenly High Priest, never tires of asking for us. Why should we tire of asking his dear disciples for love offerings for his kingdom, in which they are so blessed? Let that be far off! We sincerely ask and confidently hope that the dear congregations will gladly grant our request, which the Lord Jesus himself supports, so that when we see again at the Synod how everywhere the field is white for the harvest, we can also gladly welcome all the new and fresh laborers whom he will have ready to send out into his harvest. Actually, it is his own request, and we only support it. Let us also command him!

On behalf of the Mission Commission its Chairman

Mrs. Sievers.

Minneapolis, Minn, March 21, 1900.

Professor Ferdinand Brinkmann.

On February 12 of this year, in happy faith in his Savior, Professor Ferdinand Brinkmann, principal instructor in the business school of Walther College in St. Louis, Mo. passed away gently and blessedly. The deceased was born July 8, 1865, at Gülzow in Western Pomerania. In his sixth year he came with his parents first to Danville, III, and then to Grand Rapids, Mich. In both places he attended the Lutheran parochial schools diligently, and was distinguished for his earnestness and aptitude. On April 6, 1879.

he was confirmed by P. H. Koch in Grand Rapids. On the advice of his pastor and teacher he was later sent to our teacher's seminary in Addison. After he had passed his final examination with honor, he studied for another year at the State University in Ann Arbor, Mich. and then accepted a call to teach in the parish of Springfield, III. Here he so distinguished himself by ability and zeal that in 1893 he was appointed by the authorities of Wallher College to teach the business course. This position he held until his death.

Soon after entering the school board, Professor Brinkmann married in Defiance, Ohio, to a daughter of Father Zucker there. His young wife died after seven months, however, and Professor Brinkmann remained a widower. The last few years he was suffering, and in January of this year he became seriously ill, so that it was found advisable to take him, who was lodging with strangers, to the Lutheran Hospital for better care. He often testified how much he benefited from the careful Christian care he received here. He died of cardiac insufficiency before the further development of his kidney disease caused him a painful sickbed. He was well prepared for his going home, indeed he longed heartily for dissolution, as he repeatedly testified to his pastor, Sommer, and his colleagues. He was fully conscious almost to his last minute, and though his voice failed him, yet to the very end, by laboriously uttering "Yes" or "Amen" or nodding or softly shaking hands, he professed to make the prayers and verses recited to him his own, and to fall cheerfully and confidently asleep in Christ's wounds.

On February 14, a funeral service took place in the Church of the Holy Trinity, at which Father Sommer held an English speech, and Professor A. Gräbner, the Inspector of the Walther College, a German speech. In addition to the Faculty, the Administrative Council and the students of Walther College, a large number of friends attended this service. The body was then taken by the brother of the deceased to Grand Rapids, where, after another service, it was committed to the churchyard. Here Father C. Frincke, pastor of the aged parents of Professor Brinkmann, officiated.

"He has been perfected soon;
He who dies blessed is old enough."

E. S.

To the Ecclesiastical Chronicle.

America.

Bequests for the good of the church. The question has been raised several times recently as to whether the way of giving for God's kingdom through legacies is to be recommended. We would like to make the following remark on this point: Christians will not wait until their death to then serve the kingdom of God with their earthly goods in the form of a bequest. On the contrary, mindful of Christ's admonition to work "as long as it is day," they will buy out the whole time of their earthly life in order to serve with their earthly goods the proclamation and spread of the Gospel. The Holy Spirit, who dwells in them, makes them so minded that they do not avoid giving, but rather seek the opportunity to do so. As Paul reports of the Christians in Macedonia: "To the best of my ability I testify, and above ability they themselves were willing, and besought us with many exhortations, that we might receive the benefits and fellowship of the hand that is given to the saints," 2 Cor. 8:3, 4. And so all Christians are of the mind of the new man. The only thing that matters is that we continually awaken, strengthen, and nurture this Christian attitude through ongoing instruction and exhortation from God's Word. In this way, by God's grace, Christians will "sow" abundantly with their earthly goods during the time of their life. But this does not mean that they do not also remember the dear Gospel by bequests. Admittedly, there is no command here that Christians must do so. "I do not say that I command anything," - this is true also in regard to this form of giving. But yet this form of giving also appears to be a quite proper and expedient one. If Christians leave to their children and relatives thousands, tens of thousands, hundreds of thousands, for bodily life, why should they not also provide, as much as this can be done by bequests, that their children and relatives may have, besides their daily bread, and in addition to the same, God's word, which may make their souls blessed? Whoever inherits abundant earthly goods but does not have God's word in addition and abides in God's word, he is poor and very much to be pitied. Only he who possesses and preserves the treasure of God's Word is well provided for in time and eternity. Therefore we confess and plead yes:

Thy word alone can be comforting, That same keep with young and old Till their end, and overthrow nimbly, Who robs us of word and sacrament.

F. P.

About the growth of our Synod in the past year, the just completed Statistical Yearbook gives a report that should give us all cause for heartfelt thanks to God for His rich blessing. Since the parochial reports have been received almost in their entirety, a pleasing increase can be observed everywhere. We briefly report here the total numbers and the increase, and refer our readers to the Yearbook itself for the details. The number of our pastors active in the preaching ministry is 1536, 46 more than in the previous year; if we include all professors, all those who are ill or have retired, and all pastors who are temporarily out of office, the number is 1685, 58 more than in the previous year. The number of congregations served by these pastors is 2106, an increase of 65. Of these congregations, 1109 are members of the Synod, 17 more than last year, while 997 are not yet members, 48 more than last year. In addition, pastors of our Synod are still preaching in 776 places where congregational organization has not yet taken place, an increase of 91 preaching places. The number of souls under the care of pastors amounts to 717, 468, an increase of 20, 677; the number of communicating members to 413, 101, an increase of 12, 932; the number of voting members to 99, 291, an increase of 1801. In 1725 parochial schools 91, 301 children are taught by 959 pastors and 815 teachers (excluding female teachers and temporary assistants). The number of schools has increased by 54, of school children by 1526, of pastors keeping schools by 16, and of teachers by 21. 34, 200 were baptized during the past year, 20, 405 were confirmed, 734, 516 persons communicated, 8210 couples were married, and 11, 503 persons were buried.



These columns also, when compared with the numbers of the preceding year, show an increase throughout: that of the baptized, by 230; of the confirmed, by 540; of the "communicirte," by 23, 396; of the couples copulirte, by 347; of the buried, by 1057. - "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy grace and truth." Ps. 115, 1. L. F.

In addition to the congregational reports of the preachers of our synod, the yearbook also contains statistical reports on our various missions: on the Inner Mission in all 14 synodal districts, the English Mission, the Deaf and Dumb Mission, the Latvian and Esthenian Mission, the Emigrant Mission, the Jewish Mission, the Negro Mission, the Indian Mission, the Heathen Mission; furthermore, reports of the Support Commission and statistical data on the educational and charitable institutions. In 9 synodal institutions and one private institution (Walther College in St. Louis, Mo.), 1061 students are preparing for service in church or school, taught by 49 teachers and 8 assistant teachers. Among the 20 charitable institutions, 9 orphanages, 3 old people's homes, an orphanage and old people's home, 4 hospitals, 2 Kinderfreund societies and a deaf-mute institution are mentioned. Our publishing house is also reported on, and the number of hymnals, catechisms, schoolbooks, synodal reports, other books and writings produced, as well as the amount of circulation of the eight synodal periodicals is given. 82 churches were consecrated in 1899. Finally, there is also a compilation of the monies publicly acknowledged in the course of the year, that is, the monies collected by the congregations for external purposes, not for their own congregational budget. The total sum amounts to 8213, 468.01, an additional income of 87852. 73. This total sum is distributed in detail as follows: For the synodal treasury 814, 160.03 was raised; for the building treasury 820, 895. 23; for the support of pastors' and teachers' widows and orphans $12, 442. 39; for congregations and individuals 813, 008. 19, for the Free Churches in Germany and Denmark 82365. 32, for poor students 819, 387. 97, for the budget of teaching institutions 81562. 73, for charitable institutions 838, 894. 29, for Inner Mission 860, 197. 29, English Mission 84280. 33, Heathen Mission 85083. 89, Negro Mission 815,070. 61, Jewish Mission 81336. 61, Deaf and Dumb Mission 82051. 13, Bohemian, Latvian, and Esthenmisfion 81180. 10, Emigrant Mission 81551. 90. Increased income is found especially in the building fund and student fund, as well as for the internal, heathen and negro missions; lower income especially in the support fund, for charitable institutions and for the deaf and dumb mission. In the case of the income for English Mission, it must not be overlooked that this sum is used mainly for the support of the missionary work within the English Synod of Missouri; moreover, missionary work is done in English in every district of our Synod, and the income and expenses are simply included under the heading of "Internal Mission". - "He that soweth sparingly shall reap sparingly; and he that soweth in blessing shall reap in blessing. Every man according to his own will, not with displeasure, nor by constraint: for God loveth a cheerful giver. But God is able to make all grace abound among you, that ye may have full sufficiency in all things, and be rich in all good works." 2 Cor. 9, 6. ff.
L. F.

Is the Mission to the Jews Successful? Against the reproach with which the participation in the mission to the Jews is often rejected, namely, that it is an unsuccessful work in contrast to the mission to the Gentiles, an expert in this field objects with the following sentences, which we take from the "Witness to the Truth": "There is a whole series of brilliant names that have come out of the Jewish mission. People are connected with the triumphs of Christianity and the Church. A number of our names, such as Christlieb, Christmann, Goldstern, Barth, and others, point to Jewish blood. No less than 300 to 400 English preachers have come from Israel; even English bishops are of Jewish origin. The Lutheran Church of Bavaria has seven preachers, all of whom have Jewish blood in their veins. - It was an inconspicuous little man who once walked daily through the streets of Berlin to go to the university there. Thousands and thousands of students sat at his feet, and even more still read his writings today: we mean the professor of church history, Dr. Neander. In Rostock the Jewish Christian Dr. Fr. Ad. Philippi stood as a professor at the university, introduced thousands of young men to the Bible and to the doctrine of faith of our Lutheran church, and taught them the history of the church.In the north of Europe, in Christiania, Norway, the Jewish-Christian professor of theology, Dr. Caspari, a scholar of the first rank in the field of early church history, gathered crowds of students eager for salvation and learning around him, in order to introduce them to God's Word and to train them to become capable preachers of the Gospel. Let it not be said, then, that the mission to the Jews has not been successful. The history of our Synod also shows more than one name whose bearer was of Jewish origin, and yet for years faithfully preached Christ crucified. According to the calculation of Father de la Roi, 17, 520 Jews were baptized in Germany in the 19th century, about 30,000 in Great Britain, 8356 in Austria-Hungary, and 3136 in Russia. L. F.

Just how vicious and dangerous to the state the Lodge is, has recently come to light once again. In Omaha, Nebraska, a violent dispute has broken out among the Masons over the obligations which the Lodge imposes upon its members, namely, that they should protect their Lodge brethren at all costs in case they are threatened with arrest and punishment. In the present case several members of the local school council, who were at the same time lodge brothers, had been accused at the instigation of a fellow brother and also convicted of having accepted bribes. Episcopal preacher Mackey, himself a 32nd degree Mason in high standing, then preached a sermon from the pulpit in which he vehemently attacked the "traitorous" brother, declaring that it was his sacred duty to warn his lodge brethren and protect them from arrest rather than bring about their arrest. Certainly, if one could carefully investigate every single case in which civil justice is trampled under foot, and murderers, swindlers, thieves, and other gross criminals are acquitted or given punishments not worth mentioning, it would soon be found that only too often these godless, secret, oath-bound societies are the cause of it. L. F.

Abroad.

From the Danish Free Church comes the news that Fr. Michael has been called from Hamburg to Elsinore and has also accepted the call. Thus the emergency situation in Denmark, which has been repeatedly presented to the readers of this newspaper in the past year, has finally been resolved. Fr. Michael's departure from Hamburg, where he had been working in blessing since the autumn of 1896, admittedly means a loss for the German Free Church and for the Hamburg-Flensburg congregation. After considering all the circumstances, however, it seems quite justifiable that this change should be effected. Experience has repeatedly shown that it is almost impossible to win a preacher for the Danish Free Church from abroad. And yet, with the appointment of a second preacher and the filling of the position

Helsing'örs could not be waited for any longer, since otherwise the whole work would have suffered too much with all the work and the physical condition of Father Grunnet in Copenhagen. The appointment of the present Hamburg pastor is a fortunate one, since he has already worked his way into quite different circumstances, is already personally known to the Danes, and will soon be able to preach in Danish. It should also be mentioned that the congregation in Elsinore, which until now formed one congregation with the congregation in the capital Copenhagen, has now organized itself independently. It is still small and is only able to pay the rent for the church hall and the parsonage with great difficulty. For the necessary maintenance of its pastor, who from Elsinore is to visit the otherwise scattered fellow believers in the country and serve them in church, it is dependent on the support from America, which was promised to it by our Synod last May and which - of that we have no doubt - will be given to it willingly and in time.

L. F.

The Weingart case, which we commemorated here some time ago, and which has greatly moved the whole Protestant Church in Germany for some time, has to a certain extent had an aftermath within the Saxon Free Church. As is well known, the preacher Weingart in Osnabrück had been dismissed from his office by the Hanoverian church authorities because he had been revealed as a gross false teacher who, among other things, also denied the true resurrection of our Lord Jesus Christ. A storm of indignation arose in the liberal ecclesiastical circles of Germany over this dismissal, and the Berlin professor of theology Pfleiderer, likewise a well-known arch-heretic and rationalist, held a public lecture in which Weingart and his fundamental unbelief were defended. This lecture of Pfleiderer's, with its ungodliness, was brought to the notice of the readers of a paper published by the Protestant clergy of the Saxon city of Zwickau, and described as excellent. This was nothing other than an attack on our most holy Christian faith in the midst of the Saxon regional church. Therefore, Praeses Willkomm of the Saxon Free Church, who is located near Zwickau, in Niederplanitz, and has parishioners in Zwickau, rightly felt called upon to publicly speak out against this attack. He announced a public lecture in Zwickau, and although the hall first made available to him was again refused in consequence of the intrigues of his opponents, he was nevertheless able to give a lecture on January 15, attended by a very large audience, "on the bodily resurrection of JEsu Christ as a fact of salvation." This was followed on February 12 by a second lecture "on the resurrection of the flesh". Both lectures have appeared in print by popular demand. We have read them, as well as Pfleiderer's lecture and the lame defense of the Zwickau clergy, and can only express our joy over the necessary, excellent, round, clear testimony and confession in these lectures. The first lecture, which bears the motto: "Where these will be silent, the stones will cry out," Luc. 19:40, has already appeared in a second edition; the second has as its motto the scriptural word: "If the dead do not rise, neither has Christ risen. But if Christ be not risen, your faith is vain, ye are yet in your sins; so also they that are asleep in Christ are lost." 1 Cor. 15, 16. ff. Through this oral and written confession, the aforementioned scriptural truths have come to many a person who was hitherto distant from the Free Church. L. F.

The recently deceased Duchess of Schleswig-Holstein, mother of the German Empress, was a member of the Lutheran Church and did not deny her faith outside her country. When, for example, she stayed in the unintelligent Prussian provinces, she kept away from the altars of the unintelligent churches and did not have the sacrament administered by preachers of the national church, but by those of the separate Lutheran church. The high woman was not ashamed of her communion with the Lutheran church in the uninitiated countries, which was small in number and outwardly inconspicuous. In general, as the "Freimund" reports, the daily newspapers also recognized and praised the sincere piety, kindness of heart and friendliness of this princess. The rarer such a princess is, the more gratifying is what is reported about her. L. F.

For Maundy Thursday.

Of the Holy Supper the pious Scriver says: "It is the heavenly banquet of joy of believing souls on earth, the precious banquet of love, the powerful banquet of consolation and refreshment, the holy memorial banquet, the glorious wedding banquet, the high pledge of thy love, the bond of our union, the means of our communion, the memorial of thy wonders, the assurance of my salvation, the pledge and foretaste of eternal life, the joy of angels, the terror of devils, the refuge of penitent sinners, the strength and fortification of the faithful, the consolation of the afflicted, the strength of the weak, the liberty of the afflicted, the shelter of the poor, the life of the dying!"

I can call your supper well
Only your love's will;
For, ah, here I can rightly see, How much your heart burns with love. It is the chief good of all goods, And the bond and ground of our faith, The greatest strength of mind, Hope and the covenant of grace. This meal is my soul's pasture, The poor's treasure, the weak's strength, The devil's terror, the angel's joy, The dying's lifeblood.
My JEsu, let your flesh and blood be my soul's highest good.

"O head full of blood and wounds."

In the midst of the nocturnal darkness that covered the Church in the Middle Ages, a man shines forth as a lovely star. This is the monk Bernard of Clairvaux. Luther himself said of him, "If ever there was a true, God-fearing and pious monk, it was St. Bernard, whom alone I esteem much higher than all the monks on the face of the whole earth, and indeed I have never read nor heard of his like." From the devout heart of this man, more than eight hundred years ago, flowed the hymn, "O Head Full of Blood and Wounds," in its oldest form. It is the seventh of the pious salutations which Bernard addressed to the crucified Saviour in the language of his Church, the Latin. Our German hymn, "O Haupt voll Blut und Wunden" ("O head full of blood and wounds"), was freely adapted from this Latin hymn of Bernard's by Paul Gerhardt in the middle of the 17th century. And since then, this incomparably beautiful hymn has been considered the pearl of Passion hymns. It is the right, actual main song, especially for the Char Friday. The last verses by name have often been sung at deathbeds and graves. When the pious missionary of the Hindus, Christian Friedrich Schwarz, wanted to pass away in 1798 after long and blessed work, his Malabar missionary helpers stood around his bed.



and sang him the last verses in their Malabar language to the death sleep. The tired old man often joined in with a weak voice until he breathed his last. In the closing words, "He who dies thus dies well," the poet may well have been thinking of Luther's memorable remark after the funeral of his dearly beloved thirteen-year-old daughter Magdalena. Luther said to Melanchthon at that time: "If the child should come to life again and bring me a kingdom, I would not accept it.

What are you going to do with your Confirmation verse?

"What was the thought you received on the day of your confirmation?" I asked a young man of nineteen who was lying down in the hospital.

"Yeah, I don't remember."

"But, my friend, the thought-saying is not a forgetting-saying. This saying, which the pastor gives you on the path of life, you must not forget. It shall be your guide on the path of life."

"Yes, you can forget everything," was the answer I now received.

Alas, yes, man can forget everything, he can forget God's Word, he can forget vows of allegiance, he can forget himself.

Even the memorial leaf was no longer in the young man's possession. Somewhere with a sister, he thought, it would probably hang.

You confirmands, what are you doing with your thought spell?

It is not given to you to forget, but to remember. Hang it up in your closet above your beds, so that it is the first thing you look at when you get up, and when you lie down, and when you gather yourselves together for devotional prayer.

Better yet, write the saying deep in your heart and keep it there fine and well.

Obituary.

On March 11, after being ill for three weeks, Friedr. Ph. Schäfer, faithful teacher at the parish school at Freistadt, Wis. passed away at the age of 33 years, 2 months and 11 days. The funeral took place March 15. He leaves a sorrowful widow and one little daughter. C l. S e uel.

New printed matter.

Statistical Yearbook of the German Lutheran Synod of Missouri, Ohio and other States for the Year 1899. St. Louis, Mo. Ooneoräia ?udli8dinA Houss. 1900. 128 pages 9X6. Price: 25Cts.

Some of the main figures from this book have been given in another part of this paper. For those who wish to gain a more precise insight into the state of the individual congregations and of the Synod as a whole, we recommend this first Synodal Report of this year, and at the same time draw attention to the fact that all 16 Synodal Reports, which individually cost an average of 15 to 25 cents, can be obtained from our publishing house for H2.00 per year if ordered in advance. Whoever makes use of this offer of the Synod will not regret it. We leave the contents of the yearbook to follow: Officers of the Synod. Annual reports of the district presides. Parochial reports of the pastors. Missions. Supporting matters. Institutions of learning. Charitable institutions. Ooneordia r "uiüi8üin^ ttou8". Journals. Report of the treasurer. Dedications of churches. Monies received. Necrology. L. F.

Language Lessons for Common Schools. Book III. st. louis, mo. concordia publishing house. 1900. 143 pages 7^X5. Bound in cloth. Price: 30 Cts.

This third part of the English language teaching known under the above title, calculated for a two-year course, appears just in time to be introduced in the schools after Easter. The book is divided into two parts. In the first part, the content of the second volume of the "Language Lessons" is repeated and further developed: the teaching of the simple sentence. The second part deals with the teaching of the compound and complex sentence and what is connected with it. Both parts are provided with many examples and exercises, by which the student is also instructed to write essays, letters, business letters, and generally written documents, as they occur in daily and business life. The external appearance of the book is excellent: good paper, beautiful printing, firm binding. We also have no doubt that the rules, examples, exercises, etc. have been worked out excellently; after all, the book was produced by proven schoolmen, carefully reviewed by larger conferences of teachers, and finally carefully examined by a competent revision committee. However, we do not take the liberty of passing judgment on the contents of the book, but leave this to the experts, our teachers, to whom we hereby wish to draw attention. L. F.

Introductions.

By order of the Venerable Praeses Strasen on Sunday. Quinquagesimä Father Herm. Schmidt with the assistance of er. Ed. Sylvester and C. Gutekunst in his parishes at Otter Creek and Pleasant Valley, Wis. introduced by Otto Bräm.

On Sunday. Joh. Linse was introduced to his parish in Jda Grove, Iowa, by F. Wolter on behalf of the honorable President Zürrer.

Inauguration.

On Sun. Reminiscere the Lutheran congregation in Burt County, Nebr. near SommervilleP. O., also called Dreihausen, dedicated their newly built little church (20X40 feet) to the service of God. Festive preachers were PP. J. Hilgendorf and W. Harms. The congregation was served by E. A. Bergt, who said the dedicatory prayer, and by J. P. Kühnert.

P. S. This small congregation, now consisting of only six families, has been legally expelled from its former church by a former part of the congregation, which has turned to the General Synod, and had to hold its services back and forth in the houses for about eight years, since it was also refused to use the District Schoolhouse. Our joy and thanksgiving against God is therefore doubly great. D. O.

Conferenz - Ads.

The Rando lph and Monroe County Specialconference will meet, v. v., April 18 and 19, at Red Bud, III. preacher: Hartenberger (Melzer). Confessional speaker: Evers (Lohrmann). Herm. C. Gübert.

The Southern Michigan Pastoral Conference will meet, s. G. w., April 17 and 18, at the parish of F. Tresselt, at Detroit. Descend West Detroit, goJunction avenue south to Porter street, Porter street east to corner of McKinstry avenue where parsonage is located. Works: Hermeneutics (?. Mirror). Exegesis 1 Tim. 6 (k. Dümling). Ilnlons (k. Bauer). Sermon on criticism (?. Backhus). Catechesis Fr. 288-291 (k. Rüder). Preacher: Fr. Behrens (k. Frincke). Confessor: Fr. Schatz (k. Rehn). Registration according to the order.

G. Baumgart.

The Minnesota and Dakota General Mixed Teachers' Conference will meet, God willing, April 17-20, at New Ulm, Minn. Meetings to commence April 17 at 2 o'clock in the afternoon at the school of Colleague W. Blauert. The following papers are before us: J. Practical Exercises. Old. 1. Catechesis: Third Commandment, without consideration of the questions of feast days. (Coll. Trapp.) 2. Lection from the History of the Reformation. (Coll. Hackbarth.) L. New. 1. bar writing (middle class).

(Coll. Stahkke.) 2. catechesis: 6th petition (upper class). (Prof. Arndt.) 3. Biblical history: of the last judgment (upper class). (Coll. Krüger.) 4. L. xra:tieal lessou ou Ovuntx llovsrumsnt. (Coll. Frank.) II. Papers, lt. Alte. J. The teacher's library. (Coll. Reim.) 2. How does the school educate to truthfulness? (Coll. Grossmann.) 3. How do you control irregular attendance at school? (Coll. Montgomery.) L New. J. ttcrv ma^tüs aüilckreu ds iutsrostack i" tüo "tuckv c>I uaturs? (Coll. Pipkorx.) 2. What is character, and how is it formed by education? (Coll. Toggatz.) 3. The holidays of a Christian church teacher. (Coll. Schmäh.) - The worthy conference-goers will kindly register immediately with teacher W. Blaucrt. Colleagues who are not yet members of the Conference are hereby kindly invited. John Kastner, Secr.

The Pastoral Conference of Colorado will meet, It. v., April 18-24, at Trinity Parish, Pueblo, Colo. Works: Life Insurance and Societies - 8. Oesch; exegetical-homiletical work on Isa. 53 - 8. Wind; exegesis on Gen. I - 8. Bützo v; catechesis on question 4 and 5 of the Synodal CatechismuS - 8. Gronemeyer. Preachers: 88th Oefch-Wind; 88th Her-Schmelzer; 88th Lange-Grcne meyer. Confessor: 88th Bangerter-Bützow. Registration with

Eduard F. Bützow, Secr.

Win sieId mixed annual pastoral conference gathers stch April 20-23 to Winficld, Kans. Papers: Natural Knowledge of God (8. Voß). Exegesis on Eph. 1 (8. Timken); Exegesis on Eph. 2 (8. Lüfsenhop); the Harms brothers (8. Polack); the pastor's private study, Bible reading (8. Ramelow). Preachers: 8th Westphal, 8th Menke, and 8th Hafner (English). Confessional speaker: 8th Krenke. One may register with the local pastor: liov. II. 8 Unub, IViuöslck, Lau".

E. W. Tews, Secr.

From April 24 to 26, the Dellow Bank Specialconserenz will assemble at 8. H. EHIen in Groton, S. Dal. (Not at 8th Engelbrecht in Millbank). Registration two weeks in advance. Work: Wider unevangeli chc practice, Thesis 24 a or d: Albrecht-Oetjen. Catechesis: Clausen-EHIen. Mock dedication: Bartling. Sermon: Clausen-Eifert. Confession: Beck-Gngelbrecht. Fr. B eck.

The fouthwesternc Specialconference of the Minnefota and DakotaDistri cts will meet, s. G. w., April 24-26, in the congregation of the 8th Gaiser at Elmorc, Minn. and will last 2j days. Papers: Papers: grabarkcwitz and Schmiege. Preacher. Zemke-Baumann. Confessional: Hubert-Kohlhoff. Sermon on criticism: Brinkmann, Preacher-Czamanike, Critic. Registration is necessary because of the hosts.

F. Wohlseil, Secr.

On the 24th of April, w. G., the Specialconference of Stidost Minnesota at Wykoff, Nimm Preacher: Nickels; substitute: Rumsch. Confessional speaker: Kuntz; substitute: Lange. Works: Catechesis - Nickels; exegesis - Kuntz; life insurance - Rumsch; expert opinion, concerning the confession of the baptized before baptism - Zahn. G. Rumsch, Seci.

The mixed pastoral conference of Milwaukee and vicinity will meet, I). v-, Tuesday after Misericordias, May 1, forenoon at 9 o'clock in the club hall of St. Pcters parish at Milwaukee, Wis. (8.A.Bubenroth). Duration of the conference: two days. Service Tues. evening. Sermon: 8th Schilling (8th Heinrich Schmidt). Confession: 8th Scucr (8th Hermann Schmidt). Lecture on the doctrine of the church: undersigned. Those desiring quarters are requested to report in time to the local pastor. H. Bcrgmann, Secr.

The Saginaw Specialconference will meet, s. G. w., May I, 2, and 3, at the 8th Stromers church at Bay City, Mich. Labors: How do pastor and teachers prove models of the church in their walk? - 8th Ahncr. the Christian church school - teacher Grauer. Interpretation of the Proverbs in the Synodal Catcchism - 8. Spockhard. The prophet Jonas - 8. Hare. Catechesis on Question 305 and 306 (Synodal Catechism) - Teacher Putz; Teacher Regener. Timely registration is requested.

F. Regener.

Announcement.

J. Thurner, formerly pastor in Iowa City, has resigned and resigned from the ministry of the Synod.

Fort Dodge, Iowa, March 24, 1900, E. Zuercher, Pres.

Assembly vcS Eastern District.

The Synod of Eastern Districts will meet in Boston, Mass. from May 9 to 15. Meetings will be held at Zion Church (ll. tz. Birkner). Applications should be sent to Uav. ". Hiricimr, 85 IV. blmvtou 8t. and must be received there by April 25.

Theo. Groß, Secr.

To the Gemrindr" of the Western District

The heartfelt request goes out to send in a contribution for the treasury of the Inner Mission as soon as possible. We should pay out "1200.00 on April 1, and "600.00 are only there. If each congregation held a collection, we could get through the summer.

On behalf of the CommissionC . C. S.

To the members of the Wisconsin District.

Owing to special circumstances, the meetings of the District must be held a week earlier than recently indicated in the "Lutheran," that is, from June 20 to 25. The opening service will be held on the evening of June 18. I. Penalties,

PrafeS d "s Wisconfm Districtr.

Walther College in St. Louis, Mo.

On the Tuesday after Easter, April 17, God willing, Walther College will again be accepting new students.

For the Classical and Viffenschast sections, in which ancient languages are taught, the school year does not begin in September, but after Easter, in order to gain a little more time for these two sections. It is therefore highly desirable that all students who wish to take part in the instruction of the ancient languages enter the institution not in September, but immediately after Easter.

In addition to the classical and scientific courses, Wallher College also offers an English and a business course. In the former, young people are given the opportunity to acquire a good general education, and in the latter, to prepare themselves for business life in a short time. Girls are also admitted to the institution and receive special instruction in all kinds of female handicrafts.

It is also of great advantage for those pupils who wish to take the English or the business course to enter the school immediately after Easter, since gifted and more advanced pupils are so far advanced in the quarter from Easter to the summer holidays that they can enter the second class in September, while less gifted and less advanced pupils are well prepared for their class, so that they can keep up with it all the better in the new school year.

At the same time, the Board of Directors of the Walther College offers to admit free of charge all students who enter the institution this year at Easter and to teach them free of charge from Easter until the beginning of the summer holidays at the end of June. Pupils from abroad will also receive free tuition during this quarter, but will have to pay for board and lodging.

Anyone wishing to take advantage of this benefit is requested to contact the undersigned as soon as possible.

Catalogues of the institution are always freely available on request.

A. C. Burgdorf,

1033 8. 8tü 8t., 8t. I-Ollis, blo.

Proceeds to the Treasury of the Illinois District:

Synodal treasury: ll. Lüker of d. Gem. in Bethlehem, "4. 25, ll. Bertbold at Danville, coll. of the Gem., 11. 10, P. Feddersen at Homewood, two abdmcoll., 14.00, H. Bolle at Geneseo, coll. of the Concordia Gem., 10.00. (p. "39. 35.)

Inner Mission in Southern Illinois: ll. Lochner in Chicago from s. Gem. 33. 16.

General Inner Mission: ll. Lochner in Chicago v. s. Gem. 10. 55.

Polish Mission in Chicago: ll. Bünger in Chicago v. Jungsrver. 10.00.

Parish at El Paso, Tex.: ll. Lewerenz v. comm. in Des Plaines 15. 21, ll. Kirchner in Secor v. N. N. 3.00, H. Workman in Fountain Bluff, Abdmcoll. of the comm. 7.00. (S. "25. 21.)

Inner Mission: Miracles in Chicago by Mrs. N. N. 5.00, I?. Pardieck in Chicago by J. I. 1.00, P. Budach in Chicago by N. N. 1.00, 1?. Succop in Chicago by Mrs. Ther. Harks 1.00 and by N. N. 2.00, U. K Schmidt in Chicago by N. R 1.00, 1?. Heyne in Decatur by Mrs. A. Warneck" 1.00, P. Traub in Aurora, half of the Coll. d. Jüngl.- u. Jungfrver. at the II. Stiftungsfest, 10. 45, P. Drögemüller in Palatine by N. N. 1.00, P. Sippel in Thawville by H. Adams 5.00. (S. -28. 45.)

Negro student in Concord, N. C.: teacher R. Wambsganß in Hammond, Ind. from k Biesters Gem. in West Hammond, III., 2. 55.

Rectory construction in Mansura, La..: Fr. Grörich in Lost Prairie by school k. and young people 2. 2b, I?. Theo. Kohn in Chicago by E. Keller 2.00, I?. Blanken in Buckley by B. B. 1.00, P. Kirchner in Secor by M. D. 5.00 and by N. N. 3.00, I?. Pfotenhauer in Lemont, missionary hour coll. to be 5.00, P. Succop in Chicago r>. Women's ver. 15.00, I?. Steege in Dundee by F. Sternberg s., H. Schumacher, Zaun & Thoms each 2.00, J. F. Gröning, I. Thoms" Anna Thoms, F. Albrecht, Minna Albrecht, Bertha Albrecht, Anna Hinz, Ella Hinz, W. Reko, S. Dost, H. Wendt & Chr. Wendt each 1.00, by S. Bethke jun, Mrs. Bethke, Anna Bethke, Wwe. S. Sternberg, E. Barthel Jr, I. Barthel, S. Lindemann & Unnamed each . 50, Henry J. Schwer in Crete from N. N. 2.00, P. Bartling in Austin from Mrs. N. N. 1.00, Mundt in Montrose from N. N. 1.00 & from Mother D. Barteis . 25. (S. -59. 50.)

k. Schooff's new Negro Church: Mundt in Montrose by N. N. 1.00, v. s. Schulk. 1. 50. (p. -2. 50.)

Negro Mission: I?. Köstering in New Mnden from Anna and Emma Koltmeyer 1.00 each, P. Engelbrecht in Chicago from N. N. 5.00, 1?. Strieter in Proviso from s. Gem. 13.00, I?. K. Schmidt in Chicago from N. N. 1.00, O. Rabe in Warsaw from Frauenver. 3. 52, P. Ullrich in La Granae from Mrs. Bröcker 1.00, P. Schwandt in New Berlin from the Gem. 6. 10, P. Werfelmann in Chicago from Mrs. Maas 1.00 and from Karl Mose 2.00, P. Theo. Kohn in Chicago from K. Unrath 1.00. (p. -35. 72.)

Synod Building Fund: I?. Miracles tn Chicago from Frl. N. N. 5.00, from H. Boseck 1.00, from L. Schwertfeger 1.00, P. Mießler in Ontarioville, Abdmcoll. of Imm.-Gem., 4. 25, 1?. Biester in West-tzammond by St. Joh.Gem. 8. 50, teacher Aug. AlberS in Cagle Lake by the Gem. 10.00, 1?. Miracle in Chicago by H. Schultz 25.00, P. Heyne in Decatur, 1st pt. for signatures, 33. 80. (p. -88. 55.)

English Lutheran congregation in Chicago: Fr. Engelbrecht in Chicago from the Jungfrver. 40.00.

English Mission in Chicago: P. K. Schmidt in Chicago from N. N. 1.00, 1?. Werfelmann das. v. Uhlenhaus 1.00, by Wwe. Sonnenberq 1.00. (S. -3.00.)

Jewish Mission: Fr. K. Schmidt in Chicago from N.N. 1.00.

Emigrant Mission in New Dork: Fr. Wtte in St. Peter v. d. Gem. 3. 30, Heinr. Koboldt in Effingham v. d. St. John's Parish in Esfingham 4. 11, t>. J. A. F. W. Müller in Ehester v. d. Gem. 5.00. (p. -12. 41.)

Emigrant Mission in Baltimore: P. J. A. F. W. Müller in Ehester v. d. Gem. 2.00.

Support fund: Fr. Blanken in Buckley, Coll. of the Joint Conf. of Champaign and environs, 11.00, teacher Fr. Appelt in Chicago from the Chicago Teachers' Conf. 22.00, I?. Bünger in Chicago from d. Chicago Pastoralconf. 20.00, k. Succop in Chicago from John Demren 2.00, Fr. Döderlein in Marengo from the F. R. Specialconf. 4. 75, Fr. Kirchner in Secor from s. Gem. 5.00, Henry Arbeiter in Fountain Bluff, gef. on John Brunhorst's Kindt., 3. 85, P. Drügemüller v.d. Arlington Heights Pastoralconf. 6. 25, D. Feddersen, Homewood, by H. Kathmann 1. 25 and by D. Nietfeldt Sr. 5.M, I?. Wunder, Chicago, by H. Schultz 5.00. (pp. 886. 10.)

Mission in Brazil: Fr. C. A. Mennicke in Rock Island by Mrs. Lindenberger 1.00 u. v. Anna Lindenberger . 50, P. Lochner in Chicago by F. Bussian . 50, P. Brust in Prairie by N. N. 1.00, I?. Miracle in Chicago by F. Mueller 1.00. (p. -4.00.)

Heathen Mission: P. Pardieck in Chicago from J. Z. 1.00, k Bünger in Chicago from Joh. Hansen 1.00, P. K. Schmidt in Chicago from N. N. 1.00, U-Traub in Aurora, half of the Coll. d. Jüngl.- und Jungfrver. at the II. Stiftungsfest, 10. 45, I?. Sipp. in Thawville by H. Adams 12.00. (S. -25. 45.)

Students in St. Louis: P. Werfelmann in Strasburg, Coll. of Gem. for F. Brunn, 21. 50, P. W. C. Kohn in Chicago from Women's Ass. of Gem. for W. Glawe 15.00, I?. Succop in Chicago v. Women's Ass. for Stud. Sieving 6 p.m., Pros. A. Gräbner, Coll. of 0. Strasen's Gem. in Wine tzill for Stud. Kanieß 11. 50, P. Wunder in Chicago v. Jünglver. f. A. Häntzschel 7. 50,? E. Reinke from Jungfrver. for Paul Ladwig 18. 00. (p. -91. 50.)

Laundromat in Springfield: Prof. Simon in Springfield from the Women's Ver. 4.00. (to. In the receipt in "Luth." No. 5, after the words, "from the Women's Ver. in Peoria," should be the words, "by Mrs. Elisabeth Zeitz.")

Students in Springfield: P. Bursick in Mattison by P. C. B. 5.00 and by Mrs. Henry Schulze 5.00 for Wm. Graf, P. C. A. Mennicke in Rock Island by Young Frver. for E. Rieh 7. 50 and by C. Mennicke 7. 50, I?. Succop in Chicago from the Women's Ass. for J. Hudry 20.00, P. Jben in Prairie Town from the Ass. for Lasch 3. 30, K. Wunder in Chicago from Jungfrver. for H. Gerike 6.00, Prof. Streckfuh ans P. Hitzeroth's Ass. fiir Gehrke 2. 50, I?. Flachs Gem. in Hamel, Coll. for h. Bornemann, 8. 50, D. Wunder, Chicago, from the Frauenver. for tz. Gerike 6. 55, from Jünglver. in Troy for H. Dornfeif 5.00. (p. -76. 85.)

Students at Fort Wayne: P. Werfelmann at Strasburg, Coll. on Stremmmg-AltagS Hochz. for Arthur Brunn, 2nd 50, P. E. Reinke at Chicago v. Jünglver. 18.00 and from Jungfrver. 18.00 for Friedr. Schröder. (S. -38. 50.)

Student in Milwaukee: I?. Hieher in Niverdaie, Coll. at lOjähr. Stiftungsf. des Frauenver. in Dalton for Paul Fetten, 11. 80, P. G. A. Müller in Schaumburg v. H. B. for F. Haffenpflug 2.00, L. Wunder in Chicago v. Jungfrver. 10.00 u. v. Jünglver. 7. 50 for Arthur Breither. ^S. -31. 30.) Seminarians in Addison: P. Piehler in Genoa, half of Coll.
at Stelter-Gradowski's highz., for Alb. Sieving 5.00, the other half for John Gnuse 5.00, P. Leeb tn Chicago v. Frauenver. for W. Bechert 10.00, from N. R. in Illinois for G. Mders 2.00. (S. -22.00.)

Church building fund of the Illinois district: P. Brust in Prairie, Abdmcoll. d. Gem., 2. 81.

Deaf and Dumb Institution: P. K. Schmidt in Chicago from N.N. 1.00, k. Wunder das. from F. Müller 2.00, 1'. Heyne in Decatur v. Jugenvver. half of the foundation fcoll., 5.00. (S. -8.00.)

Tanbstummenmission: I?. E. Reinke in Chicago from Herm. Nagel 1.00, P. Succop the. of Mrs. H. Drühl . 50, I>. K. Schmidt das. of N. N. 1.00, P. Heyne in Decatur v. Jugendver. half of Stistungsfcoll., 5.00, I?. Arth. L. Reinke of I?. Schroeder's comm. in St. Paul, Minn. 4.00. (S. -11. 50.)

Danish Free Church: Fr. Miracle in Chicago for Fr. W. Grunnet v. N.N. 1.00.

Champaign parish: P. Engelbrecht Chicago parish 9. 40.

Parish at Litchfield, Nebr.: D. Hallerbecg in Quincy by St. Jacob's Parish 25.00.

Parish in Marquette, Mich.: Fr. Engelbrecht in Chicago v. f. Gem. 9. 40, P. Hempfing in Wenona from s. Gem. rn Wajhburn 3.00. (S. -12. 40.)

St. Louis City Misión: L. Ge". Link in Red Bud out of the bell-bag 1. 25 for books.

For the widow of the blessed Fr. Streckfuß: I". Merbitz in Chicago, Coll. at the 80th birthday celebration of Mrs. Maria Rackow, 4. 70.

Church building in Harrisburg, Pa: Prof. Simon in Springfield by Mrs. A. Alexander of 1". M. Linkes Gem. 2.00.

Saxon Free Church: I?. Engelbrecht in Chicago, coll. with Aug. Rossow's stlb. Hochz., 2. 85. p. Alex. Ullrich at La Grange 2.00. (S. -4. 85.)

Parish in St. Joseph, Mo.: I?. Hempfing in Wenona by s. Gem. in Washburn 1. 86, P. A. Mundt, Montrofe, v. N. N. 1.00. (p. -2. 86.)

Danish Free Church: I?. Engelbrecht, Chicago, by C. Osenberg . 50.

Co ncordia parish in Chicago: Fr. Theo. Kohn in Chicago, coll. of St. Marcus Gem., 15. 25, Succop in Chicago, coll. of Gem., 53.00 and of Gem. 2.00, Fr. Theo. Kohn at Cyicago, posttr. from etl. Gl. of the Gem., 6. 70. (S. -76. 95.)

Mission in Berlin: K. K. Schmidt in Chicago from N, N. 1.00.

Mission school in London: teacher G. Hinrrchs in St. Paul, III. from s. school k. 2. 75, teacher F. W. TönicS in Strasburg from s. children and Elfe Werfelmann 1.00, teacher R. Wambsganß in Hammond, Jod. from k. Aug. Biester's Gem. in West Hammond, III., 2. 55, from children's leaf man from teacher Kretzschmars school in New Work 2. 50 & from L. S., St. Louis, 1.00. (S. -9. 80.)

Orphanage in Des PereS: Fr. Theo.Lohrmann in Millstadt from s. Schulk. 2. 23, Fr. Köstering in New Minden from Anna u. Emma Goldmeyer each 1.00. (S.-4. 23.)

Retirement home in Arlington Heights: P. Nffenbeck in Chicago for sold nursing home reports 5.Ü0.

Orphanage in Addison: Direct 61.00 and through G. Ritzmann from Feb. 24 to March 24 from Illinois 98. 33. (p. -159. 33.) NL. Kassirer Ritzmann will receipt on the individual items. Total: -1116. 73.

Signatures for the synodal building fund were registered: By Fr. Emil Koch v. s. Gem. at Okawmlle 28. 30.

Addison, III, March 24, 1900. H. Bartling, Cassirer.

Proceeds to the treasury of the Minnesota & Dakota District:

Inner Mission: P. Lichts Gemm. in and at MissionHill, S. Dak., -15. 68. P. Baumann of Matthew Willprecht in Hardnick, Minn. 5.00. k. Wolfs of the Lorenz family at Montevideo, 5.00. I?. Schlüter of W. Brandes in Courtland 1.00. ll>. Hubert, Drögemüller-Diesen Hoch;, in Fairmont, 4. 50. I?. Achenbach by Mr. Aschenbeck in Minneapolis 2.00, by Mr. Quiel the. 3.00. U Messertt, ZwnS congreg. school consecr. in Delmont, 10.00. P. Carl Reuters congreg. in Green Islc 6. 75. P. E. H. C. Mueller's Zion congreg. in Madison 2. 75. P. Roberts congreg. near Arlington 6. 58. k. Rosenwinkel's Gem. at Woodbury 3rd 23rd P. Ristau's Gem.:n Lakefield 6th 41st Wm. Richter Sr. at Silo 5.00. (S. -76. 90.)

Synodical treasury: P. H. Ehlens Gem. at Groton 6. 40, preaching place in JameS 1. 80. (S. -8. 20.)

Synod Building Fund: Fr. Theo. Rolfs Gem. in Crow River 13. 75. U. v. Niebelfchütz' Gem. rn St. Paul 4. 64. (p. -18. 39.)

Household Fund in St. Paul: D. A. HertwigS Gem. in Gaylord 9. 20.

Students in St. Louis: Praeses Pfotenhauer's Gem. in Hamburg for Alb. Hübener 12.00, from F. M. for dens. 4.00. (cr-. -16.00.)

Students at St. Paul: A. C. Bode, Ladwig-Schmidt Hochz. at Easton for G. Fierkc, 4th 50.

Students in Milwaukee: ll>. Schlüter, süb. Hochzcoll. at L. Fritzner's in Courtland for G. Schwele, 10.05. P. v. Schenks Jugendverern in St. Paul for Ad. Wiesmer 5.00. I?. Hinek, Schöncck-Schröder Hochz. for Ad. Kollmorgen, 6.00. (S. -21.05.)

Students in Springfield: P. FerberS St. Petri-Gem. inBelvi dere for Jürgenfen 5. 25.

Supporting case: I?. C. F. Walther, contribution, 5.00. I>. Friedrich, contribution, 5.00. (S. -10.M.)

Negro Mission: P. E. Rolf of N. N. in Hollywood . 50. P. Schoknecht's comm. in Valley Creek 6. 45. R. Schul;' comm. in Faribault 15. 31. (S. -22. 26.)
Heathen Mission: R. Udes Gem. at Willow Creek 10. 50. R. Wohlfeil of N. N. at Lakefield 1.00. (S. -11. 50.)
Taub mute enmisfron: R. Baumann by Fr. Rollert, Steen, Minn, 5.00. P. Walther by Ohman at St. Paul 1. 40. P. Schoknecht, sil. High;. F. & J. Stolymana, Valley Creek, 7.0S. P. Wm. Meyers Gem. at Millard 7. 50. P. Wangerin, Deaf and Dumb Div. at Drescinigkeiis Church, St. Paul, 3.04. (S.-23. 97.)
Kindersreund Society: Teacher J.,W. Pipkorn's Zion School in St. Paul 1. 55. 1''. Nosenwinkel, Hochz. Risch-Dornfeldt at Woodbury, 3. 25. R. Daberkow's St. John's parish at Swanville 2. 60. (S. -7. 40.)
, Mission in Brazil: B. Zemkes Gem. in Amboy 5. 45.
Mission to London: R. Schoknecht from Mrs. F. Schul;, Valley Creek, . 25, from N. N. . 50. (S. - . 75.)
Esthen and Lertenmission: R. Walther of Ohman at St. Paul 1. 40. Total: -242. 22.
St. Paul, 1 Mar; 1900. Theo. H. Menk, Kassirer.

Income to the Southern District coffers:

Inner Mission: R. Kuß, Collecte during the Synod, -21. 75, Coll. sr. Gem. 13. 80. R. Crämer's Fr.-Missionsver. 5, 70, from Jungfr.MssionSver. 4. 25. P. Sieck, baptismal coll. by J. Hanusch, 3. 25, by F. Bethke 5.00, by N. N. 1.00. P. Ernst, exchange coll. by H. Karcher, 3. 60. R. Krämer by J. Mörbe 2.00. 1?. Goose by J. Müller 1.00. 1?. Brommer from some Fr. d. Mission 6. 15. B. Wegener's St. Paul Fr.-''. Young Men's Missionary Society 20.00. R, Birkmanns Gem. 15.05. (p. -102. 55.)
Synodal building chasuble: P. Birkmann's Gem. 37. 75. P. Niche by N. N. . 50. P. Eckhardt by N. N. and N. N. 2. 50. R. Scheibe by J. E. 1.00. (S. -41. 75.)
El Paso Community, Tex.: 1?. Sieck v. N. N. 5.00, N. N. 1.00. (S. -6.00.)
Negro Mission: R.Sieck v. N. N. . 40. R. Scheibe v. A. M. . 35. k. Krämer v. J. Morde 1.00. For the psar's residence at Mansura, La: U Sieck by F. Bethke 1.00. P. Gresens by the Reinhardt family 2. 50, Aug. Reinhardt . 25, A. Mager . 50, Hulda Peter. 25, E. Noack 1.00, Al. Schulze . 25, I. Z . 25. R. Kuß, Coll. during Synod, 10. 70. (S. -18. 45.)
Support Fund: Teacher Werner, Texas Teachers' Conf., 1st Zhlg., 9.00. 1?. Kiss, Coll. during Synod, 13. 55. A. C. Reisig from a member from St. Johannis 20.00. 1?. Mörbe, Hochzcoll. Schwad-Wagner, 5. 40, R. Sieck a. d. Hausbüchse 5. 25. P. Gans, Ueberschuß der bei der Synode erhobenen Coll-, 9.00. (S. -62. 20.)
Danish Mission: Fr. Mörbe by Miss H. Geyer . 50.
Mission in Brazil: A. C. Reistg v. a Gl. from St. Johannis 20.00.
Heathen Mission: 1?. Birkmann v. J. Duke 3.00.
Emigrant Mission: R. Birkmann by E. Pillack 1.00.
Orphanage in New Orleans: R. Slice of A. M. . 50.
Total: -255. 95.
New Orleans, La. 15th Mar; 1900 Aug. C. Reisig, Kassirer.
322 X. Novel 8b.

Income to the Western District coffers:

Synod treasury: UU. congregations: Muller at Lockwood -3. 31, Horst at Fort Smith 12. 35, Drögemüller at Kurreville 1.00, Dautenhahn b. Antonio 2.00, Biltz m Concordia 17.00. From St. Louis: Zion congregation 15.00, Imm. congregation 16.00. (S.-66. 66.)
General Building Fund: R. Gricbel's congreg. in Perryville 9. 25. Lhristus congreg. in St. LouiS 6.00. First Lutheran congreg. in Lrttle Rock 102.00. congreg. in Altenburg 70.00. (S. -187. 25.)
Progymnasium in Concordia: R. Zschoches Gem. in Frohna 56.00.
! Inner Mission of the District: Gemm. of RR.: Biltz in Concordia 10.00, Demetrio in Emma 7. 70, Rohlsing i" Farmiagton 4. 67, H°nfser, St. Louis, 50.00, Bundenthal in August" 2.iXi. P. Bernthal, Dt. Louis, by F. Müller 3.00. R. Weseloh in Kimmswick by J. Bäumner 2.00, by himself 1.00. P. Möller at Mora by Dietr. Harms 2. 50. (pp. -82. 87.)
City Misfcon in Si. Louis: From St. Louis: Concordia-Gem. 3. 50, Kreuz-Gem. 28. 95, R. Bernthal's Gem. 5.00, R Schmidt v. Jünglver. 15.00, R Kösterings Gem. 25.00. (S- -77. 45.)
Mission School at Rock Spring: Imm.-Gem., St. Louis, 10.00.
Negro Mission: R. Bernthal in St. Louis by F. Mueller 3.00. R. Weseloh in Kimmswick from J. Bäumner 1.00. P. Biltz in Concordia from Fr. Rabesen 2. 50. For R. Pretzsch's apartment: R. Bcrnthal in St. Louis from Frauenver. 6.00. Jünglver. d. Imm.-Gem. in St. Louis 10.00. R. Schmidt in St. Louis from s. Jünglver. 20.00. R. Weseloh in Kimmswick by J. Bäumner 1.00 and Elisabeth Wagner 5.00. 1'. Kellermann by J. H. Deimer at Little Rock 10.00. (p. -58. 50.)
Heathen Mission: R. Schurdel in St.Louis by Mrs. N. N. 2.0Ü. R. MatufchkaS Gem in Lake Creek 7.00. P. Biltz in Concordia by Bro. Rabesen -2. 50. (S. -11. 50.)
Emigrant Mission: Gemm. d. UR.: Will, Stuttgart, 2. 10, Ahner in Kiel 2. 65, Biltz in Concordia 10.00, v. Fr. Rabesen 2. 50. (S. -17. 25.)
Support fund: teacher L. Meyer in West Ely 1. 50. P. Walther's Gem. in Babbtown 3. 71. St. Louis teachers' Cons. 2. 85. P. BartelS' Gem. in St. Louis 11. 15. l?. Biltz in Concordia by Fr. Rabesen 2. 50. (p. -21. 71.)
Orphanage near St. Louis: Fr. Biltz at Concordia by O. Noxe 2.00. Fr. Schmidi at St. Louis by Fr. Voigt 1.00. l?. Matuschka at Lake Creek by C. G. 2. 50. (p. -5. 50.)
Hospital in St. Louis: l?. Matushka at Lake Creek v. C. G- 2. 50.
Students in St. Louis: Women's Parish of Bethkehem in St. Louis for Emil Biegener 2.00. P. Zschoches Jungiroer-, Theil s. Jubiläumscoll. for Ad. Vogel, 6. 10. P. Buchheimer's congreg. in Memphis for W. Wishart 4. 50. R. Hanser's congreg., St. Louis, f. A. Merz 25.00. (p. -37. 60.)
Students in Springfield: Fr. HanserS Gem. in St. Lonis for Dautenhahn 15.00.
Seminarians in Addison: comm. in Altenburg for Mart. As soon as 15.00. l?. Zschoches Jungsrver., part s. JubstäumscoU. for J. Wukasch, 6. 10. (S. -21. 10.)
Students in Fort Wayne: Gem. in Altenburg, Kostgeld s. C. Beyer, 18.00, Arlh. Lohmann 18.00 u. für latter v. Jünglver. 10.00. R. Zschoches Jungsrver., part of his jubilee coll. f. G. Krämer, 6. 10. R. Schmidi in St. Louis by N. N. for Paul Schmidt 23.00. (S. -75. 10.)
Church building fund: R. Bundenthal's Gem. in Augusta 1. 45.
German Free Church: R. Möllers Gem. bei Mora 4. 75.
R. Great Parish in St. Joseph: Fr. Feeler in Eisleben v. s. Gem. 2. 50, C. Roth . 50, N. N. 1.00 for an aciie. (S. -4.00.)
El Paso Community, Tex.: Gemm. of RN.: Horst, Fort Smith, 12.00, Pflantz near Gordonville 4.00, v. N. 2.00. (S. -18.00.)
Township at Cushing, Okla: R.Maiuschkas Gem. of Lake Creek, 5.00. (^kL. In the "Luch." No. 5 should have receipted 7. 25, instead of 2. 25, hence above receipt today for 5.00.)
Parish at Marquette, Mich. t>. Fühler's parish in Eisleben 5.00.
For the church building in Goneva, N. U.: R. Hanser in St. Louis v. Frauenver. 15.00. ,
Champaign Township, III: l?. Biltz' Gem., Concordia, 5.00.
Total: -804. 19.
For new buildings are drawn: Gem. inAugusta 30.00.
IkL. In the "Luch." No. 5 read under Negermission: Von P. Mariens' Frauenver., nicht Nähver.
St. LouiS, March 24, 1900. H. W. C. Waltke, Cassirer,
1525 Axnes 8t.

Receive" for the orphanage in Fremont, Nebr:

R. Hilgondorfs Gem., Arlingkon, Nebr.: Chr. Krüger 1 p. cart, 1 p. oats, 1 p. grain, G. Giefslmann 1 bu. Wheat, 2j Bu. Oats, Fritz Heibrock 2 p. cart, Herm. Hilgenkamp 1 p. turnips, 1 p. yellow turnips, 1 p. grain, CaSp. Stork 1 cart, 1 p. grain, C. W. Stock 3 p. cart, Herm. Gieselmann 2 p. cart, 1 p. grain, Fritz Stranghöner 2 p. cart, 1 p. oats, 1 p. grain, Hern:. Dahlkötec 2 l. Kart., 1 p. flour, Fritz Schwer 1 bucket molafses, Jac. Rolf 2 p. oats, 1 p. yellow turnips, Herm. Jacob 2 p. oats, F. Laaker 2 p. carr, 2 p. oats, H-inrich Jacob 2 p. cart, 2 p. grain, Carl Laaker 1 p. tr. apples, Herm. Walkenhorst 4 p. cart. 2 p. corn, Christ. Bockhorst 100 Ps. Flour, Henry Laaker 6 yrs. bu. Cart., 4 Bu. Oats, 2 galt. Lard and onions, Heinr. Ploughs 6 bu. Oats, 1) Bu. Kart., Herm. Gieselmann 2 Bu- Kart., 2 Bu. Oats, Heinrich Kruse 2 Bu. Wheat, Wm. Scheer 3^ Bu. Kart., 3 Bu. Oats, 3 Bu. Grain, Aug. Ahlmeycr 4 Bu. Oats, 2 Bu. Grain, Wm. Stork 8 bu. ground feed, 5 bu. Cart, 1 Bu. Apples, 11 bu. w. Turnips a. g. Reuben, Heinr. Renecker 4 Bu. Oats, Peter Hilgenkamp onions, 4 bu. g. reuben, 6 bu. Kart., G. Echtenkamp 1 S. r. u. g. turnips, 1 S. cabbage, 50 Pf. flour, Franz Scheer 1 J. grain, 1 S. oats, s Bu. Onions, 50 p. flour, D- Toben 3 p. cart, 2 p. oats, 2 p. grain, F. Schöttger 2 p. wheat, 1 p. oats, 1 p. cabbage, F. Schwarz 1 p. wheat, F. Hariung 2 p. wheat, 1 p. oats, 1 p. grain, 1 p. Karl., Herm. Scheer 2 p. grain, 1 p. milled. Grain, 1 p. Oats, 1 bu. Apples, Hermann Stork 4 p. milled. Fodder, 4 S. Cart, 2 Gall. Lard, H. Krallmann 2 p. ground. Fodder, Casp. Kafscbaum 2 p. ground. Fodder, 1 p. cart, F. W. Kruger 5 p. oats. Woman's club at P. Allenbach's parish, Lincoln, Nebr. 2 woolen blankets, tz. Knorr, Detroit, Mich , 2 doz. Fl. Hien Fong Efsenz. Emil Meyer, Lena, III, 1 small box of clothing. Aug. Leader, Papillion, Nebr. 10 lbs. butter. Louisa Goeppinger, Boone, Iowa, 2 bodices, 2 girls' pants, j doz. Handkerchiefs, 2 WarstS, 4 aprons.... Fred. Brei, Hanover, Kans., two separate suits. Prof. Weller, Seward, Nebr., 7 pr. wool. Stockings, one apron. Aug. Leader, Papillion, Nebr. 1 pot of butter. C.Hossner, Leavenworth, Kans-, 2 tr. coats, 6 new dresses, 3 pr. girls' trousers, 7 pr. new stockings, 7 pr. wool. Gloves. F. Rchscld, Plainview, Nebr. 1 tr. coat, 2 gr. pieces of tallow, 1 pr. tr. girls' trousers, 1 apron, 1 tr. children's skirt, 1 tr. girls' skirt, 1 tr. girls' cap, 2 pr. stockings. Rähverein in R. R. Amstein's parish, Sioux City, Iowa, 7 waisis, 3unier skirts, 8 pr. boys' trousers, 6 pr. wool. Stockings, 2 vests, 2 shirts, 1 pair of underpants, 1 cap, 1 tr. bonnet, 1 pr. gloves, 3 ouilts. Prof. G. Weller, Seward, Nebr. 1 tr. overskirt, women's vers. that. 7nightclothes, 6 aprons, 1 petticoat, 1 dress. Mrs. Hartmann, Fremont, Nebr. 1 pr. shoes, l pr. earrings, candy and cake. F. Plows, Arlington, Nebr. 1 p. flour. Women's Ass. and individual women a. d. Gem. R. Kniefs, Omaha, Nebr. 5 blankets. R. Bergts Gem, Hooper, Nebr.: G. Stockkamp 2 p. corn, 2 p. oats, J. Raasch 2 p. wheat, 2 p. corn, J. Ring 2 p. wheat, W. Horst 2 p. wheat, 2 p. oats, C. Saas 2 p. Wheat, 3 S. Oats, H. Schürmann 1 S. Wheat, 2 S. Oats, H. Möller 1 S. Wheat, 3 S. Oats, H. Meyer 2 S. Wheat, 2 S. Oats, Wm. Starling 1 S. Wheat, 1 S.

Oats, G. Langemeyer 1 S. wheat, Otto Feiser t S. oats, G. Weigli 1 S. wheat, C. Krüger 2 S. wheat, 2 S. oats, John Osterloh 1 S. wheat, H. Teiger t S. wheat, C. Högermeier 4 S. grain, H. Högerineier 2 S. wheat, 2 S. grain, H. Böhling 2 S. wheat, 2 S. oats, H. Niemann 2 S. grain, tz. H. Langemeyer 2 p. wheat, 2 p. oats, C. Möller 2 l. Wheat, 2 p. oats, H. Lusch 1 p. wheat, 2 p. oats, J. Uehling 50 p. flour, O. Uehling lOOPs. Flour. Alb. Gislow, Kansas City, Mo. 1 doz. tr. handkerchiefs, Si. N. 2 tr. uberskirts, I cap, 1 gown, etc. 15 Hildebrandt's Gem., Pender, Nebr.: Heinrich Breidbardt 1 p. wheat, 1 p. grain, C. Breidbardt 2 p. wheat, W. Breidbardt t. p. wheat, t p. oats, Fritz Schmeckpeper IS. Wheat, 1 p. Cart. Mrs. H. Meyer, Hamplon, Iowa, 1 pak. Garments. Mrs. Wm. Lee, Fremont, Nebr. 1 tr. winter jacket, 2 pr. tr. stockings, 2 suits, tr. undergarments. N. N. Arlington, Nebr. 3 pr. stockings, 1 tr. cap. Women's Ver. in 15 Theo. Wolfram's comm., Watsrloo, Iowa, 1 pak. Aprons, petticoats, stockings, 15 Rodenbeck's Gem., Pebble Creek, Nebr.: Wm. Laurel IS. Wheat, 2 p. cart, H Bu. Beans, Mrs. G. Wegner 1 S. wheat, 1S. Oats, I S. Cart, K. Metschke I S. Wheat, J. Sommer I S. Wheat, H. Stockkamp 1 Bu. Wheat, 1 Bu. Grain, I. Lebeck I S. Wheat, 2 S. Cart, Aug. Cngelbrechl I S. Wheat, J. Bieth I Bu. Wheat, K. Dremel 2 S. Wheat, G. Schumacher t S. Wheat. 15 Treskows Gem., L-cribner, Nebr.: Heinr. BorcherS 50 Ps flour. Hermann Kitzeron 50 p. flour, Martin Lütthans 100 p. flour, John BorcherS 1 p. wheat, Wm. Wegner 1 p. wheat, Herm. Cordes 50 p. flour, F. W. Becker 1 tr. trousers, vest, Aug. Fischer 1'"-. Wheat, H. Harmsen 1 p. wheat. AuS 15 Kühnerts Gem, Lyons, Nebr. 2300 ps. Flour. 15 C.Hasner, Lsaven worth, Kans. 6 dresses, 2 jackets, 2 pr. pants, 7 pr. stockings, 7 pr. glove-s. Mrs. Schroeder, Fremont, Nebr. 2 tr. hats, 4 tr. nuthatches, 2 tr. waists, Miss Pilsburg das. 1 pr. tr. stockings, Wm. Lücken das. 121 bu. Grain, 2 p. Haier, 1 p. Turnips, FrarrHartmann das. 4 aprons, 1 ribbon, 1 silk handkerchief, I neckerchief. N. N., Puevlo, Colo. shoes, 1 pr. shoes, 4 handkerchiefs, 3 ad. Ribbon, 1 Pak. Sewing needles, I doz. Buttons, 1 Ps. Wool, 1 spool of twine, 6 2)d. Flannel, 2 tr. aprons, 5 tr. petticoats, 2 tr. winter jackets, 2 tr. capes, 10 waists, 3 tr. shirts, 2 pr. tr. underpants, 1 tr. shawl, 2 Ad. Clothes, 3 Ad. SchUrzenzeug, 1 tr. skirt. 15 Nammacher, Ashippun, Wis. 1 Christian memorial book. G. H. Schneider, St. Louis, Mo. 1 cl. book. Ooul.orckiu b>ul>lmliiu^ llouso each 6 Musischeste No. 1-4 u. each 6 No. 1-4 English writing booklets, 6 Lisderpsrlen. P. H. Schutzes Gem. a. d. Plum Creek, Nebr. several sacks of grain. L. P. Hansen, Fremont, Nebr. i buckets of candy.

Christmas offerings for the orphans: J. H. Stärket, Burlingame, Kans. to give 1 bag of candy and baked goods, 8 dresses, 4 petticoats, 3 aprons, 2 waists, 1 girl's cap, 4 undershirts, 1 pair of underpants, 1 bodice, 2 pr. stockings, I tr. overcoats, N. N. 6 aprons, 1 tr. coat, 3 petticoats, 1 tr. cape, 1 dress, 1 shawl, 12 w. Handkerchiefs, 2 bags of nuts, 1 box of dominoes, 2 pack. Pencils, 3 pr. stockings, 1 pack. Needles, 1 pr. tr. shoes. Webster women's club, Scribner, Nebr. 9 pr. uber shoes, 5 shawls, 7 girls' caps, 9 pr. wool. Gloves, 4 pr. leather gloves, 24 pr. wool. Stockings, 6 Petticoats, 23 Id. Apron stuff, 80-65I)d. Dress stuff, 17 pr. shoes. Fritz Kropp, Osmond, Nebr. 1 p. popcorn. From etl. women of L. MatuschkaS Gem, Grand Island, Nebr.: 17 pr. underpants, 8 undershirts, 1 new suit, 2 tr. hats, 7 handkerchiefs, 3 tr. girls' jackets, 2 tr. waists, 1 tr. dress, 3 tr. shtrtwaists, 1 tr. Cape, 8 picture books, 3 tr. bodices, 2 tr. skirts, 5 pr. boys' trousers, 7new dresses, 1 shirt, 1 apron, 2 tr. boys' skirts, 4 tr. waistcoats, 1 tr. cap, 3 pr. tr. shoes, 7M. Clothes, 11 M. Calico, 1 Waist, 1 fatigue cap, 9Pr. stockings, IPr. suspenders, I Necktie, 1 wool. Cloth, 413. 75. from a woman of 15 Schormann's Gem., Bölus, Nebr., 1.00. 15 Leuthäuscr's Gem., Cedar Bluffs: Hochz. Kücker-Jansen 4. 20, N. N. 2 Ps. Wool, 6 red pocket., 10 w. Pasch., 1 pr. pillowcases, 10 dd. Stuff, 1 box Blocks. N. N., Waterloo, Iowa, 8 petticoats, 7 aprons. Mrs. Louisa Steinhauer, Pueblo, Colo. 1 box-> ChristmasSfachen, Mrs. Aug. Schwer das. 1 box Christmas stuff. Fred. Klare, Denver, Colo., 1 box Christmas things. Mrs. Aug. Kuntzmann, Fremont, Nebr. 1 bag of nuts, candy and baked goods. Mrs. Louisa Frank, Minden, Nebr. from her children's piggy bank, 2.00. Women's Association of Trinity, Peorta, III, 10.00. Mrs. Beisel, Canastota, S. Dak., 5.00. Many thanks to all the kind donors and God bless you.

MU. In "Luth." No. 2, line 5 v. "., read: Frauenver. in Staplehurst (not Seward), Nebr.

Fremont, Nebr. 27 Feb. 1900, Aug. Trapp, orphan father.

Received from December 1, 1899 to February 1, 1900: from Nebraska: tz. Knutzen, Sr. of Cedar Bluffs, -1.00, H. Knutzen, Jr. das. 1.00, I". Leuthäusers Gem. das. 6.00, in Warhu 4th 75, Christ. Huscher, Cedar Bluffs, -1.00, dch. Langemeier by John Schwarz, Hooper, . 25, by Wm. Borger das. 1.0V, v. H. Wunderlich das. 1.00; v. sreundl. donors das. 18.00; 15 Hilgendorss Gem., Arlinaton: Dahlköter, Fritz Both, Ulrich Dickmeier, Henry Hilgenkamp, John Hilgenkamp u. Wm. Krüger 2.00 each, H. Niederhvssr, Mrs. Heuermann and C. H. Stark 1.00 each, Fritz Krüger . 50, Gustav Brinkmann 1.00, H. Brinkmann, G. Echtenkamp & Heinr. Hilgenkamp 2.00 each; Joh. Looschen, Snyder, 5.00. Aug. Bergmann, Jda Grove, Iowa, of s. Schulk. 4. 28. I. tz. Abel, Fort Dodge, Iowa, 22.09. From Nebraska: 15 Treskow, Scribner, R. Schürinann das., H. Tonsjost das., G. Alberts das. 1.00 each; 15 Rodenbscks Gem., Pebble Creek: C. Wagner . 25, Wm. Engelbrecht 1st 25, H. Wartens 1.00, C. Draemel . 20, W. Schroeder 1.00, W. Matzge 2.00, Wm. Kurtz 1.00, W. G. Stamm, Lincoln, Coll. d. Gem., 13. 82. 15 Ed. Bützow, Pueblo, Colo. v. Women's Ass. 1. 50, m Cannon City Missionary Co. 2. 25. 15 Rodenbeck, Pebble Creek, Nebr. v. Women's Co. 37. 60, Ludw. Engelbrecht that. 2.00.

Pasche, Sioux Falls, S. Dak. v. s. Zions comm. 11.00. W. F. L-chäffler, boro, Kans. o. women's ver. 7. 25. Wm. Niebrand, Hooper, Nebr. 1.00, Carl jemeier das. . 50, Andro Lies das. 1.00. Orphanage rifle . 60th, 15 endorss Gem. of, Arlington, Christmas Eve Coll. of, 15.02, Frank Schöttger 2.00, Wm. Gnuse das. 1.00. Mrs. Julius Heidemann, Alma, Kans., . 75. H. elschlager, Leaoenworth, Kans., 83. 60. Diedr. Schrotder, Fre mont, Nebr., . Fritz Schmitt, Mercur, Ulah, 25.00. H. Bartlmg, Addison, III., 8.00. Fritz kmann, Arlington, Nebr., 1.00. Nik. Theede, Fremont, Nebr. 10.00. W. G. nin. Lincoln, 'Nebr. Christmas Eve livery, 2. 41st F. Beckniann's girls, 4.00. Abel, Fort Dodge, Iowa, 42nd 15th F. H. Harms, Bancrofi, Nebr. 250.00.

Fremont, Nebr-, February 9, 1900.

W. A. A. Hamann, Kassirer.

Received for the orphanage at Addison, III:

From municipalities, etc., for current expenses: By E. Leubner from W. ıltz, Proviso, -2.00. From Chicago: Dch. 15 Bünger from N. N. 1.00. From Ierbitz' Gem. 9. 53 u. from F. Wegner 1.00. P. Remis from Ferd. Reschke). 15 "udach from Mrs. N. N. 1.00. 15 W. C. Kohn from Frauenver. der Gem. 0 for Confirmation dresses. 15 Theo. Kohn from Mrs. Bertha Ziemann for firmation for L. Schroeder 3.00. 15 Blanken, Buckley, bequest from Adam er, 50.00. From N. N., East Chicago, Ind. 15.00. (P. -98. 63.)

Of children, etc.: 65. 70. (Acknowledged in the "Kinder- und Jugendblatt.") 'd money: By 15 Schmidt, Chicago, for the children Groll 10.00, coll. by Bernhardt.

Avdison, III, March 24, 1900. G. Rttzmann, Cassirer.

For the orphanage and home for the aged at Belle Plaine, Minn. from 15 . Meuschke, North Branch, Minn. from some members of his congreg. -2. rom the Women's Ass. from 15 BartlingS congreg., Odessa, Minn. 4 uater s, 4 underpants, 5 nightgowns and 1 dress with jacket; P. Naus congreg., erville, Ark. 14.00; N. N" Mankato, 5.00; 15 Aug. F. Hillger, Boxd, Minn. pupils & other members s. Comm. 3. 10; P. Geo. Groh, Perham, Minn, gl. 3. 35; teacher Herm. Schröer, Gibbon, Minn. desgl. 26.rO; 15 F. H. zschmar, Watertown, Minn. desgl. 2. 41; teacher H. Schoknecht, Saul ds, Minn. desgl. 8. 20; 15 Hillger, Boyd, Minn. desgl. 1.05; 15 Nammacher, ppun, Wis. desgl. coll. at his child adoption egg, 4. 66; 15 Porisch, St. es, Minn. desgl. of pupils & members s. Gem. 8. 72. God reward all dear rs!

Belle Plaine, Minn, March 5, 1900. Erich Moebus.

Received by 15 J. Heyner in Canton, Wis-, -3. 60 for Georg Meyer; by 15 chlerf for Alb. Friedrich 7.00, for P. Fellen 7.00. Sincere Dar! to all donors. Milwaukee, Wis. March 20, 1900 M. J. F. Albrecht.

Received for the church building in Harrisburg, Pa: Through Mr. F. euermarn in Buffalo from a mifsion friend - . 50; from a farmer in Nebraska 0. - Many thanks. God richly reward the unknown givers!

Harrisburg, Pa. March 24, 1900. E., H. Couple.

With heartfelt gratitude, the undersigned certifies that he has received -0 for the church building in Snohomish, Wash. from Mrs. Maria Müller and wo sons, Theodor and Julius Boß. God bless!

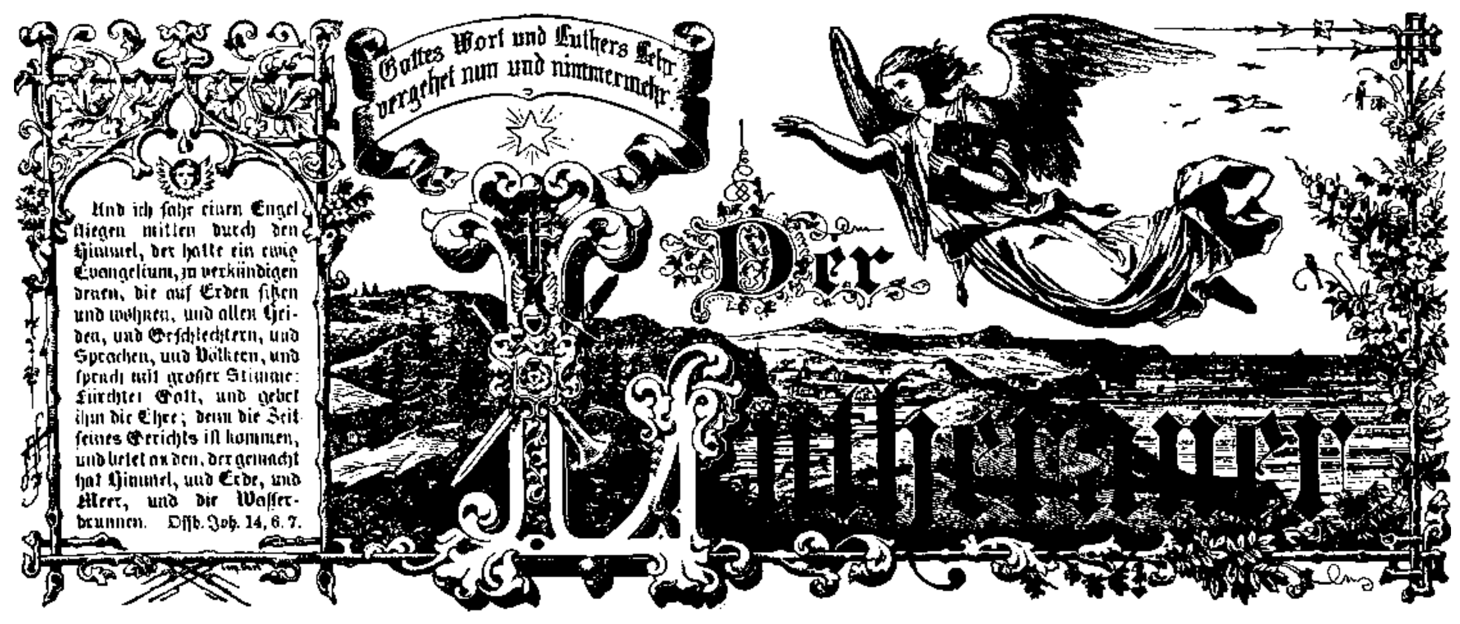
Snohomish, Wash, March 22, 1900. H. C. Ebeling.

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The "Lutheran" is published fortnightly at the annual subscription price of one dollar for out-of-town ribers, who must pay the same in advance. Where the same is brought to the Hans by Triigwn, the ribers have to pay an extra 2b cents carrier's fee.
stach Germany, the "Lutheran" will be sent by post, postage paid, for pl. 25!
Ariefe, welchech" Geschäftliches, Bestellungen, Abbestellungen, Gelder u. J. w. enthalten, finden der Adrefie: Vonoorai" ikudtistuux Laus", aslksrsou uXr". L blinini St., St, Uoülg, Llo., a "herzusend "n. Letters containing notices for the paper (articles, advertisements, receipts, addenda, etc.) should be the editorial office at the address: "I>ntb "inner", voneorüru 8smi-> uur^. In order to find exception in ading number of the paper, all shorter advertisements must be in the hands of the editorial office not ian the Thursday morning preceding the Tuesday whose date the number will bear.

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Easter.

Day of delight! Day of light!
Nothing is so dear to me, nothing makes me happy, delights me, lifts me up, as the news: Jesus is alive!

Jesus lives! This word of joy
Takes away the earth's misery, transforms in song of triumph Every dull sound of mourning.

Blessed is he who clings to Him Who was victorious on Easter Day.
All the armies of hell are afraid where a man trusts in Jesus.

Award-winning and glorious,
Forever holy, reconciled to God, Rid of grief and chastisement Shall be the victor's disciple.

W. Schaller.

For the holy feast of Easter.

JEsu Easter greeting.

To Mary Magdalene: "Woman, why are you crying? Who are you looking for? ... Mary! .. Do not touch me, for I have not yet ascended to my Father. But go unto my brethren, and say unto them: I ascend unto my Father, and to your Father, and to my God, and to your God." Joh. 20, 15. ff.

To the two disciples on the road to Emmaus: "What are these words that you are speaking among yourselves, and are grieved? ...Did not Christ have to suffer these things and enter into His glory?" Luc. 24, 17. 26.

To the gathered disciples: "Peace be with you! As the Father has sent me, so I send you. Receive ye the Holy Ghost. ...for whom ye have remission of sins.., to whom they are remitted; and to whom ye keep them, to them they are kept." Joh. 20, 19. ff.

To Thomas: "Reach hither thy fingers, and behold my hands; and reach hither thy hand, and put it into my side; and be not faithless, but believing." . . . Blessed are they that see not, and yet believe." John 20:27. ff.

Paul's Easter faith.

"If Christ be not risen, then your faith is vain, ye are yet in your sins: so also they that are fallen asleep in Christ are lost. If we hope in Christ alone in this life, we are the most miserable of all men. But now is Christ risen from the dead, and become the firstfruits of them that sleep. When this corruptible shall put on incorruption, and this mortal shall put on immortality, then shall be fulfilled the word that is written, Death is swallowed up in victory. Death, where is thy sting? Hell, where is thy victory? But the sting of death is sin; but the power of sin is the law. But thanks be to God, which hath given us the victory, through our Lord Jesus Christ. 1 Cor. 15, 17. ff. 54. ff.

Petri Easter joy.

"Praise be to God, and to the Father of our Lord Jesus Christ, who according to his great mercy hath begotten us again to a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and unfading, which is reserved in heaven, even unto you, Who by the power of God are kept through faith unto salvation prepared to be revealed in the last time, in the which ye shall rejoice, who now for a little while (as it were) are sorrowful in divers temptations; that your faith may be found righteous, and much more precious,



For the gold that perisheth, being tried by fire, unto praise and honour and glory, when Jesus Christ is revealed, whom ye have not seen, but love, and now believe on him, though ye see him not, ye shall rejoice with joy unspeakable and full of glory, and shall bring to pass the end of your faith, even to the blessedness of your souls." 1 Petr. 1, 3. ff.

John's Easter Hope.

"Beloved, we are now God's children, and is not yet appeared what we shall be. But we know, when it shall appear, that we shall be like him: for we shall see him as he is. And every one that hath such hope in him purifieth himself, even as he is pure." 1 John 3:2, f.

What does the Bible teach about trouble?

(Continued.)

The "given" offense is all outwardly conspicuous evil in doctrine or life, by which others are provoked and seduced to error or sin, or may be provoked and seduced to it.

Today we will look at a few examples from Scripture and see from them how and by what means trouble is given.

After Gideon, the contending hero, had delivered the people of Israel from the hand of the Midianites by the power of God, he refused the hereditary kingship offered him by the people and said: "I will not be lord over you, nor shall my son be lord over you, but the LORD shall be lord over you. But he did another thing, for which he had no calling, and which was utterly contrary to God's order. He made himself, though not in name, yet in fact, high priest. The people were henceforth to inquire of God's word and will of him, and not of the office instituted of God, which the sons of Aaron held. "And all Israel was inveigled against it." All Israel thereby fell away from the true service of God. And to this Gideon had given the impetus by his ungodly presumption. Gideon had vexed the people, made them angry. Judges. 8:22-27 -When, in and after the times of the Reformation, secular princes presumed to rule over the church and to make laws concerning religion and worship, it was the same thing. They also did something that is against God's order. Secular and spiritual government should not be mixed with one another. Secular government should be over secular things alone and be governed by secular laws. Spiritual government is to be over spiritual things alone and is to be directed by God's Word alone, by God's Word, which the church itself has. That is the way God wants it. Those worldly rulers annoyed Christianity by such a beginning, even though it was done in good faith. And such vexation continues to this day. We see this in the so-called national or state churches, which have a miserable, spiritually miserable existence under the government of secular sovereignty.

David, the good man of God, the great prophet and the holy singer, who had matured through much tribulation, at one time fell deeply, deeply into sin and disgrace. He committed adultery with Bathsheba, the wife of Uriah, and Uriah, the wronged husband, was put to death by the sword of the children of Ammon. Everyone knows this sad story. We need not tell it here. But David did not only sin for himself, but he also made others sin. So he also made others angry, he also made others angry, he also gave others great and visible trouble. He made Bathsheba sin. He made Joab, the captain of his army, sinful by causing him to put Uriah to death. He made all the people sin, as much as was in him, by his, the beloved and honored king's, evil example. He made the enemies of the LORD blaspheme. 2 Sam. 12:14; for when this story became notorious, then, of course, the ungodly people said with scorn and blasphemy, "Here you see what piety is all about!" - So it is precisely Christians, professed and confessing Christians, who give the very worst trouble when they allow themselves to be tempted by the devil and by their evil flesh and blood to consent to a sin. As soon as this sin becomes notorious, it also causes trouble.

When King David, after his victory over his rebellious son Absalom, was restored to his kingdom, and was on his way to Jerusalem, crossing the Jordan, he was met by Shimei, who had recently cursed him (2 Sam. 16:5-12), and asked his forgiveness with humble words. "But Abishai the son of Zeruiah answered and said, And shall not Shimei die for this, seeing he hath cursed the Lord's anointed? And David said, What have I to do with you, O children of Zeruiah, that ye should become Satan unto me this day? Shall any die this day in Israel? thinkest thou that I know not that I am become king over Israel this day? And the king said unto Shimei, Thou shalt not die. And the king sware unto him." 2 Sam. 19:16-23 Here Abishai gave David king vexation, and became Satan unto him, to provoke him to vengeance, and to take vengeance. But David resisted this temptation. -Such trouble is wicked in the world. Instead of exhorting to forgiveness, people seek hatred and exhort to take revenge. Behind such actions is the evil Satan.

If we look for examples in Scripture of those who have given others trouble, we must not leave Jeroboam the son of Nebat, the first king of the ten-tribe kingdom of Israel, which was separated from Judah and the house of David, unmentioned. For often, very often, again and again, Scripture remembers him as "he that sinned, and made Israel to sin" (1 Kings 14:16.). And what was his sin? With what did he make Israel sin? In Jerusalem was the temple, and therefore the place where God had established the memorial of his name. There the priests from the tribe of Levi, appointed by God, performed the sacred service. There the service was performed in the way God himself had prescribed. There, and nowhere else, was it God's will that his people should gather for sacrifices and feasts. But Jeroboam thought in his heart: "The kingdom will now fall again to the house of David, so that it may be restored.

This people shall go forth to offer sacrifices in the house of the LORD at Jerusalem: and the heart of this people shall turn unto their lord Rehoboam king of Judah, and shall slay me, and fall again unto Rehoboam king of Judah." From this consideration he sought a means of turning Israel away from the worship of God in Jerusalem. And - similarly to Aaron at one time - he made two golden calves, and set one at Bethel, in the south of the land, and the other at Dan, in the north. And for these two images he made priests of the least of the people, which were not of the children of Levi. And he set up sacrifices and feasts which he himself had devised in his heart. And he said to the people, "It is too much for you to go up to Jerusalem; behold, there are your gods, O Israel, who brought you out of the land of Egypt." 1 Kings 12:26-33 Now Jeroboam probably did not mean to establish manifest idolatry by this. For - again similar to Aaron once - he only wanted that under these images of young bulls or calves the power of God, and thus Jehovah Himself, should be thought of and worshipped. But of what avail was this? He established a false worship that was contrary to the word of God. And this became a sin. The people turned away from the true worship and toward the false worship because of Jeroboam's actions. Jeroboam gave the people great trouble. He angered the people, he made them angry. For the people sought to serve the Lord in a way that was abominable to the Lord. God does not want a service that men have devised for themselves. He does not want people to ignore his word and follow their own opinions. His word, his teaching, his commandments must apply. According to these and these alone we are to believe and live. - All those who, whether out of good or evil opinion, want to impose something on the Christian people in matters of faith and worship that is contrary to the word of God, are at all times like Jeroboam. For example, like Jeroboam was King Frederick William III of Prussia. On the occasion of the tercentenary of the Reformation, that is, in 1817, he issued an appeal for union, that is, for the unification of the Lutheran and Reformed confessions. He said that the two confessions were only separated by external differences and that the Christian people would benefit greatly from the peaceful union of the two. For the now "Protestant" church in Prussia, he had a common agendum made, that is, a church book in which the order and manner of the services are prescribed. In 1830 he ordered that this agenda be used in the entire Protestant Church of Prussia. And those who, out of loyalty to God's Word, would not obey this command were persecuted and punished. But the great multitude believed all sorts of pretences and complied. And so the Union now rules in Prussia. And the Union is nothing else than a union of Yes and No in pieces of the divine Word and the Christian faith. We will cite only one such piece. Lutheran doctrine says, according to the word of God: "The sacrament of the altar is the true body and blood of our Lord Jesus Christ, under which bread and wine are instituted for us Christians to eat and drink by Christ Himself." The Reformed doctrine is contrary to the Word of God, that the Holy Communion is not the true body and blood of our Lord Jesus Christ, under which bread and wine Christ himself instituted us Christians to eat and drink, but that it is only a sign of the body and blood of Christ, that it only signifies Christ's body and blood, that in order to partake of Christ's body and blood, one must ascend with faith into heaven, and what is more. The Lutheran doctrine thus says yes to God's word, the Reformed doctrine says no; and this yes and no are now to be united in the union. Of course, this cannot happen in any other way than that the "yes" has to go into hiding, and divine truth suffers damage. The Union is an institution in which the truth of the divine Word is washed away, as the colour of a piece of cloth is washed away. Through the Union the people are systematically educated not to take the Word of the great and gracious God very seriously; the people are thereby made to err, made indifferent to God's Word. It is and will be vexed by the Union. King Frederick William III and his advisors have made the Christian people of Prussia sinful by introducing the Union. The people have let themselves be turned away from true worship and toward false worship by such actions of the king. And it was not only in Prussia that the Christian people were angered and made worse by this, but already in the years 1818 to 1827, that is, even before the compulsory worship took place in Prussia, the evil advice and example of the Prussian king was followed in Nassau, Rhine Bavaria, Anhalt, Baden, Churhesten, and Hesse-Darmstadt. And since then the Union has spread further and further. It has also come across the sea of the world to America. Just as the anger given by Jeroboam, so also the anger given by Frederick William III has been propagated from generation to generation. And we are right to remember this as a warning.

The great apostle Peter also caused great trouble. We do not mean here his denial of the Lord Jesus in the night when he was betrayed. And yet what we mean was also a denial. - It was years after the resurrection and ascension of our Lord Jesus Christ, years after the outpouring of the Holy Spirit. The gospel of Christ was preached among every creature that is under heaven (Col. 1:23). For years the apostles, and Peter not the last, had preached with great joy, under much reproach and persecution, to Jews and Gentiles, that He was the Christ. Everywhere Christian congregations had sprung up, in which Jewish Christians and Gentile Christians formed one flock. It was hard for the Jewish Christians to understand that in Christ the old partition between Jew and Gentile had been torn down, that "here is neither Jew nor Greek," that here all are "one in Christ Jesus," that here the old ceremonial laws given only to the Jews in the Old Testament no longer applied. But they learned it the longer the better. Paul preached it loudly and publicly. Peter also had learned it long ago through a special revelation (Acts 10) and taught it (Acts 11) and practiced it. He had eaten and drunk with Gentile Christians what they ate and drank. Thus he had testified by his walk and by his example what he taught, namely, that in Christ Jews and Gentiles were one and that the whole Jewish ceremonial law with all its ordinances was one,



and especially also with his ordinances of food and drink, had reached its end. -Now Peter had also once come to Antioch, where Paul and Barnabas were, and where there was a large church made up of Jewish Christians and Gentile Christians. Some years before this church had had to endure a great affliction. Some of the mother church in Jerusalem had come there without being called and had taught that all the old Jewish ceremonial laws still applied to all Christians. This had caused great confusion. But at last Paul and Barnabam had been sent to Jerusalem to the apostles, in order to get a testimony of the truth there, and so the controversy had been put out of the way. And the church was then built up in peace. To this church, as I have said, Peter came to visit it once. At the same time, however, while Peter was there, some Jewish Christians came from Jerusalem, again those who were under the harmful delusion that the Jewish ceremonial law still applied to Christians, and that Jewish Christians were not allowed to eat and drink with Gentile Christians unless they also kept the Jewish law in all respects. And, behold, Peter was faint, and afraid of these men; and he withdrew himself from the Gentile Christians, and did no more eat with them, and so feigned, and confessed no more by deed, what had long been the faith of his heart, and also his doctrine. And by this he, the great apostle, gave great offence and mighty vexation in the church at Antioch. For by his evil example almost all the Jewish Christians in the church, notwithstanding their former experience, were seduced to be hypocrites with him. Even Barnabas was deceived into hypocrisy with them. And the Gentile Christians became misled and grieved, and complained to Paul. Then Paul stood up publicly and chastised Petmm before all. And Peter was immediately rebuked. So also this trouble was resisted again. Gal. 2, 11-22. - From this story we see first of all in general that even great men, and indeed great men in the sight of God and spiritually, can easily fall short and cause great trouble because of the weakness of their flesh. And secondly, we learn from this story in particular how great trouble is caused by cowardly denial of some piece of Christian truth. Even if such a denial is not made in express words, but only by a hypocritical omission of a free confession of the truth, others are also drawn into such a denial; others again are made to believe the truth, and faithful confessors are shamefully forsaken and grieved. How therefore do we sing?

> David believeth and speaketh also, Both must stand together,
> That is the true Christian custom, Who commit not hypocrisy,
> And from him beware, Hypocrisy incurs wrath.

Herewith we will let it be enough of the examples found in the holy scriptures of the given trouble.

C. M. Z.

(To be continued.)

The Protestants or the Unirte.

(Conclusion.)

Unrighteous men teach that conversion depends not only on the grace of God, but on the conduct of man. Question 88 of the Protestant Catechism says that the Holy Spirit "gives us the ability to come to Christ our Savior and to remain with him in time and eternity. Question 92 says: "By the special calling the Holy Spirit brings the general calling to the individual so effectually that the latter cannot help either accepting it or rejecting it." Irion says p. 213: "We must come to Christ in order to be saved. For this the Holy Spirit gives the ability, that is, the power; he causes us to be able to come." The "Magazin für Evang. Theologie und Kirche" openly confesses Prof. Stellhorn's doctrine of election and conversion, and thus writes: "May Missouri in his delusion chide it 'synergism,' when one makes man's conversion dependent on man's 'conduct' toward divine grace. It is and remains the clear teaching of Scripture that while the first, initiative work of grace on the heart of man is God's business, it is ultimately up to the will and activity of man, up to his conduct, whether that divine action has a blessed or an unhappy outcome." (27, p. 288.) - On the other hand, Scripture teaches that God works in us both the willing and the doing, according to his good pleasure, Phil. 2:13.

Unrighteous men deny the conversion of truly believing children of God, of which they nevertheless say that it is necessary for salvation. Irion says, p. 241: "Every man who wants to be saved must be converted. Without conversion no one can make the life which God implanted in him in holy baptism his personal property." Now although Paul prayed before his baptism, and was therefore a child of God, yet according to Irion he was not converted. Irion writes p. 241: "Apost. 9 we have the story of the conversion of Saul. Saul had been a persecutor of the Christians until Jesus appeared to him before Damascus and he recognized that all his previous actions were evil. There he experienced an inner transformation. For three days he sat blindly in solitude, repenting of his former life, then he let himself go and gave himself completely to Christ. Now he was converted." Further, p. 242: "Even in the case of such as are not baptized until their conversion, the same does not become complete until they are baptized. Before this, however, a revival may have taken place." Further, p. 243: "Conversion in the ordinary sense of the word is, of course, possible even before baptism, which is why it is demanded of the ungodly already in the Old Testament. But conversion, as our Catechism conceives it, the taking hold of the new life wrought by God, is conceivable only on condition of baptism. In the mission, the heathen, when he resolves to live to Christ, will always feel the need of baptism, and will not regard his conversion as completed until baptism has been administered to him. Conversion, then, does not consist in repentance alone, but is the result of calling, enlightenment, repentance, and faith. The man who has these pieces

If a person has experienced the order of salvation, he will naturally demand baptism if he was not baptized in childhood, and is <u>then</u> born again and converted. - According to God's word, everyone is converted in whom a little faith is found, even if he has not yet received baptism, the seal of faith, 1 Pet. 1:23.

Unrighteous people also deny that <u>water baptism</u> makes a person blessed. Irion writes: "With his bodily birth he - man - has received original sin, that is, the disposition and the impulse to sin. In Holy Baptism God gives him the disposition and the impulse for good and for heaven. This is a new life in the old being, through which man becomes capable of developing for the kingdom of heaven. If God did not give this new life, no man could be saved. . . . The new life that God gives in baptism is only a germ, a seed. As long as man has only received baptism of water, his rebirth has not yet entered into conscious life. <u>Baptism of water alone, therefore, cannot make a man blessed; it must be followed by baptism of the Spirit, that</u> is, the Holy Spirit must work in the man and transform him so that he becomes conscious of his new life and turns to the Lord with all his will. This happens in the way of the order of salvation, that is, through calling and enlightenment, repentance and faith. Only then can it be said of the baptized: Gal. 3:27: "As many of you as were baptized have put on Christ. . . God gives the new life in baptism, but if a man does not take hold of it with his will and appropriate it, it is of no use to him. <u>This grasping takes place in conversion.</u>" - On the other hand, the Scripture teaches that water makes us blessed in baptism, 1 Pet. 3:20, 21.

Unirte teach that there is not yet a "one, holy, universal" church, but that it is to be believed as future. To question 107 of the Evang. Catechism the answer is: "The Church has not yet become all that we profess of her." Irion, p. 248, writes: "The attributes of the Church, which are stated in the Creed, are found in the visible Church only imperfectly and in the beginning. In reality we have neither one nor a holy or universal church. This is how the church is to become one day; that is why it is written in the Creed. We must believe and trust in the Lord that he will lead the church to become one, holy, universal Christian church. - On the other hand, Scripture teaches that the characteristics mentioned above already belong to the invisible, true church, Eph. 4, 3-6. 5, 25-27. Joh. 10, 16. But Scripture knows nothing of a future <u>visible</u> "one, holy, general" church on earth.

Regarding church <u>unity and fellowship,</u> the Unrationals teach that all existing church fellowships are already in agreement on the main points mentioned in Eph. 4:4-6, and that agreement on all articles of doctrine is not necessary for church fellowship. Irion writes of the numerous church parties without qualification, p. 249 f.: "Although we see that the church is at present divided into parties, and that there are many church fellowships, yet we believe that the church is not divided into parties. We believe that God will not only make one out of the many churches, but also <u>that all existing communities already have certain points in their doctrine in which they all agree. These points are mentioned by the apostle in the passage Eph. 4, 4-6.</u> They all have one Lord, namely Christ, the Savior, whom they all confess, in whom they believe, through whom they want to be saved; one faith, that in Jesus Christ, the Son of God, in His atoning death, His resurrection and ascension; One baptism, for each of the Christian churches receives its members into its union only through baptism, because Christ has so commanded, and baptism is also administered in all of them in the name of the Triune God; One God and Father of all, for in all churches the holy Lord's Prayer is prayed, and in it the same God is called upon as Father, the Father of our Lord Jesus Christ, and in him also our Father. Finally, all have the same hope of their profession, namely, the hope of being saved by the grace of Jesus. From these pieces of faith, which are common to all the churches, the outward unity of the church is to develop under the guidance of the Holy Spirit, so that it is called: One Body and One Spirit. This unity in the main points of the faith is not abolished even by the fact that the individual churches themselves differ widely from one another in the teaching of the above-mentioned points. Concerning the person of Christ, his work, the sacraments, etc., the churches have widely differing doctrines. . . . The individual churches need not be uniform in all things, either in cultus or in doctrine, if they stand on the ground of Scripture only in the above-mentioned main points, and do not lay the chief stress on secondary things." In One Course thus Irion declares that all the churches agree, disagree, yet agree on the points mentioned in Eph. 4:4-6. - Whereas history teaches that this unity of ecclesiastical communions does not exist. And God's word demands unity in all doctrinal matters as a prerequisite for church and faith fellowship, 2 John 10.

Furthermore, Unirte teach falsely of Sunday, that "earthly work" on it is forbidden by God, Irion, 28; falsely of predestination, that it is "the predestination of all mankind for eternal blessedness," 163;*) falsely of the Millennium, 209; of enlightenment, 215, and of other pieces of doctrine. In the "Preface" to Irion's book, Jungk writes "in the name of the literary committee" with reference to doctrinal deviations of Irion within the united synod: "Such a difference within the agreement in the fundamental truths has in the evangelical church its be-

*) In the "Magazin für Evang. Theologie und Kirche" (Magazine for Protestant Theology and Church), Vol. 27, p. 287, it says: "If we were drawn into the controversy against Missouri, we could with full joy agree with the presentation of the Ohio Synod concerning the doctrine of election by grace. We hold the Missouri doctrine of election of grace to be blasphemous, for it makes the whole preaching office an unworthy posturing, and collapses into nothing the most sacred assurances of the general divine will of grace." - It is this passage a new proof of the truth, 1. that false teachers generally become slanderers; 2. that Ohio in the doctrine of election of grace at any rate does not lead <u>Lutheran</u> doctrine.

rechtizung." (Irion, p. IV.) According to this, the deviations of the Unirte from the holy Scriptures might still increase considerably, if every Unirte preacher, the "more Reformed-minded" as well as the "more Lutheran-minded," would make known his own special views. What we have heard from the writings of the Unirte, however, is sufficient to convince everyone that it is true to the glory of Irion, p. 290: "The Protestant Church teaches God's Word pure and clear, that is, as it is written. It does nothing to it and nothing of it," is vain lies and deceit. The evangelical synod is, on the contrary, fundamentally a dwelling place of false spirits, and the Unrighteous Confession is a fur in which all kinds of vermin of error can nestle and spread unmolested.

Unirte have said: "Because our opponents, according to their conviction, cannot unite with us ecclesiastically, we ask: Can we not work side by side for the kingdom of God and the salvation of souls as long as it is day?... Should not the Lutheran Church of our time have a more important task to solve than that of fighting the Union, as the 'Lutheran' does? Let us fight together against the true, most dangerous enemy, against unbelief and sin in the hearts, in the church and outside the church, and that with spiritual weapons." (Schory, op. cit., p. 25.) To this we reply, that in this also we wish to be guided by the word of the Lord, who warns us especially against the false teachers, the wolves in sheep's clothing, because they are the most dangerous enemies of the church, and form the bridge from faith to unbelief, from the church to the world. In the Formula of Concord, the last paragraph of the 11th Article says. From this our declaration, friend and foe, and therefore manly, it must be clearly understood that we do not intend, for the sake of temporal peace, tranquility, and unity, to surrender anything to the eternal, immutable truth of God, which peace and unity, since they are meant against the truth and for the suppression of it, would not endure; much less are we willing to adorn and cover up the falsification of pure doctrine and public damnable error. But rather to bear such unity with hearty desire and love, and to promote the same of our part to the utmost of our ability, heartily inclined and eager, by which God may keep his honor unharmed, the divine truth of the holy gospel may not be deprived of anything, the least of the inthumbs may not be conceded anything, poor sinners may be brought to true right repentance, raised up by faith, strengthened in new obedience, and thus through the one merit of Christ alone may be justified and eternally saved." (Müller, p. 724 f.)

Schory writes: "We are confident that the time cannot be too far off when especially some of our Lutheran brethren will regret that they have treated their fellow Lutherans so unbiblically and so unchristianly by word and writing and by their whole conduct which repulses their brethren. (op. cit., p. 13.) On the other hand, we pray God that He will continue in the future to protect us and our children from the Unrighteous and their abominations, and that He will graciously help that our testimony against the Unrighteous, which we owe to friend and foe, may not be silenced and remain unheard.

F. B.

Annual Report on the Institution for the Deaf and Dumb at North Detroit, Michigan.

If today, I am not mistaken, for the first time since the existence of the institution, the long-time, former president of the institution does not deliver the annual report, then it is surely only a requirement of fairness that this year's report should begin with a grateful recognition of the work and effort devoted by him to the cause of the deaf and dumb and the services he rendered to the institution. May it please the faithful God to reward him already here in a friendly, peaceful retirement and later in eternity for what he did out of love for the poor deaf-mutes, for the glory of God the Most High, in gratitude to his and the world's Saviour. May his memory always be honored among us, his untiring diligence and his dedication to our cause worthy of imitation always be held up as a shining example to his successors and all members of the association.

If we now, in the manner of good stewards, try at the close of our year of work to give ourselves an account of what lies behind us, as well as to consider what tasks await us for the future, we are compelled first of all to praise the faithfulness of Him who is the true Father over all things in heaven and on earth. Again, it has been new over us every morning. We have been mercifully protected from serious damage to the institution's property; the monthly reports of the director have always brought the joyful news that the inmates of the institution are enjoying good health; no significant accident has affected even one of the group of our inmates; they have received plenty of mental and spiritual nourishment; He has provided the daily bread, even if he has kept us a little tighter than our wisdom would have wished - we were forced to incur debts to cover our current expenses, which we were unable to pay off again, and had to leave some of the repairs we deemed necessary pending -; he has given our teachers strength and joy in their work; he has carried us all with all our shortcomings and faults - how many useless words have been spoken, for example, during our negotiations. have been uttered in our negotiations!

For the future we likewise look up to Him. "Behold, as the eyes of servants look on the hands of their masters, as the eyes of maidservants on the hands of their wives; so our eyes look on the Lord our God, until he be gracious unto us." And so we go forward with confidence to the many difficulties that await us, especially in the near future.

There is one question that some of us, consciously or unconsciously, would like to consider, namely, whether our work is really worth doing; whether the results of our work on our pupils justify the sacrifices of time and effort, and especially of charitable gifts from many a Christian dog. - Far be it from us to make great boasts of the achievements of our institution; far be it from us to deny that improvement is possible and necessary. But this we may confidently say: something has been accomplished. Essential services have been rendered to our pupils for their earthly advancement, even though the pupils of the richly endowed, multi-class state institutions may well be better off in this respect.

have received a greater measure. Heavenly treasures have been made accessible to the students of our institution, which are not offered to those of the state institutions. They have not only learned a few generalities about Christ, their Savior, perhaps even mixed with erroneous opinions, but they have also become acquainted with the truth about Him and the way to Him in no small measure: To no small degree. This can be doubted by no one. Both, the earthly and the heavenly training, which has been offered in the institution up to now, must not be despised for the sake of a few imperfections.

Nevertheless, we do not want to rest on our laurels, but strive on sprightly. The best should be just good enough for the children entrusted to us. What presents itself to us on careful examination as the most salutary for them, we will seek to achieve with all the thirds at our disposal. May God give us the right counsel and success.

One such enterprise for the upliftment of our work was discussed in last year's report: the transformation of our association into an association of congregations. Although the persons entrusted with this task have devoted their attention to this matter, it has not yet been possible to obtain a legal basis for such a society. This can only be remedied in the next legislature of our state. The necessary steps will be taken at the right time.

Another change aimed at the same goal has occupied us a great deal in the past year. It is the elevation of the English language to the main language in our institution. This is certainly one of the most radical changes we have ever made. We should not be surprised, therefore, that many a friend of our fosterlings has seen this change take place only with concern! It will be good for us today to briefly recall the course of this matter, the motives that were decisive in it. That it would be wrong to give American children an exclusively German education and not to acquaint them with the language of the country at all, had been recognized years ago and therefore instruction in the English language, as well as in sign language, had been introduced in the institution. However, it soon became apparent, as our experienced director testified, that such a juxtaposition of both languages was not to the best advantage of the deaf-mutes. Therefore, the necessity arose for the association to give first place to one of the two languages. Aware that more or less our entire Synod, from which our pupils come, was interested in this question, the Board of Directors turned to the Synod of Delegates, which had met in St. Louis in the spring, for an opinion. In a devotion to the same, the reasons for preferring one or the other of the two languages were presented impartially, according to the best of our knowledge and conscience. The Synod had the submissions examined by a committee, and everyone was given the opportunity to express their wishes and concerns before this committee. And after all diligence had been devoted to the matter, the Synod gave the advice to let the English language gradually come to the fore, in such a way that the children already in the institution would continue to be taught in the same way as before, and later only more gifted children and those whose parents absolutely insist on German instruction as well should receive. The association agreed with the synod's opinion by adopting the synod's council as its resolution and starting its implementation with the new school year. Thus we are now in a transitional stage. Years will pass before the fruit of this approach can be seen and tested.

We hope to come closer to the goal of the greatest possible perfection of our institution in another area more quickly through a further change in the establishment of our institutional system, which we were led to during this winter without having sought it. When it was a question of filling the vacant position of house-parent, we became convinced that the most appropriate, indeed the only correct relationship was that of the director being at the same time the house-father of the institution. We therefore decided that henceforth the office of housemaster should no longer be separated from that of director. In carrying out this decision we soon encountered obstacles. To our great sorrow, our faithful director was not in a position to take over this office with her because of his wife's state of health, nor could he decide to enter into this work together with a matron. He was only willing to temporarily take over the management of the institution with his wife. And I am sure that the blessing of this new institution can already be felt. We sincerely regret that we have to accept his resignation as director for the time when a successor will be healthy, and herewith also publicly express our thanks to him for the services rendered in this capacity up to now. May the state of uncertainty in this matter also soon cease.

I would now like to make a few remarks regarding the number of pupils. Three children were confirmed last year. Two girls who had already been confirmed ceased to be pupils. One boy was not sent back after the holidays, partly because our decision was apparently not properly understood because of the language, and partly because he was not actually deaf and dumb, but only very hard of hearing. Two new girls have joined us. At present there are 37 inmates in the institution.

May he who has blessed us hitherto continue to bless us. Amen. Wm. Hagen,

d. Z. President of the institution.

Deaf and Dumb Mission in Milwaukee.

In the near future, a petition from the Lutheran Immanuel congregation for the deaf and dumb in Milwaukee, Wis., which is addressed to our dear school youth and bears the signatures of the members of the Commission for the Mission to the Deaf and Dumb, will reach the hands of our pastors. Since the aforementioned congregation is enjoying constant growth, it has been thinking for some time about building its own chapel. It will certainly please every reader to hear in a few words something more detailed about this mission field, especially since nothing has been publicly reported about it for quite some time. Under God's rich blessing, this mission here is progressing steadily and surely, even if only slowly. At Easter of 1898, after almost two years of activity of the missionary team under

In the presence of a large crowd of our Lutheran Christians, eight adult deaf-mutes, among whom there were five married persons, were publicly confirmed in the Church of the Holy Trinity by Father Sprengeler. After this confirmation we proceeded to organize, and a congregation came into being which numbered 11 voting members. Today it counts 18 members with voting rights and 34 communicating members. A year ago the congregation was accepted into our synodal association. At Easter of this year, another seven adult deaf-mutes will be publicly confirmed, who, after almost two years of instruction, want to pledge their loyalty to God. Certainly, a long time for a confirmation class! But in this mission, which requires a great deal of patience, it does not go any faster; for first of all, the deaf-mutes live scattered all over the city, which is why they cannot come to the evening classes very often; and secondly, most of them cannot be expected to have any Christian knowledge at all. Where should they acquire this knowledge, since the great majority of them receive their education in the state schools, which, as is well known, is not of a religious nature. These seven persons, among whom one has converted to us from the Episcopal Church, four were completely unchurched and two descended from Lutheran parents, but until now were completely unprovided for, will join our congregation, so that there will then be a deaf-mute congregation here of 22 voting and 41 communicating members. A good increase can also be expected. Some have already signed up for the next confirmation classes and several will be won over again by God's grace. For these reasons it is obvious why we are thinking of building our own little church. Up to now we have held our services in a hall.

The deaf-mutes themselves have raised about -400.00 for a plot of land to be acquired, and the sister congregations here have declared themselves willing to allow us to collect the money necessary for this from their midst. Now my deaf-mute congregation comes to our school youth and asks each child to "give" us a small donation, with which the building of a chapel can be accomplished. It is not asked for much at all; if each child only gives something. Therefore, a polite request is hereby made to all pastors to either read the circular, which will reach them in the next few weeks, to their school children themselves, or to have their teachers do so. It should also be noted that at the same time a small envelope is to be sent to each school child under the address of the pastors, into which he can put his contribution. For the sake of clarity, it is preferable to send all monies to the undersigned through the district treasurers. May the Lord of the Church bless us for the sake of Jesus Christ. T. Wangerin.

Right willingness to sacrifice for the community school.

The time is approaching again when this year's candidates for preaching and school ministry will be assigned their fields of work in the vineyard of the Lord. Already now, congregations are sending in their From the cover letter recently received for a teaching appointment from a Minnesota congregation, may the following be printed here for the benefit of our dear Christians. "The congregation at M. is a rural one. We have only one school, a mixed one. There are now 98 children in the school, 19 of whom will be confirmed, and about 30 will enter. So there is plenty of work. Up to now, the undersigned has taught school himself, and only four days a week. Eight years ago, when he opened the community school in the old church, a log cabin, and took the children out of the public schools, the Americans became indignant. From the 'State School Fund' each 'public school' annually draws a sum of money for each child who has attended school for a time fixed by law; this is sometimes more, sometimes less. The money which our children would have brought into the 'public schools,' if they had attended the same, was lost to the Districts concerned. As a result, the tax has gone up, and we are to blame for that. A former State Legislature member approached an Advocate in F., if possible, to close our school to us. Then when it was said we were going to build a new, even bigger school, the person didn't mind traveling to St. Paul to consult advocates there. Our school has its enemies. The 'ticket agent' also agitated against the undersigned because he held a parochial school. The consequence wat: full fare on the railroad the first three years.

"Under such circumstances our community erected a model school which dwarfs all 'public country schools' in the vicinity. Our school is 26x42x12 feet. It is furnished with 'furnace', patent seats, slate wall boards, carls and globe. The cladding inside is made of oak. The walls are 'calsomined' and decorated with garland-like border. In large letters the children have the motto of the school before their eyes: The fear of the Lord is the beginning of wisdom. Silver letters on a black field above the entrance give the name of the school. The cost was $1119. 91. In order not to have our patriotism doubted, and to take the wind out of the sails of the enemy, the undersigned provided a telegraph post, and pole-like, the flagpole, 16 feet high, with a bright ball at the top, was attached. The flag of the United States, 5X10 feet, announces the legal holidays by fluttering. To speak much of the urgency of the profession would be a superfluous work. One man cannot keep up with the school office and the parish office here. One thing must suffer from it. Since the congregation has progressed so far in the earthly realm as to be able to obtain a teacher, and all opposition has been removed in congregational meetings and private conversations, our profession should be successful." So much for the letter.

Father Luther is right when he calls the Christian schools the planting places of the church. And a congregation that has rightly grasped its task will spare no expense in raising its school system, and will appoint a teacher for its children as soon as possible. God bless and keep our parochial schools, and also equip this year's candidates for the school board with his gifts for their glorious profession. F. Pf.

To the ecclesiastical chronicle.

America.

Training of preachers and teachers. Dr. Luther writes in the introduction to his interpretation of the Gospel of St. John: "Surely there will be some of them who will gladly hear the dear Word of God, for whose sake we must also preach. For since God creates people whom he calls to preach, he will also create and send listeners who will take this teaching to heart." (Walch VII, 1390.) The truth expressed in these words is as correct as it is important. It follows with necessity from the great divine promise that his word shall not return to him void, but shall do that which is pleasing in his sight, and shall prosper when he sends it. (Isa. 55:11.) May Christian parents, therefore, never think, with regard to a pious, well-talented son, "Who knows whether he will ever find a position after he has finished his studies? No, for all who only want to serve him faithfully (namely, in the service of the Word), God still has a great deal to do to extend his church as far as the world is and as long as it shall stand. When Peter, at Christ's word, cast the net, Christ drove the fish into his net, so that his companions had to help to draw it. (Luc. 5.) Similar experiences are still being made by the fishers of men. The more diligently the servants of Christ work in churches and schools, and also in the work of missions, the more there is to do. The work grows under their hands. So they must beckon to other workers to come and help them. (Luc. 5:7) But let not the orthodox church as a whole, nor any orthodox congregation as a member of it, ever give place to the thought that it has already done enough, or even too much, for the building and maintenance of teaching institutions, for the training of preachers and teachers, and for the sending forth of missionaries and traveling preachers. On the contrary, it is in this area that every congregation, especially in our so highly pardoned and so richly blessed synod, should acquire the good testimony: "I know your works, and your love, and your service, and your faith, and your patience, and that the longer you do the more you do. (Revelation 2:19.) The undersigned can already proclaim that in the circles which his powers of observation will please, a great increase of pious and faithful servants of the Lord will again be very necessary this year. Without a doubt, especially at the time of Confirmation classes, preachers and teachers have had the best opportunity to observe the ranks of the students with an eye of scrutiny, so that, on the one hand, no boy who is unsuitable for study is brought to our institutions of higher learning, and, on the other hand, no one who would be suitable, as much as they care, is withheld from the service of the church. Br. S.

To the great "University at Chicago" Rockefeller alone, the well-known millionaire, had long since given more than seven million dollars. Again, about four years ago, he gave a full million. Then he offered to suspend another two million if the university would raise the same amount of two million by voluntary contributions by January 1, 1900. Now the work and the processing of the people went on in certain circles, at any rate not by the cordial mercy of God, but in the manner usual in the country. On this even Harper, the university president, does not bungle. On January 1 alone, the two million was far from full. Three months' grace was asked of Vaher, which was granted, and lo, on April 1 the desired sum was subscribed. Now Rockefeller is ready to give his two million ...to follow. There is joy in this, and Mr. Harper, who has succeeded, is not lacking in honor. For the time being he will be satisfied with it, even if it is not yet six million, which according to his earlier declaration the university still needs. Four million dollars are a very large gift, which will soon become very apparent through a number of new buildings which are to be erected in the very near future. - Our dear Synod also has to and wants to build - this year and in the places where our institutions are, as we all know. Nor are we unaware that our Synod does not have to and does not want to build in order to do great things, but is forced to do so out of necessity, which it should have done in part and according to its promise years ago, and probably would have done if - well, what then? - the good times had not been "too bad. But now that the "bad times" are good, it should go about it and move forward. To do this, of course, the Synod also needs a little money, but by no means a million, indeed, not even quite the tenth part of it. But what is holding up the necessary building now? Oh, the signatures are not yet full. But we had not three months, but a full year to do so. So far, this must not have been used in all places. How much longer is this going to take? Or shall we wish and sigh: Oh, if only we had a Rockefeller or a president like Harper! No, no, we should not wish and sigh, but rather thank God that we do not have such people, who give in a false spirit, and so incite to give, and lull the great people into laziness. We ought to thank God heartily that we have presidents, professors, and pastors, who point us to God's love and mercy, and thereby make our hearts and hands willing; who hold out to us the right faith, from which God-pleasing love and mercy spring and flow. We ought to give thanks to God from the heart, that we may know therefore the Saviour, who was made poor for our sakes, that we through his poverty might be made rich, and that in this we might never be weary. (2 Cor. 8:9.) We ought to give thanks unto God, sincerely giving thanks, that we have Christians, brothers and sisters in Christ, who are taught by the anointing what is true in faith, and what is no lie in doing good; and also to continue in this, that when he, whom they have not yet seen, but dearly love, shall be revealed, they may have joy, and not be ashamed before him in his coming. (1 John 2.) We ought to thank God that, notwithstanding our ingratitude, he lets the bright light of the gospel shine to our blessedness, and thereby also shows us how we are all, all to join in the kingdom cause of Christ. We do not need a Rockefeller or a Harper to do this, nor do we need the whole Chicago University. We are already made rich in all things by our Savior, as Paul says of the church at Corinth, and gives thanks for it. God preserve and strengthen this knowledge! W.

Our synodal buildings. Following the above note, we would like to inform you that about two-thirds of the sum approved by the Synod of Delegates for the synodal buildings have now been paid in and subscribed. It is true that there is an official report from only one district (the middle one). But an approximate overview of the payments and subscriptions in the other districts could be gained from the receipts in the "Lutheraner". According to this, about 35,000 to 36,000 dollars have been paid in and subscribed. Now the last third, as well as the old debt in the building caste, should not be forgotten. Otherwise the synod treasurer would be in great embarrassment, since the buildings are now being started. Only a part of the congregations has so far turned its attention to these buildings, which the Synod of Delegates considered necessary, if the work in our so richly blessed teaching and teaching facilities is to be continued.

The work of the Church is not ours, but that of Christ our Saviour. It is not our work, the work of men, but the work of Christ, our Savior, that we do. He who has redeemed us with his blood and given us heaven, needs our earthly good, so that preachers and teachers of his word may be trained. Let us not refuse the service of which he dignifies us! F. P.

School attendance of the pastors. According to our Statistical Yearbook, which has just been published, almost 1,000 pastors of our synod, namely 959, hold school, that is, in addition to their preaching ministry, they also take care of the school ministry. The work of the pastor in the school has, it is true, no great appearance before the world. It is also probably held in low esteem by some Christians who are not properly instructed. But, as Dr. Walther so often said: this proves above all things the faithfulness of the pastor, if he in the beginning congregations and in general in congregations that cannot yet appoint a school teacher, out of heartfelt love for the souls of the children and in heartfelt concern for the welfare of the congregation, also undertakes the arduous work of keeping the school. Experience also shows that it is primarily through the faithful work of pastors in the school that the church of God has been properly built in a place. But we would like to take this opportunity to remind our dear congregations of two things: 1) To uphold and acknowledge the work and faithfulness of their pastors, who at the same time serve them as school teachers. "2. not to let their pastors keep the school longer than the circumstances of the congregation require, that is, to call a school teacher as soon as the congregation is able. For then it is obvious that the school and the ministry will be in better order.
F. P.

Evil School Laws. From the latest number of the "Lutheran Witness" we see that our congregations and pastors in Baltimore, Md., were compelled to protest against a bill pending before the legislature of their state. The bill, in its provision on compulsory attendance, states "that the attendance of a child upon a public day school shall not be required if such a child has attended for a like period of time a private or other day school approved by the School Committee". The protesters rightly argue that the provision that the school in question must be approved by the School Committee places such private and parochial schools partly under the control of state officials. This, however, was not to be suffered. The parochial schools were established and maintained by the church and were therefore exclusively under the control of the church. The above provision was a restriction of the rights granted by the State Constitution, a violation of freedom of conscience. They therefore ask that this sentence be deleted or changed in a suitable manner so that the parochial schools retain their freedom. - This incident shows again that it is necessary to be on our guard in order to ward off school laws that could be dangerous to our parochial schools.

L. F.

Lutheran Institutions of Higher Learning. The University of Chicago, of which mention is made elsewhere, possesses, as the "Lutheran" notes, more than three times the value of the property and capital of all 47 Lutheran institutions in this country. But while there are about 2000 students at that university, of whom, unfortunately, a large number have been put to the test by their Bible-hostile and godless teachers, there are also a great many who have not been taught by their teachers.

On the other hand, 8000 pupils and students are educated in a Christian sense and spirit at the 47 Lutheran institutions. Lutheran educational institutions are a great blessing for church and state, and we should therefore all always be quite willing to establish, promote, and maintain them, so that we can grant more and more of those who seek a higher education this in our own institutions. How much do false believers and unbelievers often shame us Lutherans in this respect! L. F.

The Methodists, at the call of their bishops, held a great week of fasting and prayer during the last week of the past month. The occasion for this was the perception that, although the members and congregations of this church are becoming richer and its missions are expanding, the communion itself in our country has not grown during the last few years, and has even declined during the last year. The bishops attribute this fact to various causes. They cite as such the alienation of the working class from its church, the influence of the raptures of "Christian Science," the bad books and magazines read by the youth, the worldly addiction to pleasure, the lack of reverence for holy things, the unbelieving criticism of the Bible, etc. The main cause, however, is that the "spiritual power" has disappeared in many places in the church. Therefore, all members should ask for a new and rich outpouring of the Spirit on individuals and on the whole Church, so that spiritual life may grow and flourish, and unconverted family members and neighbors may be won. The whole appeal of the bishops is couched in the familiar rapturous Methodist tone. The main thing is in it, namely the instruction how to become partakers of the Holy Spirit: Not by fasting and praying, not by struggling and fighting, not by crying and storming, not by renunciation and good works, not by threatening and preaching the law, but solely by the plain simple preaching of Christ crucified and of faith in his name. As therefore St. Paul writes to the Galatians (Cap. 3, 5.), "This only will I learn of you: did ye receive the Spirit by works of the law, or by the preaching of faith?" The answer, of course, is, Not by works of the law, but by the word of the gospel, by the preaching of faith. But the pure preaching of the divine Word is lacking in the Methodist Church. Incidentally, voices are also raised in this church itself, which declare the leaders and the respected people of the church to be partly to blame for the decline. For instance, Dr. Parkhurst, the editor of the Methodist paper, "Zion's Herald," says that, above all things, the church must be purified in its heads, that "unholy! Ambition, dishonest management, ungodly thinking and speaking" must be eliminated. Especially among the leaders of the Church there is a lot of unholy life and a lot of political activity, through which the masses are repelled. This is especially evident now that the General Conference, which meets every four years, is approaching. That these reproaches are justified cannot be denied. Thus it is again evident that there is nothing wrong with the Methodist doctrine of entire sanctification. L. F.

A great missionary conference, probably the largest ever held, will assemble in New York at the end of this month. About 2000 delegates from all over the world will attend. Ex-President Harrison has agreed to be Honorary President, and President McKinley will attend a public reception. England will send most of the out-of-town guests, but a number are also expected from Germany, including well-known missionary writers and leaders such as Dr. Warneck, the editor of the

Dr. Merensky from the Berlin Mission Society, Dr. Schreiber from the Rhenish Mission Society. Of course, a large number of former or present heathen missionaries, some of them natives from India, etc., will also be present. During the ten-day sessions, the most diverse subjects of the great missionary work of modern times will be dealt with, and every missionary field will be considered. One thing, however, will be lacking at this conference: the right unity of spirit required by Scripture. Baptists, Methodists, Congregationalists, Presbyterians, Episcopalians, Uniate, Reformed, and even European Lutherans will sit together as brothers without being united in true unity of faith. And that is why this conference will not bring the right blessing, as it seems very questionable in general whether such a numerous and mixed assembly, which also causes quite significant costs, is profitable for the missionary work. L. F.

Abroad.

About our small sister congregation in Berlin, which has had its own pastor for some months, we share some information from a letter of the latter. We are convinced that the readers of "Lutheran" will enjoy reading the following information. After all, it is through their sacrifices that the establishment of a parish office in the German capital has become possible, and they are certainly willing to continue to support the work with their prayers and gifts. The letter says among other things:

"Our meeting place is a friendly, spacious hall in which about 70 to 80 people can sit comfortably. Located in the very heart of the city, in the immediate vicinity of Spittelmarkt, it is easily accessible from all sides, since most of Berlin's trams and buses cross Spittelmarkt or pass close by. Here, in the middle of the big city, we hold our services on Sunday mornings at 10-1/4 o'clock and every fortnight in the evenings at 6 o'clock. On average, 15 to 25 adults attend in the mornings and 20 to 25 in the evenings. These can be divided into three classes. The first is made up of our congregation members; the second of those who attend our services fairly regularly, but have not yet joined the congregation; the third, finally, of those who have been made aware of us through our advertisement in the church bulletin that appears in all the newspapers, or who have been invited and brought along by "congregation members," or who have been visited by me at home in the course of the week. These latter are people from the most varied estates: young merchants, maids, craftsmen, businessmen, once a noble lady, two weeks ago a student of theology from the local university, etc. In most cases we have the pleasure of welcoming these people in our midst only once, rarely more often. A laudable exception is made by a young merchant who has become fond of our services and now adheres to us. In addition to the three mentioned, members of our sister congregations who are currently in Berlin or passing through are also frequently found here. Yes, even six fellow believers from America have already visited us and one of them is still our guest at present. Unfortunately, not all Missourians from America are good Missourians here. It is quite saddening when members from the best congregations, despite repeated invitations and promises to come, stay away from us or declare that this or that beautiful national church is at their doorstep. In order to prevent such aberrations, it would certainly be good if the pastors over there would direct their people who want to visit us or settle here permanently to us.

"So we operate in the manner indicated above. We regularly have our church service advertisement appear in the church bulletin of all the local newspapers. This has already brought many people to us. In addition, my parishioners are very eager to testify among their acquaintances and fellow Berussians. Everyone with whom they become more closely acquainted is, if it depends on them, sooner or later brought to the service. Wherever they have the opportunity, they distribute tracts, our calendars, even Bibles and sermon books. My own activity consists of visiting people who come to the service from time to time, or whose attention is drawn to me by their relatives in America, and trying to win them over to our cause. I have still been received very kindly, but have seldom achieved more than that one promised me to come to church and then actually appeared. Leaving the national church is such a difficult step that most people reject the idea from the start.

"As far as my congregation is concerned, it has 9 members with voting rights and 31 souls. In the former it has grown by 2 since last October, in the latter by 8. At the moment a lady with her two children is about to convert. Seven of my parishioners are merchants, one a laborer, one, an elderly gentleman, an engineer. With very few exceptions, my congregation consists of young people. There are no children to whom I could give instruction. Most of my members live more than half an hour away from the place of worship, some even in the suburbs of Berlin. Nevertheless, they come diligently to church and gladly make the long journey twice every 14 days. Equally gratifying is the participation in our devotional hour, which is held every Wednesday in the homes of the members of the congregation and is devoted to reading and discussing synodal reports and other writings. The willingness of our members to make sacrifices deserves special mention. A 60 year old widow, who has to earn her living by sewing, contributes 20 Marks (4 Marks = $1.00) annually to the congregation's treasury, another of the same age 24 M.; a young lady 8 to 25 M. monthly; another, who works in a shop, 30 M. annually; the members of the congregation who are entitled to vote pay 300, 250, 100, 60, 36, 24 M. annually. Taking into consideration that the givers are without exception destitute and have to support themselves with their own hands, and that the wages here are much lower than over there, the above-mentioned contributions are certainly not small." - God continue to bless by grace this little congregation in Berlin. And who among our readers knows of those who have moved from our circles to Berlin, should communicate their names to Father Amling. L. F.

Roman. For months the ecclesiastical and secular papers have carried the news that the pope wants to abolish the celibacy of priests in South America, because as a result of this commandment the most abominable immorality prevails in the priesthood there. The "Lutheran" also brought this news and at the same time showed how the enforced celibacy of priests has always led to immorality. Nevertheless, the pope has upheld this ungodly commandment and will probably make no exception now. (Cf. No. 1, p. 8 of the current volume.) From some quarters the abolition of the commandment was immediately denied. The German "Allgemeine ev.-luth. Kirchenzeitung" now reports the following about the real facts: The well-known (Catholic) Reichstag deputy Wetterl6 himself admits in his "Journal de Colmar" that in the South American republics, although there has never been a formal decision by the papal see

The first thing to be said about this is that in some regions far from the great centers, it has long been customary for priests to marry and in this way compensate for the disadvantages of their great seclusion from the world. With this, a certain amount has already been conceded. The full truth, however, is quite different. At the Concile of the South American Bishops, which Pope Leo XIII gathered around him in Rome a few months ago, a statistical report was presented on the moral conditions among the South American clergy. According to it, there are 18,000 Roman priests in South America. Of these, 3000 are married, have wives and legitimate children. 4000 live in secret concubinate (fornication). They have women in their houses under various titles, as nieces, aunts, bases, housekeepers, and the like. 1500 maintain more or less obvious relationships with dubious women of their environment. The last number is undoubtedly much too low. One can therefore calmly assert that more than half of the South American clergy have broken with celibacy. The power of Roman discipline also fails in the face of such conditions. In Brazil the bishops have begun to call European religious in order to improve the dismal conditions with their help. But such work takes time. And under the circumstances Rome also knows how to exercise a great deal of forbearance. It is therefore almost certain that the Curia (the papal court) provided the South American bishops with secret instructions according to which the South American priests, who ought to be immediately deposed from office, are not to be treated according to the full severity of the ecclesiastical regulations, but are to be left in their service. This would not, however, be an abolition of the celibate. Rome would rather have merely extended to the South American churches the toleration of priestly marriage, which it also otherwise applies. - So far the "Church Newspaper". Luther already spoke of the unholy, antichristian commandment of celibacy in the Large Catechism in his interpretation of the sixth commandment, saying: "From this you see how our papal crowd, priests, monks, nuns, strive against God's order and commandment, despising and forbidding the married state, and presuming and vowing to keep eternal chastity, and in addition deceiving the simple with lying words and appearances. For no one has so little love and desire for chastity as those who shun the marriage state in the face of great holiness, and either lie openly and brazenly in fornication, or do it secretly even worse, so that it must not be said, as, alas! one has experienced too much." (Book of Concord, p. 300.) These words are still too true to-day. L. F.

The latest news from India tells terrible things about the famine there. Thousands die of starvation on the banks of the Jumna River and their bodies are then thrown into the "holy river". Parents commit suicide because they don't want to see their children starve to death, while others prefer starvation just so the children will want to be kept alive with the resources that are still available. Helpless orphans roam the streets starving, and in some cases parents have sold their children for bread. The English Viceroy telegraphs to the Government in London that more than 2, 250,000 persons are receiving assistance from the Government. The Nation, published in New York, is informed from London, by reliable and well-informed sources, that over 4,000,000 persons are already receiving relief, and that the area affected by the famine covers 450,000 square miles, and is inhabited by 60,000,000 people. Mrs. Wheeler Moore writes from Basim Berar, India: "The year 1900 is believed to have been the most terrible famine in the world. of which the world has hitherto had news. The prospect is indescribably terrible. A famine is such a dreadful thing that those who have been acquainted with that of 1896 to 1897 have prayed God that he would in mercy preserve them from a similar experience. But as terrible as the hardship was then, it bears no comparison with what we are facing now. In addition to the famine, there is also a famine of food. If money and bread are not sent to us from other parts of the world, death will take great masses. We do not know what we will do when the wells dry up and there is no more water, but we do know that new wells must be dug quickly and others deepened if we are to survive the next eight months. But money is needed for this work, and lots of it." Help will not come until the next rainy season, and then the poor people will need seed and cattle to till the fields, and they will have to wait until the harvest ripens. - Christians see in such and similar events signs of the times, harbingers of the last day, as the Lord prophesied: "You will hear wars and cries of wars. And nation shall rise against nation, and kingdom against kingdom: and there shall be pestilences, and troubles, and earthquakes, in divers places." Matt. 24:6, 7. If we are spared from such dreadful visitations, it is truly not our merit and worthiness, but fatherly, divine goodness and mercy, which should lead us to repentance, and move us to hearty compassion. L. F.

What happened to eight confirmands.

(An office experience.)

One was a handsome young man; you had to love him. But he had a tendency to recklessness. He joined three friends who were similar to him. The four of them were together most of the time in the years after confirmation, not in church, of course, but in the street and in the tavern. They were warned, but they laughed at the warnings. They got worse and worse. The reckless life in the years after their confirmation laid the foundation for their downfall. One of them became a swindler and was sent to prison; the other, when his nerves were shattered by his unchastity, was sent to the insane asylum, where he died early; the third was brought to great misery, to bitter poverty; the fourth embezzled money entrusted to him, but was not punished for it because of the leniency of his superior; but when he later committed new acts of dishonesty in the army, he deserted and perished in a foreign country.

Four other confirmands took a completely different path. All four of them came to the city as apprentices after Confirmation. They stuck together. They spent their free hours, especially Sundays, in church and afterwards in the Young Men's Club or in a nice walk, or they read a good book with each other. In business they were industrious and honest, and won the approbation of their masters and mistresses. They were also thrifty and kept their savings together. They were often laughed at and ridiculed by the first four. But they did not let this turn them from the right path. All four of them have become something capable; two of them are merchants who have an independent business; the third decided to study theology and is now a pastor; the fourth found a nice job in which he is his husband.

Something from the old Adam.

Not long ago there lived in the town of X. an apothecary who not only kept all kinds of healing herbs and medicines in his cupboards, but also knew about the herb and plaster that heals everything, namely about the Word of God and thus about Christ's grace. And in this he had a true helpmate in his wife. Both spouses wanted to walk as true Christians before God and man. Now the husband was easily excited by nature, and often on slight occasions there were violent outbursts of anger. If any one came to his apothecary to fetch something, and could not give an exact answer to his questions, he immediately roared violently. Afterwards he was ashamed and often complained to his wife about the trouble his old man was causing him, for he knew well what was written: "Man's anger does not do what is right in the sight of God. Jac. 1, 20. He often pleaded with the Lord to deliver him from this evil passion of his flesh. One day he complained again in particular. "May I help thee?" she asked him. He gladly accepted the offer. Now there was an opening in the ceiling of the apothecary's shop, which led into the living room above, where the woman mostly stayed. This opening served as a mouthpiece for the two of them when they had something to say to each other. As soon as the woman upstairs noticed that old Adam was playing a trick on her husband again, she asked through the opening in the ceiling: "Old man, are you back?" Those who were down there did not think otherwise than to ask her husband whether he had returned from some excursion. The apothecary, however, knew better, and the people downstairs were sometimes surprised at the soothing effect of the question, like oil poured on the agitated waves. Who ever had such a good exhorter when old Adam, old sinful flesh, comes forward! And if no one else asks you, do not fail at certain times to put to yourself the question, "Aller, art thou here again?" and with God's Word and prayer to subdue the old man, and to conquer him more and more completely.

Obituaries.

On the 8th of March died in the Lord Fr. W. J. Friedrich at the age of 62 years, 6 months and 7 days. F. Börger.

On April 3, went in to the rest of God's people, for which he had long longed, one. J. Trautmann, formerly a faithful pastor of the congregation at Adrian, Mich. He died at the home of his son, Rev. C. A. Trautmann at Columbus, Ind. bringing his age to 85 years, 1 month and 12 days. L. F.

New Drurksachen.

The Real Presence or why do I believe the Lutheran Doctrine of the Lord's Supper? By *William Dallmann.* Pittsburg, Pa. American Lutheran Publication Board.

1900. 44 pages 7X5. Price: 10 Cts. at the dozen $1.00, at the hundred K7. 50.

Hardly any other doctrine of our Lutheran Church is so frequently misrepresented and so often gives rise to accusations against those of other faiths than our belief in Holy Communion. And not all Lutherans know how to justify and defend their doctrine. Therefore it was a good thought to treat this blessing in a fitting manner for the people. The execution

The author has succeeded well. The entire treatise is written in his well-known manner: briefly, clearly, stating the main points and refuting the objections. First, the Lutheran doctrine of the Sacrament of the Altar is proved from Scripture (pp. 3-19); then witnesses for this doctrine are cited from church history (pp. 20-31); finally, the main objections to our doctrine are refuted (pp. 32-40). The little book is hereby highly recommended. L. F.

Why the name "Lutheran" ? By *William Dallmann.* 8 ©ei* ten 6X3J. Lrei#: 5 pts. postpaid, at §unbert $1.00 postpaid. Bu bejieffen oom American Lutheran Publication Board. Pittsburg, Pa. upper oon D. R. gaulborn, 609 First Ave, New York, N. Y..

A short treatise, in which it is first explained why we do not simply call ourselves Christians, then why we call ourselves neither Catholic, nor simply Protestant, nor Reformed, nor simply Evangelical, finally why we call ourselves Lutherans. The tract is well suited for distribution, especially to be put into the hands of a false-believing or unbelieving English neighbor. L. F.

Jauchzet Gott, alle Lande! Festgesang auf Pfingsten for mixed choir composed by Geo. Kessel. Self-published by Geo. Kessel, Stillwater, Minn. 7 pages 11X8. Price: 20 Cts., by the dozen K1. 75. To be obtained from the Ooneoräia Ü0U86. St. Louis, Mo.

Introductions.

On the öth of Sunday, n. Epiph. the Rev. H. C. Wehrs was introduced to his congregation at Depew, N. U., by F. Ruhland.

By order of the Hon. President Punishments, Rev. Osw. Lugenheim at Phillips, Wis. on sund. Invocavit introduced by J. Fiehler, and at Kennan, Wis. on sund. Lätare by S. Lorenz.

By order of the Hon. Vice-President of the Oregon and Washington District, W. H. Behrens, on Sunday. Praeses H. A. C. Paul was installed as missionary at Spokane, Wash. by C. J. Heuer.

At the request of the Venerable Praeses Pfotenhauer, Fr. Lätare, assisted by Fr. Heine, in his parish of Town Albion, Monango and Ellendale, N. Dak. introduced by J. H. Kleweno.

By order of the Venerable Praeses Walker, Fr. S. Glaser was ordained on 29 March with the assistance of the ck. O. Düssel, E. Fischer, Wm. Mönkemöller, F. Ottmann and F. Miller in St. John's parish at Meriden, Conn. introduced by Wm. Koepchen.

By order of the Venerable Praeses Niemann, Fr. Paul Lehmann was installed on Sunday. Judica in the St. Petri parish near Purcells, Ind., with the assistance of Fr.

By order of the Venerable Praeses Pfotenhauer Fr. M. Wächter was introduced to his parishes of Rosenberg and Aankton, S. Dak. on Sunday. Judica in his parishes Rosenberg and Aankton, S. Dak. introduced by J. D. Ehlen.

By order of the Hon. President Punishments, on the 4th day of April, I?. J. H. Stell he in his parish on Fall Creek, Wis. assisted by the ck. O. Bräm and C. Gutekunst introduced by F. Bürger.

Inauguration.

On Sunday. Lätare the St. Peter's congregation near Cushing, Okla. consecrated their new church (20 X 80 feet) to the service of God. The festival preachers were: r. Jul. Huchthausen and Richard Neitzel.

Church consecration and JuvNLurn.

On Sunday. Lätare the St. John's congregation at Wykoff, Minn. dedicated their splendid new church to the service of God. The church is a frame building (44 X 70 feet, without altar niche and spire). It



preached the kk. J. Grabarkewitz and C. Nickels (Engl.). The next day the congregation celebrated the 25th anniversary of its existence. In the morning Fr. G. Rumsch preached. In the afternoon a children's service was held. The closing address was given by A . Dubberftein.

Conferenz - Ads.

The mixed Chippewa Balley Conference will meet, s. G. w., April 23-25, in the township of the undersigned at Cadott, Wis. Labors: On the fifth commandment (U. Brom); exegesis on the 51st Psalm (U. Eickmann, substitute for Bro. Bräm); sermon study (I?U. Kleinlein- Latsch); catechesis (k?. Kirschke-Freund); sermon reading (U. Laukandt); preacher: kk. Rathjen-Thrun; confessional speaker: kk. Naumann-Sylvester.

K. C. Bubeck, Secr.

April 24-26, the U ello w Bank Specialconference will gather at the home of Fr. H. Ehlen in Groton, S. Dak. (Not at Fr. Engelbrecht's in Mtllbank). Register two weeks in advance. Take passenger train arriving at Groton morning April 24. Work: Mder unevangelical practice, Thesis 24" or d: Albrecht-Oetjen. Catechesis: Clausen- Ehlen. Apparent contradictions. Bartling. Sermon: Clausen-Eifert. Confessional: Beck-Engelbrecht. Father Beck.

The Park Region Specialconference gathers, v. v., April 24-26 in Melrose, Minn. Papers: How to Study Theology (After Prof. Pieper's Lecture) -Lcctor: Bartz-. Exegetical-Homiletical Treatise on the Epistles of the 14th and 15th Sonnt, n. Trin.: Judge. Preacher: Ahrens-Weerts. Confessor: Müller-Matzat. Registration requested by Otto E. Richter, P. loei.

The mixed pastoral conference of Sheboygan and Manitowoc Counties will meet, I). v., May 1, at tzilbert, Wis. at the home of Bro. Schütz. - Papers: P. Sprengling: Epistle of Jacob; P. Sieker: I Tim. 3; Hübuer: "On the Bindingness of the Confessional Writings"; P. Bürger: "The Tearing Away World Spirit." Preachers: Wildermuth, Voit. Confessional speakers: Dürr, Bürger. Registration necessary. L. G. Dorpat, Secr,

The mixed Winnebago Conference will meet, wiü'sGod, on Tuesday after Misericordias Domini, at the parish of the Rev. Dowidat, in Ofhkosh, Wis. Duration of meeting: from Tuesday noon to Thursday noon. Work: Exegesis on Gen. 2 (k. A. Hoyer). On the answering of prayer (k. Bretscher). Preacher: Fr. Theobald (U. Kielgas); confessor: Fr. Helmes (k. Hensel). Registration is requested in good time.

I. Schulz, Secr.

The Denison Specialconference meets, s. G. w., May 1 and 2, in P. Jipp's church at Ogden, Iowa. Work: 12th article of the Augsburg Confession - Guenther; sermon read aloud - Discher; catechesis - Berner. Discussion on paragraph 11 in Walther's "Pastorale." Preacher-Günther-Berner; confessional speaker-Aron-Discher. The local pastor asks for timely registration. A. Berner, Secr.

The mixed Central Conference of Wisconsin will meet, s. G. w., Wednesday and Thursday, May 2 and 3, in the "school house" of the parish of P. C. Strafen, at Watertown, Wis. - Sermon: J. Meyer (Herm. Gieschen); confessional: M. Haß (E. Reul).- Papers: 1. "How do we keep our confirmirt? Youth at the Church?" (I. H. Brockmann, C. Strafen.) 2. "How does a Lutheran pastor preach repentance?" (Chr. Sauer, F. Guenther.) 3. "How far did Christ learn obedience? Heb. 5, 8." (I. Meyer.) 4. "How muh the warfare ordained for us by God be waged against the lodges?" (H. C. Müller.) Chr. Sauer, Secr.

The Missouri Pastoral Conference will hold its sessions this year May 10-14 at Fr. Lobeck's church in Cape Girardeau, Mo. All registrations should be received by the local pastor by May 1. Templates: uniformity in church practice (Prof. A. Gräbner). Modern attacks from the sacred Scriptures of the Old Testament (Pros. L. Fürbringer). Committee report on the division of the District Conference.

H. Schade, Secr.

The West KansaS District Conference will meet, v. v.,June7-11, at the parish of the P. R. hevwcge at hillsboro, Kans. Pastoral sermon: O. Mencke (H. Schlobohm). Sermon: J. Jacob (because Als. Dietrich is out of office). Confession: J. Timken (C. Tews). Please register early with the local pastor. tz. F. Gronemeyer, assistant secretary.

Tentative news: Iowa Southern Districts Conference. Time: June 12-14; location: State Center. More details later.

F. Lothringer, Secr.

Announcements

The Distribution Commission will meet on Tuesday, May 22, 1900, at the Concvrdia Seminary, St. Louis, Mo. J. tz. Niemann.

In the name and on behalf of the Lutheran Immanuel congregation of St. Clair, Mich. the undersigned leaders of the congregation express their heartfelt thanks to the congregations of the Michigan District for their generous support of the church building. We wish all the kind givers God's rich blessings.

Board of Directors G. F. Wangerin, I?. Simon Ghem jan. William Stein ssn. Heinrich Brenner.

The Lutheran St. John's congregation at Alexandria, Ind., hereby expresses its heartfelt thanks to all the congregations who have helped it to obtain a little church, and wishes all kind givers God's rich blessing.

In the name and on behalf of the community

Alexandria, Ind. April 8, 1900. Otto W. Map" es.

Eastern District Assembly.

The Synod Eastern District will meet in Boston, Mast, from the 9th to the 15th of May. Meetings will be held at Zion Church (?. H. Birkner). Applications should be sent to kev. H. Mrknsr, 85 5V. Newton 8t., and must be received there by April 25.

Theo. Groß, Secr.

Receipts into the Treasury of Michigan Districts: (March.)

Synodal fund: P. E. A. Mayer, Theil d. Vermächtn. s. sel. Vaters (k. A. H. Mayer), -25.00.!>. Hagens Gem. 3. 4V. Arcadia 3.00. (p. -31. 40.)

General Building Fund: Reed City 5.00. Rileylg. 55th Gd. Rapids 16.00. Lansing 4th 66th Sebewaing 4th 50th Frankenmuth 49th 50th (S. -93rd 21st).

Allgemeine Innere Mission: Mayer, Theil d. Vermächtn. s. sel. Vaters (U. A. H. Mayer), 10.00.

Heathen Mission: Fr. H. Frinckc v. N. N. 3.00. Fr. Mayer, Theil. des Vermächtn. s. sel. Vaters (1'. A. H. Mayer), 5.00. Woodmere, Missionsscoll. (Theil), 5.00. P. Beckemeier v. R. N. 2.00. Sebewaing 10.04, (S.-25.04.)

Mission in London: 1'. H. Frinckc v. N. N. 2.00.

Mission in Hamburg: Reed City 1. 35.

Mission to the Deaf and Dumb: Woodmere, Mission Festcoll. (Theil), 5.00.

German Free Church: Fr. Wuggazer by Mrs. Chr. Fahstlt 5.00. Sebewaing 10.04. (S. -15.04.)

Danish Free Church: Fr. H. Fringcke v. N. N. 2.00.

Saxon Free Church: Mayer, Theil d. Vermächtn. s. sel. Vaters (L. A. H. Mayer), 25.00.

Mission to Brazil: Woodmere, Missionsscoll. (Theil), 5.00.

Negermission: P. tz. Frincke v. N. N. 2.00. Fr. Hügli v. W. Scharf 2. 50. Fr. Mayer, Theil d. Vermächtn. f. sel. Vaters (k. A. h. Mayer), 5.00.

Mansura, La.: D. G. A. Bernthal v. N. N. 2.00. P. Hügli v. Wilh. Schiefelbein 2.00, v. Wwe. Maul 1.00, v. himself 1.00. P. Wuggazer v. H. Fahselt 1.00, v. Jul. Musolf . 50th Woodmere 6th 50th P. Umbach v. J. F. Also 1.00. Bay City 10.00. P. Heid v. F. W. R. . 60. (S. -25. 50.)

Mission to the Jews: 1°. Umbach v. J. F. Also . 50.

Emigrant Mission i" New Dork: Bay City 5.05.

Inner Mission: Utica (?. Wilson) 3.00. t>. H. Fringcke of N. N. 4.00. Hügli v. W. Scharf 2. 50. P. Mayer, Theil d. Vermächtn s. sel. Vater (n. A. H. Mayer), 25.00. Millers 4. 24. Woodmere, Missionsscoll. (Theil), 9. 10. Big Rapids 3. 46. Lansing 5.06. Arcadia 4.00. H. W. Grünst, Detroit, 2.00. 1'. Heid v. F. W. R. . 50. (S.-62. 86.)

Support fund: Utica (k. Wilson) 3.00. P. Smukals Gem. 10. 31. P. R. S. 2. 50. 1*. H. Frincke v. N. N. 3.00. teacher J. G.K. 1.00. U. Mayer, Theil d. bequest s. be. Baters (U. A. H. Mayer), 60.00. teacher C. W. 5.00. Adrian 8.00. P. Meineckc v. A. M. 1.00. Jonia 4. 25. halfway 5. 12. P. Umbach v. Wwe. Bitzer . 50, G. W. 1.00. (S. -104. 68.)

Deaf and Dumb Institution: Fr. H. Frincke v. N. N. 1.00. I". Mayer v. den Frauen sr. Gem. 10.00. L. Meinecke of A. M., G. P., R. tz. >e . 50. steiner (3 mon.) 8.00. teacher Plumhoff from s. Confirm. . 67. (S. -21. 17.)

Home for the aged at Monroe: 8th G. A. Bernthal by Mrs. Jaffke 1st 75th Monroe (March) 5.00. P. tzagens Gem. 9th 34th Steiner (3 mon.) 8.00. Wyandotte 4th 04th st. Schatz' Gem. 12.00. p. Trefsclts Gem. 6.00. (p. -46. 13.)

English Mission: Woodmere 7. 19.

Michigan poor students: P. L. J. Schmidt, Hochz. LaffenWarner (Theil), 3rd 70th Richville 6th 85th (S.-10th 55th).

Students in St. Louis: P. Mayer, Theil des Vermächtn. s. sel.

Father (L. A. H. Mayer), 10.00. Wyandotte f. Manske 4. 64. L. Meineckes Gem. f. M. Kühner 18.00. (S. -32. 64.)
Students in Springfield: L. Mayer, Theil d. Vermächtn. f. sei. Father (L. A. H. Mayer), 10.00.
Student in Fart Wayne: L. Mayer, Theil. of bequest of s. sel. father (L. A. H. Mayer), 10.00. 8. H, Frincke's Fr.-Vcr. for G. Daschncr 16.00. (S. 826.00.)
Pupil in Milwaukee: P. Mayer, Theil d. Vermächtn. s. sei. Father (n. A. H. Mayer), 10.00.
Orphanage in Addison: ZionS School, Detroit (I?. Schatz), 12.00.
Kinderfreund-Gcfellschaft in Michigan: L.Heid 1.00. ZionsSchool, Detroit (4>. Schatz), 12.00. (S. -13.00.)
Esthen and Latvian Mission: 4°. Hügli v. R. Vogler 3.00.
Southern District Inner Mission: Ruth 1. 80.
Congregation at El Paso , Tex.: Ludington 6th 75th L. Böclerv. S. V. & E. V. each . 80. (S. -7. 75.)
Parish at Sanborn, Mich.: 1>. Mayer by J. Bernthal Sr. 8.00, by Wwe. List, G. M. Beyerlein Sr., J. M. Hubinger Sr. 1.00 each, by G. Grillenberger 1.S0, by Mich. Schnell . 80. (S. 610.00.)
Total: 6634. 36.
XL. The 4. 88 of N. Detroit receipted in the "Luth." No. 4 under "Kinderfreund-Gefellschaft in Michigan" were subsequently designated by the sender for the synod treasury.
Detroit, Mich. April 1, 1900. G. Wendt, Cassirer.
572 IValaü Lvs.

Incoming into the gun of the "Middle" District:

Synodal treasury: Gemm. der??: Wilder, Bremen, 610.00, Knust, Chuckery, 4. 50, Tirmenstein, logansport, dch. H. W. hoppe 11.00, Diederich, Hoagland, 6. 10, Heinicke, Eoansoille, 4.00, Zollmann, Farmers Re.reat, 4. 86, Link, Laporte, dch. L. Schumm, 20. 26, Eyler, AoungStown, 7. 78. (S. 468. 17.)
Building fund for new buildings: L. Mohr, Staser, v. N. N. . 80th, L. Zollmann's comm. farm, Farmers Retreat, 3rd Zhlg., 3, 50th, 8th Knusts comm. chuckery, 48th, 20th (S. H52nd, 20th).
Interior Misston: N. N., Akron, 2.M. L. Diederich, Hoagland, by W. M. 2. 80, by M. F. 2.00. L. Steinmann, Liverpool, by H. H. Droge 1.00. Gemm. d. 4'4'-: Link, Laporte, dch. L. Schamm 46. 17. Heinicke, Eoansoille, 4.00. Kleist, New Haven, 7. 84. L. Brandes, Huntington, v. Bertha Weber 8.00. L. Ludwigs Gem., Tocsin, 3. 25. L. Zorn, Columbus, v. H. H. 1.00. I'. Rupprscht's Gem. of, North Dover, 2.00. L. Link, Laporte, by etl. Jungst, dch. L. Schumm 5.00. 1'. Kaiser, Jonesville, dch. Burbrink-Kobbe, 8. 78. L. Lange, Fort Wayne, by Mrs. N. N. 8.00. (S. -68. 64.)
Negro Mission: ^.Heinicke, Eoansoille, v. d.Confirm. 1. 85. L. Rimbach's Gem. of Zanesville, 20. 97. L. Schlesselmann's Gem. of Euclid, 11. 75. L. Zorn, Columbus, by H. H. 1.00. L. Rupprechl's Gem. of North Dover, 2.00. L. Lange, Minden, Christenlehrcoll. of, 3. 50, by Mrs. N. N. 5.00. L. Kaiser, Jonesville, Hoch;. Burbrink-Kobbe, 4. 26. L. Schumm, La Fayette, by John Franz in Boewell 1.00. (S. KS1. 33.)
Emigrant Mission to New York: Gem. Lancaster by Vicar Fleckenstein 7. 70. 8. Lindhorst's Gem., Reynolds, 3.00. L. Diederich, Hoagland, v. M. F. 3.00. Gem. d. 4'4'-: Mohr, Staser, 6.00, Rupprecht, North Dover, 2.00, Heinze, Decatur, 6. 46, Diederich, Hoagland, 4.00, Schleicher, Lanesoille, 3. 50. (S. -35. 66.)
Emigrant Mission in Baltimore: L. Rupprechl's Gem., North Dover, 2.00. 4°. Dicderich's Gem., Hoagland, 2.00. (pp. -4.00.)
Jewish Mission: L. Biedermann's Gem , Kendallville, 5. 50.
Heathen Mission: 4'. Tirmenstein's Gem. of Delphi, 2. 50. J.H.Fülling, Sharon, Pa. of Sharon, 1.00. D. Zorn, Cleveland of M. S. 5.00. L. Rupprecht's Gem. of North Dover, 2.00. L. Walker, Cleveland, v- H. N. 1.00. L. Gross' Gem. of Fort Wayne, dch. W. Kayser 19th 92nd (p. -31st 42nd).
Mission of the deaf and dumb: 4°. Left Gem., Laporte, dch. L. Schumm 19.05. L. Huges Gem., Bmgen, 6.00. (S.-25.05.)
Mission in London: N. N., Akron, 1.00.
Mission in Hamburg: L. Franke at Fort Wayne a. d. Missious rifle 5.00.
Mission in Berlin: N. N., Akron, l.OO.
Mission to Brazil: L- Heinicke's Gem-, Evansville, 3.01. L. Eirich's Ghent., Aurora, by H. Knippenberg 11. 46. Lmxillarz- Soeietx, Zanesville, dch. Miss Lena Schreiber 10.00. L. Franke at Fort Wayne from missionary can 5.00. (p. -29. 47.)
English Mission in Akron: N. N. Akron, 5.00. L. Lothmann's Gem., Akron, 4.00. (S. -9.00.)
English Mission to Cleveland: N. N., Akron, 5.00.
Missionary house for the pastor, Mansura, La..: Mission Steundin, Fort Wayne, dch. Mrs. L Kleinickc 15.00. L. Hoffman, Woodland, by Mrs. Wm. H. 10.00. teacher Martins school k., Laporte, 4. 40. L. Huges Gem., Bingen, 6.00. 8. Zorn, Cleveland, by Mrs. Offenhauser 5.00. L. Lothmann, Akron, by H. Frack 1.00, J. Grevesmuehl 1.00, tz. Kroger . 50. (S. -42. 90.)
Students in St. Louis: N. N., Akron, 5.00. L. v. Schlichtens Jungsrver. for T. v. S. 18.00. 1°. Wambsganß, Fort Wayne, by Women's Club of Emanuels Parish for Fr. 10.00. L. Brandes' Parish, Huntington, for G. Cheese 13.00. L. Weseloh's Young Men's Club for Fr. Schulz 11. 50. (S. -57. 50.)
Students in Fort Wayne: N. N., Akron, 5.00. L. Walker's Women's Club, Cleveland, for T. Sorge 18.00. P. Brandes, Huntington, from W. Ströbel for C, u. F. H. 2.00. 4>. Schumms Gem., La Fayette, forR. 7. 41. (p. -32. 41.)
Students at Addison: L. Jungkuntz, Columbia City, by C. Pool for I. 3. 25. L. Gross' Women's Ass., Fort Wayne, for J. 5.00. (S. -8. 25.)
Orphanage at Indianapolis: L. Heinicke, Evansville, from W. Stephan . 50th Id Rösener's Wife's Ass., North Judson, 5.00. Louis Gerke of L. Franke's Gem. near Fort Wayne 5.00. (S. -10th 50th).
Deaf and Dumb Institution: L. Huges Gem. things, 6.00. D. Rösener's Women's Ass., North Judson 5.00. (S. -11.00.)
Hospital in Cleveland: L. Zorn, Cleveland, by Mrs. M. Schake 1.00. L. Wesel, Cleveland, 2.00, by Mrs. Reich . 75. (S. -3. 75.)
Saxon Free Church: N. N" Akron, 1.00. L. Schumann, Salomonis, v. H. Fülling 1.00. Huges Gem , Bingen, 6.05. (S. -8.05.)
Danish Free Church: 4>. Huges Gem., Bingen, 3.00.
Marquette parish, 4°. Lindhorst's parish, Reynolds, 4.00. L. Jensen's parish, Göglein, 9. 70. L. Lothmann's parish, Akron, 3, 25. (pp. -16. 95.)
St. Paul Parish: L. Biedermann's Parish, Kendallville, 8:00.
Bell in Salisbury: L. Zorn's Sewing Club, Cleveland, by Mrs. Offenhauser 5.00.
Church built for missionary Schooff in Meherrin: L. Zollmann, Farmers Retreat, by A., G-, M., A. u. A. Z. 1. 25.
Relief Fund: L. Hassold's Gem., Fairfield Center, 3.00. 4t Diederich, Hoagland, v. W. M. 2. 50. It Lothmann's Gem., Akron, 20.00. L. Zollmann, Farmers Retreat, v. Father Wellenkamp 6.W. L. Zorn, Cleveland, v. M. S. 5.00. 4°. Schumm, La Fayette, v., A. B. 5.00. (S.-41. 50.)
Total: -639. 40.
Signatures for new buildings: Gemm. d. LL.: Knust, Chuckery, 45.00, Frank, Evansville, 300.00, Markworth, White Creek, 68.00, Scheips, Peru, 100.00, Weseloh, Cleveland, 125.00, Noll, Mt. Hope and Winesburg, 30.00, Steinmaun, Liverpool, 25.00.
XL. In the "Luth." No. 4 read under "Synodalkasse": Hochz. Scherler-Werth (instead of Burrell-Reiber) 3. 50; in No. 6 under "Mission in Brazil": Llaxüorver Lind (instead of L. Seuels Gem.) 5. 55, under "Old People's Home in Arlington Heights": L. Seuels Gem. (instead of ülaxüozver tllud) 15. 20,
Fort Wayne, Ind. March 31, 1900, L. A. Combs, Cassirian.

Proceeds to the treasury of the Wisconsin District:

(Until April 1, 1900.)

Synodical treasury: L. Böse, Coll. in Concord, -6. 46. by Kassirer Meier, school money backbe;., 40.00. (p. -46. 46.)
General Synod Building Fund: I. Loeber, Milwaukee, 4th inst., 19. 65. k-Bittner, Coll. in Grand Rapids, 7. 38, in Rudolph 2. 79. L. Hoffman' v. etl. Gl. d. untern Gem. 10.00. L. Wolbrecht, Sheboygan, 4th Sdg., 88. 85. For Milwaukee: L. Schlerf, Milwaukee, by F. Dettmann 1.00. (S. -126. 67.)
Inner Mission: L. Schmidtke, Coll. in Lake Nebagamon, 3. 50. L. Küchle, Milwaukee, v. Mrs. Spangenberg . 50, Mrs. Mitzelseld . 75, teacher Barthels Klaffe 7. 25. L. Eggers, Milwaukee, v. N- N. 1.00. L. Naumann, Coll. in Hudson, 4. 20, in Roberts 1. 90, salary in New Richmond 1. 50. Gemm. d. LL.: OHIdag, waves, 1. 30, Wakcsield 1. 35, Strasen, Watertown, 21. 10, Hoffmann, Mayville, upper Gem, 13. 50. L. Sprengeler, Milwaukee, posttr. . 50. L. Präger, N. Milwaukee, v. Wwe. Hassel, gift, 2.00. L. Hoffmann, Mayville, coll. of lower comm., 12. 75. L. Kleinhans, rec, 5. 60. P. Bubeck, Stanley, by G. Breit 20.00. Gem. of LL.: Ohldag, Mellen, 2. 30, Wakefield 2. 75, Highbridge . 80, Schmidtke, Lake Nebagamon, 1. 55. L. Kleinhans 9. 50. (S. -115. 60.)
General Mission for the Deaf and Dumb: L. Schlerf of K. Lindenschmidt for church building in Milwaukee 10.00.
Emigrant Mission to New Dork: L. Böse, Coll. in Concord, 8.00.
General Heathen Mission: L. Hoffman," Mayville, Thank Offering by Mrs. L., 2.00.
Negro Mission: L. Küchle, Milwaukee, v. J. L. Semmann 5.00. . L. Präger, N. Milwaukee, gift'. Wwe. Hassel, 2.00. L. Becker, Sandusky, Witrock-Zwieg High;., 9. 50. L. Hoffmann v. R. N. f. Miss. Schooffs Capelle 1.00. L. Wolbrecht, Sheboygan, by Aug. Voigt . 10, by Mrs. Reinholz . 10. for the parsonage in Mansura: L. Wolbrecht v. Frauenver. 10.00, P. Küchle from Charl. Page 1.00, Christian teaching coll. in Milwaukee 15. 71. L. Schlerf, Mlwaukee, v. K. Lindenschmidt 2.00. L. Huebner, coll. in Adell, 24. 47. (S. -70. 88.)
General Indian Mission: L. Küchle, Milwaukee, v. Teacher White's Klaffe 4.00, Christen Lehrcoll. das. 5.00. (S. -9.00.)
General Jewish Mission: L. Präger, N, Milwaukee, v, Wwe. Hassel 2nd M.
Mission to Alaska: L. Daib, coll. at Merril, 35. 75. L. Bretscher, coll. at Wausau, 18.07. (p. -53. 82.)
Danish Mission: L. Schlers, Milwaukee, v. K. L. 4. 50.
Mission in South America: P. Sievers, Milwaukee, v. N. N. kür Brazil 1.00.
Students in St. Louis: L. H. Brandt, Lebanon, Dühring-Gehrt Hochz-, 3. 80. L. Sievers from hymnal fund for Ernst Walther 5.00. (S. -8. 80.)
Students in Springfield: L. Becker, Witrock-Zwieg Hochz. for C. Frankcnstein, 4. 20.
Pupils in Milwaukee: L. Sprengeler, Coll. in Milwaukee, 31. 83.



Relief Fund: B. A. Grothe, contribution, 4.00. B. Präger, N. Milwaukee, o. Wwe. Hasset 4.00. B. Löber, Milwaukee, thank offering from Mrs. N. N., 1.00. Teacher Ahrens v. etl. teachers of Milwaukee Teachers' Conf. 5, 25. B. Sprengeler v. the Milwaukee Prost. & BB. Cons. 8. 65. B. Schlers v. K. Lindenschmidt 2.00. (p. -24. 90.)
Parish at Litchfield, Nebr.: B. tz.Brandt, Coll. in Lebanon, 22. 50.
Orphanage in Wittenberg: B. Bittner, Coll. in Grand Rapids, 18. 35.
Kinderfreund Society: B. Kuehnert, Sharon, v.M.A. Zabel . 25. B. Löber, Milwaukee, o. Schult. 27. 96. B. Naumann, Salters, desgl. 4th 59, by Clara & Alma Seidensticker each . 25. B. Brandt, Lebanon, C. F. UtiechS Tauscoll., 2. 90. B. Schlerf v. K. L. 2.00. (S. -37. 60.)
Total: -595. 11.
SS. In the receipt of 10 January 1900 (No. 3 of the "Luth.") read under "Inner Mission": B. Rudolph (instead of B. Matches), Milwaukee, -5. 40.
Milwaukee, Wis. April 2, 1900, G. E. G. Küchle, Cassirer.
2820 State 8t.

Received for the deaf and dumb institution in North Detroit, Mich.

March 1899 until then 1900: By Kass. Bartlina for Handrock -8. 11, 9. 43, 5.00 & . 25, B. Krog, Manilla, Iowa, for Nofahn 1.00. C. Mindemann, Boone, Iowa, 1.00 for Christmas. From a former student for poor students for Christmas 5.00 & 2.00, Mrs. Alpers, Ft. Dodge, Iowa, 4.00. A. Pretzer, Nassau, Mmn. 5.00. Dch. B. Köpchen, Meriden, Conn. board f. Bros. Wen!, 20.00, 20.00, 20.00, 20.00 & 30.00. St. John's Parish, Detroit, Mich. s. Batoveki 5.00. B. Brandes, Boone, Iowa, v. Women's Ass. sr. Comm. 12.00. Mrs. Frank, Cottonwood, Minn. s. Weih'. 2.00. - H. Knorr, Detroit, Mich, H Dutz. Hienfona. B. Hügli v. Women's Assoc. of the Dreieiniak. comm. of Saline, Mich, 2 quilts. Dietr. Wiche, Soest, Ind. j Bu. tr. apples. Junafrauenver. 1?. Gugels, Detroit, Mich, 1 dress s. Stevens. By Mrs. B. Eirich, Aurora, Ind. v. Nähoer. that. 1 Comfort. From Detroit, Mrs. Zessau, 4 doz. Msües, Ch. Manzelmann 2 doz. Broom, by dens. 1 Part. tr. kleiver, 1 Pr. shoes, 1 hat, Mrs. Rohde 1 dress, 5 stiirtrralsts, 1 hat, Mrs. B. Smukal 3 shirts, Mrs. Keil Part. tr. dresses, 2 Pr. tr. shoes, M. Otto 1 Pak. tr. dresses, 1 Pr. shoes. Mrs. Bader, Cresco, Iowa, 18 bars of soap. Mrs. H. Goetzinger, Frankenmuth, Mich. 1 tr. overskirt, 1 pr. pants, Mrs. Teacher Riedel das. 10 pr. stockings. From Detroit: Mrs. Späth 1 tr. skirt, Bro. Stelt 5j Ab. Gingham, 6 Dd. Clothes, Mrs. Kirsch 1 lamp, 1 bowl, Mrs. Hammer 1 hat. Bro. Dina 1 pack of tr. dresses, 1 hat. Mrs. Wiedow 1 picture, 1 carpet. Mrs. Nehm 1 dozen. Pockets, part. Ribbons. C. A. Arnhold, Cleveland, O., 1 doz. Bemeck/. Women's ver. s. Taubst., Detroit, 4 doz. Plates, 1 doz. Bowls, 1 stove, 1 cradle chair, 1 table & s. other host & kitchen ware & all the Wcihnachtsbescherung. Beth lehems-Gem., N. Detroit, driving 15 Cord wood. - Many thanks to all dear donors!
North Detroit, Mich. in March 1900. H. Uhlig.

Entered the Baltimore Emigrant Mission Coffee in 1899.

By Kassirer Th. Menk, St. Paul, Minn .... -9 . 85
By Cassirer E. F. W. Meier, St. Louis, Mo 77. 87
By Kassirer C. A. Kämpe, Fort Wayne, Ind 28. 39
By B. J. P. Fackler, Harvester, Mon. 1.00
By B. G. A. Dettmann, New London, Wis........................ 8.00
By B. W. Parisius, Elroy, Wis 5.00

-130. 11
I. H. Schäfer, Kassirer. 887 5V. Baltimore 8k., Baltimore, Nck.

For church building at Marquette, Mich. by Messrs. BB. and others: H. W. C. Waltke, Cass. of the Westl. Distr., St. Louis, Mo., -9.00; C. Predöhl, McCook, Nebr. a.m., 1.00; L. W. Plehn, El Paso, III, Coll. sr. Gem., 4. 87; G. E. G. Küchle, Cass. of the Wis. Distr., 2. 50; G. Landgraf, Oberlin, Kans. supplement to former Coll., 1. 25; H. C. Müller, Hanover, Wis. supplement to former.Coll, 1.00; G. F. Potratz, Hillsboro, N. Dak. of s. Gemm. at Hillsboro 3.00, to Bohnsacktown 3. 50, at Thompson 2.00 (add. 8. 50); H. G. Schmelzer, Durango, Colo. of, v. sr. Gem. 5.00; G. A. Lohr, Krämer, Nebr-, Hochz. Meinke-Schultz, 6. 25; J. F. C. Schmidt, Stewardson, III, coll. sr. Gem., 8. 30. Many thanks to all the dear givers on behalf of the congregation!
Marquette, Mich. March 28, 1900. C. Aeppler.

For the Indian Mission in the month of March with heartfelt thanks received from N. N. -2.00, v. Schult, des?. Blumenkranz 2. 47, v. N. N. 2.00, v. E. Roller 1.00. God vergelBs!
Shawano, Wis. March 31, 1900. Th. Nickel.

The undersigned hereby certifies that he has received -50.00 from Mr. J. P. from Milw. for his parish. Wishing the worthy donor God's richest blessing, and signing with heartfelt thanks on behalf of the congregation. Thanks in the name of the congregation
Wartburg, Tenn. April 6, 1900. I. P. Barkow.

27th yearSkasscnreport of the ev.-luth. TaubstummenUnterstützungsvereinS.
From March 8, 1899 to March 1, 1900.

Intake.

Contributions in Baar-1543 22
Cost money 1007. 41
Bequest 50.00
Lousy produce from the farm 35. 63
Foam Spoon Foundation Income 8.00
Monthly contributions 59.00
Diversa 559. 62
Borrowed money 150.00
Cash on hand on March 8, 1899 ..... 216. 25

Total amount available-3629..... . 13

Issue.

For salaries and current household expenses-2399 52
For provisions..... , ... 696. 70
For building a shed 70.00
For labour, fodder, seed and cow pasture 246. 25
For interest on borrowed money 57. 50
For arrival of the skimmer foundation, given to Rojan.... 8.00
For Bonds 4 paid 20.00

-3497. 97

Remains cash on hand March 1, 1900 ..... -131. 16

Contributions in valuables-181..... . 73
Products of the farm consumed in the institution.... 401. 52

-583. 25

Debtor's Confession on March 8, 1899-1411............. 73
Debt portfolio on March 1, 1900 ..... 1541. 73

Debts incurred-130 ..... .00

Detroit, Mich. i.March 1900. Frank J. Olms, Secr.

Received with heartfelt thanks for poor students from Mr. H. Baasch, Admeh, Nebr., -1.00; from Mrs. Joh. Kruggel, Wathena, Kans. 1.00.
F. Pieper.

Received from H. Tiarks in Monticello, Iowa, -5.00 for student I. Sweckfuß. - Many thanks.
Fort Wayne, Ind. March 24, 1900. Dr. O. Siemon.

The undersigned sincerely thanks Heinrich O. Otten from Pekin, III, for having received -25.00 for our church building. God bless!
Snohomish, Wash-, March 26, 1900. H. C. Ebeling.

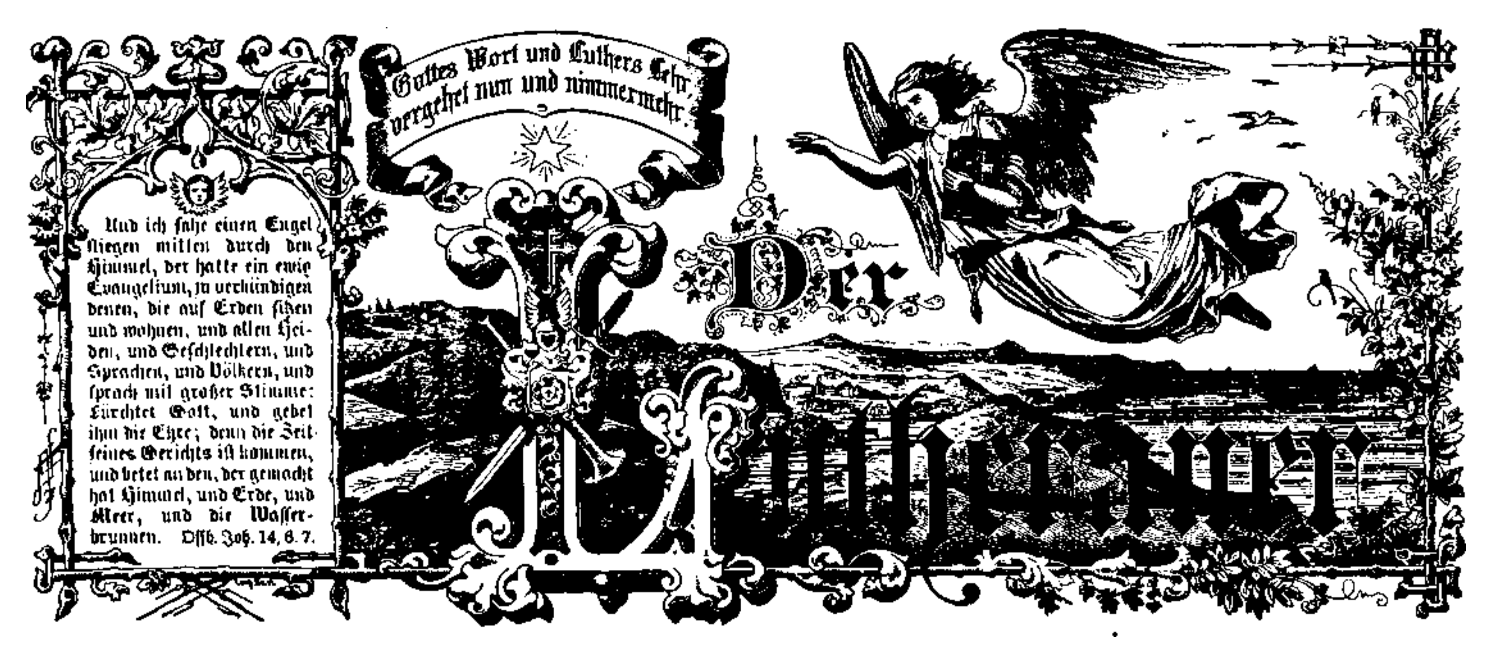
With heartfelt thanks the collections from the weddings of J. HollL. Stad" and C. Hallweg-L. Lange, in total -7. 55.
Chicago, III, March 30, 1900. Louise Düver.

Changed addresses;

Bev. 6. nobility, blonnt olive", III.
Bov. B. B. OostorlluA, L.ckalr, . 4Mir Oo., Iowa.
Bsv. 3. B. Boxer, Spring Vallex, bloBüsrson Oo., Bans.
Bev. Dr. Bunt, Vallex Lenker, Bans.
Bev. G. BoftlkoS, Borkürop, Ittarkin 6o., btlnn.
Bsv. 4^rn. 3. bankorv, 1112 8th I6td 8k., Dacoma, IVasd.
Bev. B. Beürnann, Burcells, Bnox 6o., Inck.
Bsv. Osrv. Bn^enüeiin, Box 327, BüilUps, Briee Oo., 4Vis.
Bsv. II. 4. 0. Baal, B. 1013 Iligülancl ^vs., Spoüane, Wasb.
Bev. 6. breckosül, Barklsx, BocttvNlorv Oo., Bsbr.
Bev. 3. II. Sielker, Ball (.'reell, Lau OlalreLo., IVis.
Bev. ät. rvneoüter, Lllsslon Bill, 8th Hall.
Ban! 0. 3nen^el, 208 Il3tü 8t., Bullman 8ta., Lklvaßo, III.
LI. B. L. Boblrnann, SII B. Bevvis 8k., Bort IVaxne, Inck.

The "jjnttzer"""" is published every fourteen days for an annual subscription price of one dollar for out-of-town subscribers, who must pay the same in advance. Where the same is brought to the house by carriers, the subscribers have to pay 25 cents carrier's wages extra,
Nrch Germany, the "Lutheran" is sent by mail, postage paid, for ti.SK.
Mails containing business, orders, cancellations, monies, etc., are to be sent to the address: Oonooraia Budlisbinx Bonss, äsLsrson Lvs. L äliami 8t., 8t, I "u>s, >lo., cnhercnden.
Those letters which contain notices for the journal (articles, advertisements, receipts, changes of address, etc.) are to be sent to the editorial office at the address: "Imtd "rau "r", Oouoorcli" 8 "n>in "rr,anbi". In order to be included in the following issue of the journal, all shorter advertisements must be in the hands of the editors no later than the Thursday morning before the Tuesday of which the issue will bear the date.

Lntoreck at küs Bost OLes ak 8t. Bouis, blo., as ssoonck-olass matter.



Published by the German Evangelical Lutheran Syno-e of Missouri, Ohio and other states.

Edited by the teachers' college of the theological seminary in St. Louis.

Vol. 56. St. Louis, Mo., May 1, 1900. No. 9.

A chapter from the newspaper business.

In March of this year an enterprise, of which some readers of the "Lutheran" have certainly also learned, has caused a great stir throughout the whole race. A well-known Reformed preacher, Sheldon in Topeka, Kansas, wanted to show the world and Christianity how a political newspaper published in the spirit of Christ should be designed and permitted. For this experiment, the owner of a daily newspaper, ***The Topeka Daily Capital, had given*** him his paper, with all its accessories to completely free disposal. The matter was made known far and wide some time before it was to be put into operation. The price of the six numbers that were to appear according to this agreement was set at 25 cents. Contracts were concluded concerning the business advertisements which were to appear in these numbers, in which, of course, the wide distribution which could be expected was taken into consideration. Thus, since the number of buyers increased to more than 350,000, only from a business point of view, a handsome success was achieved. This was already a great mistake, which, even if the editor had delivered a true masterpiece, would have deprived the enterprise of much of its value. For, first, the work, supposedly undertaken in the service of godliness, looked suspiciously like a clever business speculation, in which the dollar was the decisive factor, and to which the Lord Jesus would have had to lend his holy name as a means of effective business advertising. On the other hand, the high price demanded for these six numbers seemed to confirm the often-heard assertion that a large political daily newspaper, which would be edited according to Christian principles in a clean and unobjectionable manner, would be impossible simply because it could not hold its own in business because of the competition. For who will pay 19 cents more, 25 cents, in the long run for a commodity that one otherwise buys for 6 cents?

But, we ask further, what kind of goods has the editorial department delivered for this high price? Answer: a politically weak and religiously inverted political-religious hybrid.

To what extent Sheldon's newspaper turned out to be a very poor political journal we do not have to go into detail here, although we have looked very closely at the six issues and would have a lot to say about them. We do not consider this to be the task of the "Lutheran". In this connection, however, we must immediately point out an evil basic error that Sheldon committed as editor. He has completely disregarded the difference between the spiritual and the secular. He is ignorant of political questions as such. Things that belong in the church he carries to the town hall, and things that belong in the town hall he drags to the church, and when he has them there where they do not belong, he tracts them as if he had them elsewhere. Here, too, he is a fanatic, and as such he lacks a marker and a yardstick. Thus, even where he should speak of worldly things, and in his own way does, he causes hopeless confusion. If the world, the state of Kansas, or the city of Topeka were to be governed according to Sheldon's principles, then the Polheides would have to become city missionaries, the prison guards would have to become pastors, and the judges would have to pronounce judgment according to the Sermon on the Mount or the five books of Moses. In general, it is impossible to tell where the political paper ends and the church paper begins. The whole newspaper is both and neither. The smoking of cigars and cigarettes is combated by pointing out that our body is a dwelling place of the Holy Spirit. A just war, or a war compatible with Christianity, is not known to Sheldon, at least not in his paper; it alienates him, until his mind stands still, that the Christian English and the Christian Boers are at war with each other, and that the English, without any cause that could be called "Christian," have rejected the mediation attempts of our government.

The most important question in the world, to which he devotes far more space than to any other subject, is for Sheldon the question of temper. He does not know how to treat this question from a purely civil point of view, in so far as it would be the subject of state legislation and administration of justice. But even from the moral point of view he treats it as a real gusher. "My brother," he says in an editorial, "do you drink even a little? I do not ask whether you get drunk, or whether you frequent saloons, speakeasies, hotel taverns, but whether you drink at all. Then you make possible the breweries, the distilleries, the saloons, the bad houses, the asylums, the luchhouses of the world. . . . God have mercy on you and turn you to righteousness." Certainly, drunkenness is an abominable vice; but what this enthusiast does here is much more abominable, since he makes sin what is not sin, and which our Lord and Saviour himself has done and blessed. In an article which he prints, it is said, "What is the main thing? In the name of JEsu Christ, as the King, the trade in spiritual drinks must die! That. Nothing else. That is good policy, good statesmanship, and common sense!" We say it is none of these things, but great swarm-mindedness.

In a long article the reader is made to believe that Socialism belongs to the realization of what the Saviour meant by the "Kingdom of Heaven," and after a partly nonsensical elaboration of this outrageous assertion it says: "It is therefore clear that to oppose Socialism is to oppose the consummation of precisely what Christ had in mind; and can anyone be a Christian and do this? It may be possible for one to be a Socialist without being altogether a Christian; but it is impossible for one to be a Christian without being altogether a Socialist." And this folly Sheldon extols as "a vigorous treatise on the question, Should Christians be Socialists?"

Of course, Sheldon is also a Sunday enthusiast. In another long article he reprints from a book, he says: "There is no hope of preserving the Christian religion in a commonwealth where the Sabbath is not kept." Right at the head of his first Saturday number he prints the whole Jewish Sabbath commandment from the Old Testament in bold type. Of course, he himself does not act according to this commandment, in that on the same Saturday, on which he should not have done any work according to the Old Testament Sabbath commandment, he publishes not only one number, but even two numbers of his newspaper. The evening edition was intended for Sunday and contains on the first four pages 22 columns of excerpts from the Bible and 5 columns of news about it, and on the remaining four columns business. There not only the celebration of the Sabbath day is again inculcated, but also the commandment of the Sabbath year, Ex. 23, 10. ff. and Deut. 25, 3. ff., according to which every seventh year should be a year of celebration for the land and no field should be sown, no vineyard pruned, no fruit gathered. Four columns are filled with Scripture passages dealing with the resurrection, the last judgment, and eternal life; but a clear, distinct teaching of the way of salvation is not found in the whole number. Neither did it belong in it, any more than the

The teaching of the last judgment and of eternal life; but where the one is, the other must not be lacking, and in the above we have mainly wanted to prove that Sheldon's newspaper was a hermaphrodite of a poorly edited political paper and a poorly edited church paper.

But we now go even further and say that Sheldon's attempt would have failed even if it had delivered a fusion of a well-edited political newspaper and a well-edited church bulletin. We consider, for example, the "Germania," even though we cannot yet praise everything that it contains, and even less, of course, have approved in advance everything that it may bring in the future, to be a political newspaper that is correct in most respects; and yet a fusion of it with any of the well-edited church papers that appear in our circles would mean spoiling both papers. Why? Because both belong to quite different fields and have to serve quite different purposes. A church journal has the church as its field and has to instruct its readers as members of the church, as Christians, about the things that concern their Christian state and the kingdom of God on earth and in heaven. It has the task of warning its readers of the dangers threatening their souls, of the enemies who are at war against God's kingdom, the Christian church and its members. Its purpose is to inform Christians of the work of the Lord that God is doing in His church and through it on earth, near and far, and to encourage and guide them to faithful and diligent participation in these works and to gratitude in word and deed for the blessing that God places on such work in His service and for His glory. It also has the task of showing its readers how the things of this world and time are also to be viewed with Christian eyes. - All this is none of the business of a political paper as such. It has to take its readers before it not as Christians, as Lutherans, but as reasonable human beings, not as citizens of heaven, but as citizens of an earthly city, of a worldly empire or state, as persons with personal interests, as members of a community with common interests, as people who must eat and drink, live and clothe themselves, who buy, sell, work, let work, travel, lend offices, hold offices, stand in danger of being overprotected, lied to, cheated, stolen from. In accordance with all this, it must report, instruct, judge, reprimand, and warn. In doing so, however, it must also be careful not to deceive or help to deceive its readers. The publisher or editor of a newspaper has as little right as anyone else to tell the untruth or to deny the truth or to deceive the people in any other way. If the newspaper writer reports that the pope has issued a new circular, that a great church meeting is being held, that a church has been consecrated, or whatever else he may report from ecclesiastical circles, he does not thereby become an ecclesiastical reporter. He has nothing to do with the church, inasmuch as it is not of the world, but inasmuch as it is in the world, and he has to report what is going on in the world. This is so little a mixture of the spiritual and the worldly.

The newspaper writer has no right to spread false doctrine or to instruct or invite any person to false worship, just as he has no right to encourage the distribution of counterfeit banknotes. But the newspaper writer has no right to spread false doctrine or to instruct or invite any man to false worship, just as he has no right to encourage the distribution of counterfeit bank notes. No one on earth has the right to do wrong or to promote wrong, and even newspaper writers are not exempt from this. To assert of a medicine that it is an infallible remedy for all diseases, or even for all ailments of a certain kind, is a blatant untruth; a newspaper writer should not say and spread it. No man, not even a newspaper writer, has the right to offend morality. This is done, however, by certain advertisements which are unfortunately to be found in most newspapers, and by which atrocious sins and their consequences are not only shamelessly discussed, but are also represented as harmless, because they can be easily and safely cured, and atrocious vices are even called and treated as "imprudences". Yes, there are also things that are not shameful, but which one does not discuss publicly out of shamefulness; and there the newspaper also has no license to violate shamefulness and to blunt its readers, as happens through some newspaper reports and advertisements. In this respect Sheldon's newspaper has kept up exemplarily, and no daily paper known to us can stand beside it; indeed, even some church papers have to be ashamed of it. Not only the indecent advertisements, but also the indecent illustrations, with which otherwise indecent advertisements are often made conspicuous, were kept entirely away, and nothing else was found that would have in any way offended the sense of shame. The only political weekly that, to our knowledge, holds its own commendably in this piece is "Die Rundschau," a paper that, in a special sense, without actually being a synodal paper, belongs to our narrower circle, and which, as far as it belongs to the "Lutheran," that is, without wanting to advocate its political position or assume guarantees for the future, we want to have mentioned once again on this occasion as a recommendable weekly paper for our Lutheran families. And now that Pastor Sheldon's well-meant attempt has only provided new proof of what a difficult task it is to publish a newspaper, we should be all the more grateful not only for good church papers that are devoid of any enthusiasm, but also for well-edited political newspapers that are run according to the principles briefly outlined above. As Christians, we should cherish them like other earthly gifts, help to improve them where they show deficiencies, and work to ensure that they accomplish more and more what is their work, and through them serve God and man, especially the dear Christianity of these last evil days.

A. G.

"The printing press is summum et postremum donum (the highest and last gift), by which God carries on the cause of the Gospel; it is the last flame before the extinction of the world." (Luther.)

What does the Bible teach about trouble?

(Continued.)

The "given" offense is all outwardly conspicuous evil in doctrine or life, by which others are provoked and seduced to error or sin, or may be provoked and seduced to it.

Let us now take a look at ordinary and daily life and see how and by what means and by whom, unfortunately, trouble is so often caused.

First of all there are the pastors, the preachers and teachers of the Christian congregations.

If they do not hold to the pure and true teaching of the divine word, but to false doctrine, and if they preach such false doctrine in the divine services and teach it in the Christian teachings or Sunday schools and in confirmation classes, they cause trouble. The pure and truthful teaching of the divine word alone is beneficial. All false teaching is harmful. Preachers harm their congregations by preaching false doctrine. By proclaiming false doctrine, they present an obstacle to the souls under their command, which is likely to cause them to stumble on the path of Christian faith and life, and to fall into error and sin. The more brilliant gifts, the greater eloquence, the more winning character, the more pious appearance such a false teacher has, the more harmful he is, the greater trouble he causes. Very few preachers and teachers of the Christian churches are really pure teachers of the divine word. The vast majority of preachers and teachers in the Christian churches are false teachers. All Roman Catholic priests are false teachers. All cult preachers preach false doctrine. Most so-called Lutheran preachers preach perverse things that are contrary to God's Word. We cannot thank God enough that in our Synod to this day we have such preachers and teachers everywhere who preach to the Christian people the pure and truthful teaching of the divine Word. God grant us such a treasure by grace for Christ's sake and help us not to lose it through spiritual lukewarmness and ingratitude! How miserable it looks far and wide in Christendom! How confused are the minds, how unfounded and unclear and troubled are the souls! And who bears the first blame for this? The pastors, the preachers, and the teachers of the congregations, who do not unanimously and steadfastly teach the pure and truthful doctrine of the divine Word, but teach what they or others have devised.

After the pastors we will name the theological professors, the spiritual writers and the great leaders of the Christian people.

If the former teach false doctrine to their students, the future preachers and teachers of the churches, if they reject and destroy the pure doctrine before them and defend and establish the false one, ei, how great and terrible trouble they then give! By corrupting hundreds of future preachers, they corrupt hundreds of thousands of the Christian people. - And if the second ones in church magazines and in religious, scholarly or popular, books undermine the pure doctrine, they will be the cause of a terrible trouble.

What dreadful trouble do they raise, if they press, or suspect, or revile, if they present, and confirm, and praise, the false ones against them! They sow poison, spiritual poison; and by means of the printing press they make it an everlasting one, and by means of the distribution of writings and the book trade they scatter it for and for. - And the third parties, if they use their prestige and perhaps their great gifts to hold high the banner of false doctrine and to gather crowds of followers around it, and to deny and exterminate the pure doctrine, how will they answer for the trouble they give in that day? They are the ones who have ever divided and split and torn Christendom asunder. They are the fathers and spiritual nurturers of the false churches and sects.

Thanks be to God that we have in our synod such professors and writers and leaders who teach and spread and uphold the pure doctrine. May God keep us and our descendants such men by grace for the sake of Christ!

We do not want to forget the school teachers, who have the task of teaching the divine word to the children in their schools. If they sow and plant the weeds of false, ungodly doctrine in the young hearts of baptized Christian children, they will cause an indescribable amount of trouble. In the world of school teachers there is now a widespread apostasy from Christ and His Word. The trouble that is thereby given to the people from childhood on grows greater and greater. Praise be to God that we still have faithful church school teachers in our synod who teach the divine word correctly! May God keep us such people in our time and in the time of our descendants! May he do this for the sake of Jesus Christ, who gave his blood and life for us, and who, full of heartfelt desire, takes the little children into his arms and hugs and kisses them.

But when all those mentioned, the pastors and the professors and the writers and the spiritual leaders and the school teachers, when they teach the pure doctrine, but lead an ungodly way in the eyes of the Christian people, they still cause trouble, they annoy the Christian people, they make them more angry; for by the evil example of their way they tear down again what they build up by their teaching.

1 Tim. 3, 2-4. the holy apostle Paul writes: "But a bishop (pastor) should be blameless. A man of a wife, sober, temperate, sedentary, hospitable, and teachable; not a winebibber, not thirsting, not dealing dishonestly, but gentle, not vindictive, not stingy, well minded of his own house, having obedient children with all honorableness." But if a pastor, by his conduct, gives occasion for his congregation to speak of him, not always with regret, but often with light-hearted laughter, in the following manner: "Our pastor is a good preacher, he preaches God's word rightly and purely; he is also in other respects an efficient man, o yes, he does not easily let himself be made an X for a U. But a good cigar and a good glass of wine or beer - but he often has his glass filled up again! - even a good schnapps, that goes above everything; if he smells that somewhere, he comes!" Or: "Our pastor is so short and businesslike. He is proud and

Rough. He does not respect the common people.*) One must be afraid to visit him. One might have something on one's mind that one would like to discuss with one's pastor, but that is not possible with our pastor. You'd get the runaround and the adieu." Or: "Our pastor is so sensitive! You have to be very careful not to offend him. At the slightest occasion, when you really didn't mean anything bad, he starts a fight with you." Or: "Our pastor would have made a good advocate and an even better businessman or banker. He knows where there's 'fish to be had. He'sWhoever doesn't
...he's cheating him." Or, "Our pastor exhorts us to give for the kingdom of God and for the poor. But what does he himself do?" Or, "Yes, yes, our pastor preaches about child discipline and keeping his young sons and daughters in line. But how does he do it with his own children? There he quietly watches them lead a disorderly life." If, let us say, a minister, by his conduct, gives occasion for people to speak of him in this way - and we have not even mentioned the very worst - how can he hope to bring blessing by his teaching and preaching? He, indeed, has no right to comfort himself with such a hope, for he spoils, as much as there is in him, the effect of his teaching and preaching by his conduct. He gives offence by his conduct. And he usually does this not only in his own congregation, but also in other congregations far beyond his own. His way of life is like a will-o'-the-wisp to the Christian people, blunting the seriousness of his teaching, however pure it may be, making the people indifferent, lukewarm, and lax, and causing them to sin.

It is similar, of course, with the theological professors and the spiritual leaders of the Christian people. But in the case of the latter, the damage and the annoyance go even further.

And if a parochial schoolteacher, by his walk, gives occasion for the children thus to speak of him: "Our teacher is wicked to-day, but he smells again of whisky!" Or when a schoolteacher is irascible and unjust, and strikes unreasonably. Or when he behaves indecently against the bigger girls in his clade. Or if he leads a worldly and carnal walk outside of school hours, likes to sit in the "saloons," and what such things are more. If, let us say, a parochial school teacher acts and walks in this way, he is a standing irritant, he poisons the hearts of the children entrusted to him (and also of the parents) by his conduct, and he destroys in his part the seed of the divine Word that has been sown.

And parents - how much trouble can they give their children! We do not even want to talk about obviously ungodly parents. We are not dealing with them here. They will hardly read these words. No, we mean parents who call themselves Christians, who want to be Christians, who adhere to the church. They, too, give their children great trouble in many ways.

We only want to give a few examples, because we cannot possibly say everything.

*) "Willegis, VVillegis, memento, unde veneris!" Author's note. for students.

There are parents in Christian congregations who attend the public services very miserably and irregularly. Yes, it is not uncommon for them to make nasty remarks about it before their children's services, saying, "Going to church so much doesn't do any good; the people who run to church for every service are no better than we are." Many parents razz and scold the pastor or the school teacher at every opportunity, and let their children listen to them. Many do not walk rightly according to the truth of the Gospel, and some still let their children hear the awful words to that effect: "Oh, one cannot always do so exactly according to what is written in the Bible these days!" Many seductive speeches are made, many evil examples are given by "Christian" parents. How many a father drinks too much, and his children well know it! How many a man swears, and his children hear it! How many spend their free time playing cards, and their children watch! How many mothers talk about other people in front of their children! How many are untidy, industrious, dirty, and their children notice it! How often do parents quarrel and scold each other in front of their children! How often they let their children hear frivolous talk about things which God's holy Word earnestly forbids! - Alas, the poor baptized children of God! Are they encouraged and improved in good by all such things? No, they are hindered in good, and vexed, made vexed. From their own parents the seed of tares is sown on their naturally evil flesh and blood. They learn evil from their parents and learn it easily. The older they become, the more the evil seed is sown. When they are confirmed and have outgrown the discipline of the Christian school and confirmation classes, then it becomes more and more apparent. If it gets too bad, then the pastor, the pastoral counselor, should help. Yes, I mean, God will put his finger on the parents' chest and say: "I demand my children from you!

Now, after all, we do not want to consider particular estates as before, but still ask in general how and by what means aergemiss is given in the world.

If any one speaks scornfully and derisively of the Scriptures as a whole, or of any particular doctrine or statement of them, before other people; if any one suspects and doubts the truth of the divine word towards others; if any one contradicts the Bible in any thing, and wishes to make others believe the contrary; then he gives these others an offence, and a great and terrible offence at that, for then he is a tempter and seducer to them to doubt, disbelief, and unbelief against God's holy word. And if any man sneer before others at the godly Christian walk, and call it contemptuously narrow-mindedness and muckraking, and say that one need not take it so strictly, that one lives but once on earth (which is true!), and that one ought to enjoy this life while one has it, and what other such loose speeches are: such a one also gives offence, for by such speeches he is a tempter and seducer of others to loose, godless walk and nature.
There are people enough who quite directly lead others to sin irritate. That such things give offence, annoy others, make them angry, that is clear. They are "vexations. But of them the Lord Jesus says, Matt. 13:41, that on the last day he will send his angels and gather them out of his kingdom. We mean here, for example, those who provoke others to unchastity and lust, as happens in worldly dancing, in unseemly parlor games, by ambiguous and lewd speeches, by dishonorable dress, by shameless behavior, and the like. Such also are they who provoke others to drink intemperately, pouring them out, drinking to them, talking to them, and then laughing to themselves when they perceive that the one thus seduced becomes drunk. Such are they who provoke others to anger and unforgiveness, for instance, by telling them maliciously what others have said about them, and then by inciting the anger to hatred and unforgiveness by evil persuasion. Such are they, to give but one more example, who provoke others to frivolity, that is, to a careless way of life, in which godliness and industrious work are set aside, but vain pleasure and enjoyment become the main thing.

But, as we know, "aversions" are not only those which directly provoke others to sin, but also those which set evil examples to that effect. "Evil examples corrupt good morals," says the proverb quite rightly. He who lives unchastely and lustfully, he who drinks intemperately, he who is angry and unforgiving, he who leads a frivolous way of life, is a spiritual pestilence for others, a nuisance, he annoys and seduces others by his evil example. O, how full, how full is the world of such and other vexations!

And what thinkest thou of the writers and publishers and sellers of such books, in which God's word and Christian discipline and custom are rejected, blasphemed, and mocked, but unbelief and ungodliness are taught, praised, and made sweet? The market is full of such books nowadays. Just think of the many filthy and anti-Christian novels and novellas that are sold and read with avidity every day! And what thinkest thou of the writers and editors and sellers of such newspapers, in which, by articles, by stories, by advertisements, and by submissions, the infernal poison of unbelief, of anti-Christianity, of fornication, and of all manner of ungodliness, is dripped far and wide into the hearts of the people, yea, poured out in torrents? Ei, there are thousands upon thousands of great machines at work nowadays, day and night, to corrupt the world by such newspapers and magazines! Help God, how has the devil taken the printing press into his service, to drive through it his accursed mission, and to make his missionaries speak! And how many agents-that is, the publishers and sellers of such newspapers-work for his, the devil's, empire! And how eagerly, diligently, daily the poor people buy and read the infernal trash! Yes, and what do you think of the painters and draughtsmen and printers and publishers and sellers of the many shameful pictures which are exhibited anjetzo in all the streets? Is there any doubt that the impure air is awakened by such pictures, and that the people, made lustful by them, now run to the theatres, for instance, to see in nature all that the pictures show?

represent? - The writers, painters, draughtsmen, editors and sellers of such books, newspapers and pictures are nuisances, nothing else.

But enough. "Woe to the world, because of the trouble!" saith the Lord. C. M. Z.

(To be continued.)

To whom may a Christian burial be granted and to whom not?

(A conference paper, sent in by resolution.)

To conduct the Christian burial of the dead belongs to the solemn official duties of a preacher of the gospel. It is the duty of the minister of the word to bury the deceased with song, prayer and the proclamation of the divine word. This is also what he is called to do by the congregation. What the preacher does and says at the coffin and at the grave, he does and says in the name and on behalf of his congregation; he is accountable to God and the congregation.

I do not want to describe the majesty and glory of a Christian funeral. But I would like to say right here that a funeral is a Christian funeral, even if only a little is done at the coffin and at the grave on the part of the pastor, e.g. only an Our Father is prayed. The less or more does not matter here. If the preacher is present at the funeral as a preacher at all, then he is there entirely as a preacher. Yes, because he is the servant of the congregation, in whose name and on whose behalf he acts, and does ex officio what is right for the congregation, the whole congregation is there. In short, a Christian funeral is one in which the church or its pastor officiates in some way. And still more: whoever says A here, may also say B and C. Whoever, for example, may pray at a funeral service, may also sing at it and preach God's word.

In "Lutheraner", Vol. 49, p. 129, it therefore says: "A church funeral is not only such when one goes with the corpse to the church and rings the church bells, and the congregation gathers for the funeral sermon, because otherwise many of our children who rise from the cradle into the grave would be buried without a church funeral, because in many cases with children's corpses the funeral service does not take place in the church. Rather, a church funeral is also granted if a minister of the church does what is his duty at the funeral service. A pastor, after all, when he preaches God's word and otherwise performs acts of worship, whether in churches, in private houses, or in the open air, does not act on his own behalf, but, as by God's command, so in the name and on behalf of the congregation. This is also true of funeral services, as indeed in the professional documents this service is expressly named. The pastor has also not leased the rights and duties of his office from the congregation, so that he now, so to speak, conducts a spiritual business on his own account, but what he does in official duties, the congregation does through him."

Now the most important question to consider in this official duty for a righteous servant of Christ is this: Whom may I give a Christian burial? Whom may I not? lest, by granting or refusing a Christian burial, he should bring God's glory into disgrace and endanger the souls of men. Let us now turn our attention to this important question.

If I were to give a short answer to this question, it would be this: We may grant a Christian burial only to those whom we can consider Christians according to God's Word; we must most decidedly refuse a Christian burial to unbelievers. Or, to put it another way, a Christian preacher may only officiate at the funeral of those who, as far as we can see, have fallen asleep in the Lord; but he must refuse any official participation in the funeral of a person who has passed away in manifest impenitence and in manifest unbelief. To prove this is now my task. I will take the following course: first, I will show who among us is to be regarded as a Christian in love, and why we should give such a person a Christian burial; then, who is an un-Christian, and why we may not give such a person a Christian burial.

I do not say: whoever is a Christian, but: whoever, as far as we can see, has fallen asleep in the Lord; whoever can and must be regarded by us as a Christian according to love, he shall be buried by us in a Christian manner. For true faith alone purifies the heart from sins, frees it from the curse of the law and from the wrath of God, and makes it a child of God and heir to eternal blessedness. In short, true faith alone makes one a Christian. But we cannot see into anyone's heart whether he has this faith or not. We cannot therefore say of any man with infallible certainty whether he is a Christian. The good Lord does not want that from us either. We are to look at a man's confession and works, compare them with God's word, and judge and judge ourselves according to them. But as God's word and the holy sacraments are the marks of the Christian church, so we are to consider all those true Christians who profess and hold to the word and the holy sacraments, and do not refute their profession by deed.

These are the good souls who show by word and deed that they love Christ, who confess the teachings of the prophets and apostles before everyone, who are faithful to their church, who serve the Lord diligently, and who earnestly fight against sin in themselves and in others. With a good conscience the preacher may give them the testimony that they are Christians. With a joyful opening of the mouth he administers his ministry at the coffin and grave.

Furthermore, according to love, all church members are to be regarded as Christians who certainly still leave much, often very much, to be desired, who in many ways are still weak in knowledge, who are not yet as zealous for God's honor and Christ's kingdom and pursue sanctification as one would like, whose behavior probably leads one to ask the question: Are they still Christians? but one cannot deny them Christianity altogether, since they still allow themselves to be punished, confess Christ with their mouths, and use the means of grace. In love, one assumes that such people are Christians, even if they are weak Christians. In general, mere presumption is not allowed here.

never decide. If we cannot point to something definite and say: From this we see that this man could no longer be a Christian, God's word itself condemns him, then we should still regard him as a brother and also treat him as such at the funeral.

It is a similar matter with strangers who have not belonged to our congregation, but whom we have good reason to regard as believing children of God, either because we have spoken to them ourselves, or because we have heard of the state of their hearts from the mouths of reliable witnesses.

I. W. M.

(To be continued.)

Our East India Mission.

The workers on our mission field.

In answer to several questions of a foster father of our heathen mission in the Tamulenland I have already described "our field of work "*). But many more questions have been addressed to me by him. They concern not least myself, then my co-workers, further our life in the foreign country, finally our method of work and its success. About your workers on the mission field and about their life in the foreign countries I will now tell you something as briefly and as well as I can. I will write about our work and its success later, so as not to keep our dear foster father waiting too long for an answer.

As far as my poor person is concerned, I will tell you that I am now 33 years old,**) of which time I have already spent more than a third in India. It was more than twelve years ago that I left my hometown of Bautzen in Upper Lusatia, Saxony, for the first time and traveled to faraway Tamulenland in the service of the Leipzig Missionary Society. I landed there on August 30, 1887. For two years I was the head of the printing office in Tranquebar and administrator of the missionary treasury. I also administered the outstation Manikramam (12 English miles northwest of Tranquebar) with the village churches and schools belonging to it and baptized a large number of heathens there, whom my assistant, the then candidate B. S. Samuel, had taught. From Tranquebar I was sent to Panruti in the South Arcot District, where I spent several months mainly preaching to the heathen in the company of Darmakann, a catechist who was well versed in singing. Afterwards I spent three years in Madras, where I served as superintendent of the two city parishes and their native preachers, and as pastor of the small village parishes widely scattered in the Sengelpatdiftrict. Finally, for about a year I was missionary at Tanjore and for Aneikadu. In January 1894, however, I was deposed from my office there (together with Missionary Mohn, my neighbor in Negapatam), because we insisted - not without reason - that the false counter doctrine with regard to the literal inspiration of the Holy Scriptures by the Holy Spirit and their inerrancy must be rejected by the entire Leipzig Mission, and that in the I was convinced that the Word of God alone governs the Church and its mission, while maintaining all good order, and that therefore no obedience for the sake of the Fourth Commandment should be demanded of the ecclesiastical superiors by those under their supervision. At the end of February 1894, after a relatively short journey from Bombay, I landed in Brindisi, Italy - so I was back in Europe, admittedly as a poor exile.

But I did not stay long in Europe, since I was called to America - again together with (the somewhat later returned to Germany) missionary Mohn - to take over the office of a missionary anew in the following October. On behalf of the Missouri Synod I was able to return to Tamulenland immediately and already at the end of January 1895 I began to look for a field of work there. The first place of those mainly in question was also determined as my station, namely Krischnagiri in the north of the Salem District. The beginning was difficult. For my former superiors in Leipzig suspected me, against my better judgment, of wanting to take hold of someone else's office and destroy their congregations! In addition, the London congregationalist mission laid claim to Krischnagiri because it had once had a native evangelist stationed there. And even though I still had a fellow believer, friend and helper in the country, yes, even in the same district (namely in that of Salem) in my former Alsatian colleague Kempf, I was still essentially dependent on myself - for miles, yes, for days I was the only European, and I had to live in a public rest house, where one is never sure of staying. The heathen among whom I found myself did not encourage me in any way, as the doctrine of the heathen's longing for God is a myth. They were indifferent or suspicious, if not even hostile. Soon, however, I received a comrade in Missionary Kellerbauer, who left the Leipzig Mission and was formally accepted into our missionary service in the following December. In the meantime, God also provided me with my helpmate and also gave us a piece of land, on which a mission house was later built under Kellerbauer's leadership after many obstacles. At the beginning of 1896 Missionary Mohn returned to India. He settled in Ambur in the district of Nordarcot. In 1897 another missionary from Leipzig joined us, who became our brother missionary again towards the end of the same year. It is Missionary Freche who found a field of work in Vaniyambadi, in the north-east corner of the Salem District. In 1899 permission was finally given for the establishment of a fourth station at Bargur, about ten miles east of Krischnagiri and about twenty miles west of Vaniyambadi, to which Missionary Kellerbauer has recently moved entirely, land having also been purchased there and a temporary dwelling erected by him. By the way, Kellerbauer comes from Chemnitz and Mohn from Weistropp near Dresden. So both are my compatriots, like me they come from the Kingdom of Saxony. Freche was born in our neighbouring country of Silesia. He is four years older in life, but four years younger in office than I am. Mohn and Kellerbauer are one, respectively two years younger than me. The former first came to India in 1889, the latter in 1893. So the youngest of us has been in the country six years. We look therefore with

*) Cf. the previous volume of the "Lutheraner", p. 216 ff.
**) This article was written in mid-September 1899.



We are looking forward to the promised help and hope very much that the two future missionaries from America will soon be able to come to us. Before a new missionary becomes familiar with and proficient in the language of the country, a considerable amount of time will pass. And if our work is not to come to a temporary standstill or even be limited, fresh forces are indispensable.

The longer one is in the hot and pagan India, the more he degenerates, that is, he comes down physically. Blood and nerves become more and more bad. In the twelve Indian years I got rid of my bumps or sores only twice. In 1892, for instance, I took refuge on the Shevaroy Mountains with leave for two months, my whole body full of swellings. I lost them up there, but for a long time I was always prone to fever. And in 1894, as I said, I was in Europe and America, where I recovered very well after several weeks. Now, since then, I have gone through another five hot periods in India and have come down again somewhat. However, otherwise I am known as a healthy man who tolerates the climate well, especially since I have a good stomach.

But what shall I say of the spiritual condition? Only this much: Praise God that in such a heathen desert and loneliness one has not yet died of spiritual hunger and thirst! that the Holy Scriptures, good books and magazines (not least the Missourian ones!), a Christian wife, the intercourse with fellow ministers at the conferences held every two to three months (where Holy Communion is also celebrated), etc. have, by God's grace, still kept one from going astray and still preserved him in the faith!

Th. Näther.

(To be continued.)

To the ecclesiastical chronicle.

America.

From our Synod. Pastor Broders informs us that he arrived in Rio de Janeiro on March 21 and is expected to arrive in New Hamburg on March 28. - The public examination of this year's candidates of the St. Louis Institution will take place, God willing, on June 1. F. P.

Church fellowship with unbelievers. Among the dangers that threaten confirmed youth, one of the main dangers is that our young Christians participate in the services of unbelieving church communities. Our young Christians are in civil intercourse with unbelievers. And there it easily happens that they allow themselves to be seduced into church fellowship with them. It is not only the pastors, but also the parents who have to prevent this. And not only with outward prohibition, but especially with instruction from God's Word. Christian parents should know that it is one of the first basic truths of a Christian life and walk that one should flee church fellowship with unbelievers. The apostle says, "Depart from the same," namely, from those who cause division and trouble apart from the doctrine which the apostles of Christ preached, Rom. 16, 17. Church fellowship with those who teach contrary to God's word is just as strictly and often forbidden in the Holy Scriptures. as the fellowship of other gross sinners. In the church no other doctrine is justified than the doctrine of the word of God, and he who departs from the right doctrine departs from God with his heart. False doctrine is forbidden by God and is always dangerous. Christian parents should see this clearly and inculcate it in their children. F. P.

Intercourse with unbelievers. A reminder regarding intercourse with unbelievers is also in order at this time. Civil and business intercourse with unbelievers is not forbidden to Christians. Otherwise Christians would have to leave the world, says the apostle 1 Cor. 5:10, but Christians should see to it that in this intercourse they do not bring shame to the name of Christ, but rather honor to it. As to social intercourse with the world, even this is not absolutely forbidden to Christians, as is evident from 1 Cor. 10:27: "If any of the unbelievers invite you, and ye will go," etc., the apostle says. But it is evident from this very passage, that Christians must not do or omit anything on such an occasion, which may be taken as an approbation of unbelief, and therefore would be an annoyance to the world, by which, namely, the world would be strengthened in its unbelief. "Be not angry either with the Jews, or with the Greeks, or with the church of God," says the apostle in this very connection, 1 Cor. 10:32. A Christian ought to know that on such occasions he is properly placed in statu confessionis, that is, on the confessional post, and must take good heed to his speech and conduct. "Whosoever therefore will go," when invited by unbelievers, let him strengthen and arm himself from God's word, that he may offend neither Jews nor Greeks. From this it is already evident that Christians do not regard occasional social intercourse with the world both as a "pleasure," but rather as an exceedingly serious matter and difficult task. Christians prefer to socialize with Christians. If Christians prefer to associate socially with the world than with their fellow believers, it is certainly not right with them. The world remains the world. Unbelievers, even if they are outwardly respectable, talk like unbelievers and behave like unbelievers. This cannot be otherwise. Christians, therefore, find themselves continually on guard in their intercourse with them. They have to watch continually that they do not violate their conscience and become annoying to the unbelievers. So there is not much "pleasure" in it. The old and young Christians who avoid the society of Christians, but find their pleasure and recreation in social intercourse with the world, may well see whether in this intercourse they confess or deny their faith. Experience shows that young Christians who, after Confirmation, have their social intercourse with the world instead of with Christians, usually fall away from the church altogether after a short time.

F. P.

Christian Family Life. Several newspapers complain of the fact that so many children, especially in the cities, spend their evenings in the streets and, as a result, are led into all kinds of mischief and, all too often, into crime and disgrace. In connection with this, it is reported that in Berks County, Pa. recently, 30 boys, from 10 to 15 years of age, were tried as defendants, 20 of whom could neither read nor write. One of the papers comments: "Who is to blame for this deplorable condition? In many cases the parents of the children. The fact is that in many homes there is no family life. The father is at work all day. In the evening he comes home, and after dinner he goes away as soon as possible, either to the lodge or to the inn. In many cases even

the mother is rarely home in the evenings. She also belongs to several secret societies. The children remain alone, and they also spend most of the evening outside the house. Is it any wonder that such conditions are followed by corruption and ruin? Of late, many clubs have been added to the inns to lure men away from their families in the evenings." Who could deny that this complaint is justified everywhere in our country, and that it really indicates a cause of the increasing godlessness? The above, of course, applies only to the more or less unchurched families. But even to our Christian family fathers and mothers the admonition is necessary to cherish and cultivate the right Christian family life in every way and not to give room to the manifold and unrestrained pleasure-seeking of our day. This addiction to pleasure is an enemy of right family life. If, on the other hand, parents make family life pleasant for their children, this is an excellent means of keeping them away from the streets and from evil company. And especially for the newly confirmed, for the growing youths and virgins, the best place to stay is and remains the Christian family circle. L. F.

That all sorts of silly and ridiculous things are always done **when new lodge members** are admitted is well enough known. Likewise, it is not unknown that during this mischief the new members not infrequently endanger their lives. Almost no week goes by without secular newspapers reporting on such bodily injuries at lodge initiations and making fun of them. Thus the last number of the "Luth. Kirchenzeitung" after the "St. Paul Volkszeitung" again reported such a case. In St. Paul a new secret society, the Lodge of Eagles, was founded and at the initiation ceremonies, which of course were to be kept completely secret, patrons were also needed. It happened that one of these cartridges exploded in the wrong direction, so that the inductee was cruelly mauled and had to be taken to a hospital with a life-threatening wound. As a result, these peculiar initiation customs became apparent and were publicized in the secular newspapers. One of the latter commented in its secular manner: "Incidentally, it is quite good if from time to time an accident occurs which puts a small damper on the all too rampant nonsense in the introduction of candidates. The unfortunate victim is to be pitied, but the associations concerned have the advantage of it in any case, if all superfluous clutter breaks its own neck." At the same time the "Ev.-luth. Gemeindeblatt" announces the following from the "Illinois Staatszeitung": "F. S. Carlisle of Cedar Rapids, Ga. has paid the order of the 'Modern Woodmen' $10,000 damage.
...for the loss of his life. As the man alleges in the complaint, he was initiated on November 25, 1899, and initiated into the "secret ruses" of the Order. At the initiation he now claims to have been so tormented that he completely lost the desire to be a lodge brother. His body is said to have been marked black and blue in certain places by blows which he received by means of a heavy instrument. The mental torment is said to have broken down his nervous system for a long time." And so we could name other cases, which are usually told in mocking terms by the daily papers. But there is rather a terribly serious side to the matter. What kind of societies must these be, which so recklessly put the life and limb of their members at risk, nay, what is much more, which by their false religion and by their impious oaths deprive their comrades of salvation and blessedness?

L. F.

Abroad.

The Berlin City Mission celebrated its annual festival on 12 March. Hofprediger Stöcker gave the report. Every week 108,000 sermons are sent out into the world (20,000 of them to Berlin), and 75,000 "Sonntagsfreunde". The "Deutsche Volksbote" had a circulation of over 100,000 copies and the other calendars, the Martha and Johannes calendars, 25,000 and 10,000 copies respectively. The Mothers' Community, which has been in existence for nine years, has nearly 200 members, the Young Women's Association of the City Mission House 126. A special worker is employed for the Waiters' Mission. In the asylum for released prisoners 32 people were newly admitted. The darkest part of the work is the pastoral care of the fallen, which is carried out in two places. 38 girls voluntarily sought help, otherwise only 457 of 1021 were found, among them a child of 11 years, 114 were sent to asylums, institutions, etc. The number of children who were sent to the asylum was also reduced. With the cessation of the age of consent, the number of prostitutes immediately increases extraordinarily. Elsewhere (in the hospital) 144 girls showed themselves accessible to the city mifsion, of whom 131 were accommodated. Of 61 punished children in one community, about half were still attending confirmation classes! The city mission is involved in such circumstances and provides essential services to the clergy. As far as the external circumstances of the City Mission are concerned, special mention should be made of the construction of the new business building and the printing shop, which will belong entirely to the City Mission as of April 1. The printing press employed about 100 people. The annual accounts would have closed with a deficit of more than 16,000 Marks this year, including the previous deficit of 8400 Marks, had it not been for several bequests. The City Mission needs 190,000 to 200,000 Marks annually and also has obligations due to its buildings (the office building costs 130,000 Marks); in addition, the holiday home in Wernigerode still needs to be expanded. Also a reinforcement of the personnel is necessary. Now, in addition to the clergy, 46 city missionaries, 6 candidates in theology, and 10 assistants are at work. - To this report, which we take from the "Allgemeine ev.-luth. Kirchenzeitung", we add the remark that the Lutheran city mission in St. Louis has its blessed progress and continues to expand. Terrible conditions, of course, are also revealed here in this work, dark pictures of city life unfold. But there are also many beautiful and pleasant experiences, which not only give the missionary joy in his hard work, but also fill many local and foreign Christians with joy in this work of saving souls. We will return to this subject in the near future, since the local city mission will soon have been in existence for a year. We also hear that brothers in another large city in our country are planning to start a similar city mission. L. F.

How much aggravation can be given in Christian circles, by Christian preachers, in Christian associations, etc., and is really given, is further explained in an important article elsewhere in this paper. As proof of this, let us quote an excerpt from the "Kreuzburger Zeitung," which the "Neue lutherische Kirchenzeitung," published in Cottbus, Silesia, cites as evidence "that in our poor German fatherland the world really seems to be growing precariously, not only in 'scientific' theology, but also in the practical parish office. We reproduce the excerpt without any alteration. And further remarks are probably also superfluous. "On Sunday, the 18th of Mts. (February), the Evangelical Men's and Young Men's Association held its winter social of this year in its club-local. The dance proceeded according to program. With a polonaise, which was led by

led by his Reverend Mr. Superintendent Müller, the rarely beautiful celebration began. The hall was barely large enough to hold the large number of participants. The beautiful celebration reached its climax with a cotillion. The beautiful Cotillon stand, which had been prepared for this purpose by a member of the association, was almost stormed and one could read with joy and satisfaction from every eye - whether old or young - how the gentleman pinned the bouquet of flowers to his lady's dress, and vice versa, how the lady pinned her well-deserved medal on the gentleman with a beaming eye: a sign that all those present were paying homage to the beautiful celebration in an excellent festive mood and with the most exquisite amusement. Then a member of the association toasted the association, especially expressing the wish that the Protestant young men and men of Kreuzburg, who are still far away from the Protestant Men's and Young Men's Association, join the association, so that the association may expand outwardly and inwardly, that the noble purpose of our association may continue to be promoted, and that the bond which encloses us may be tied even more tightly around us. A second toast was addressed to our old German Hohenzollern tribe, to our sublime most gracious Emperor, who stands as patron at the head of our dear Protestant regional church. The speech concluded with three thunderous cheers, whereupon the national anthem was intoned and all the participants in the celebration joined in enthusiastically. Singing, couplets, humorous lectures and jokes alternated with each other, so that the society was continuously entertained even during the dance breaks, and thus the laughing muscles were set in motion not a little. It was not until late after midnight that we thought of closing the truly beautiful party and turning to our comfortable homes, where everyone took with them the satisfying awareness that they had celebrated a true, beautiful and Christian party.

At present the Catholics of France may allow themselves **almost unbelievable diatribes** against the Protestants of their country. The "Allgemeine ev.-luth. Kirchenzeitung" brings "some milder passages" from an "appeal to the Catholics" which appeared on March 18 of this year in the "Clairon di Midi" in the French city of Nimes. There it says: "Look into the prefecture, the mairie (magistracy)! Everywhere you see only this troublesome race creeping and blocking our way. The Protestants are everywhere; at every corner they show their ugly grimace. Go for it! Go for the common sons of Luther! Let us, Catholic and royalist citizens of Nimes, show that our city, faithful from time immemorial to its ancient principles, remains Catholic and royalist (royal), devoted to the Pope and the King. Awake, all you Catholics, even those who have been asleep until now, and fight with us to expel once and for all the Protestants from all our administrations, those cowardly, sectarian Protestants whom everyone must spit in their faces! Out with this hungry company of marauders! You honest people, sincerely loyal to the king, let us uphold our glorious religion and our honesty to the Huguenot (Huguenots were the name of the French reformists) lies and deceit! Protestantism corrupts and poisons everything; let us trample it underfoot like vermin! Let it be pelted with filth and strangled! We want to live, we Catholics, without these Judases, without this excrement of humanity; they are filthy Jews and abusers of girls. War on these Freemasons, these hypocrites, these God-deniers! Forward, ye pioneers of Rome, to the storm against the traitorous reformed religion!" This is not only a "significant sign of French conditions" in ecclesiastical and political respects, but also a proof of the rage which is kindled and nourished in the French Popes against the Protestants, Lutherans as well as Reformed. L. F.

The Blessing of the House Service.

A respected merchant tells:

"When I began to work on my own account, I made up my mind, with the help of the Lord, to serve the Lord with my family by continuing to worship at home, and I continued to do so for several years. In the morning and in the evening all the inhabitants of the house were present at our service. God's blessing, which we prayed for together, rested on us abundantly, happiness and health were at home in my family, and my business developed more and more happily. Then, however, my trade received such an expansion that it occupied me every moment; and now - O thou wretched heart of man! - now it happened that, instead of being all the more faithful to my home service out of gratitude, I wondered whether it did not take away too much of my good time with such a load of business. At first, of course, there was a voice in my conscience that kept me from doing what I still considered my duty. But soon the advantages that came from it for the trade induced me to refrain from the apprentices' house service, and, I did not know how, I had come to the point that of all the house service I had had, only a short prayer, which I said with my family when I got up, was left.

"My conscience reproached me for this ungrateful omission of what I had recognized as a sacred duty. But the urgent demands of my flourishing trade and the growth of my family were in the end sufficient excuses, and all the more so because I had not yet spent the prayer so completely. My conscience had finally hardened completely on the point of the home service - but the Lord knew how to awaken it by His own providence.

"One day I received a letter from a young man who had been my apprentice at the time when we were still faithfully holding our family service. He did not doubt that this custom was still with us, and in this letter he spoke especially of this object, in words of love and respect. And how ashamed and surprised I was when I read the following words: O, my dear sir, never, never will I be able to thank you enough for the great benefit I enjoyed with you when I was allowed to participate in your house service. Eternity will not be too long to thank God for what I have received. There I received to know my sin and my misery, there I heard for the first time the good news of the salvation which is given to us through Jesus Christ, there it was at last that I received the foretaste of the inextinguishable peace and the unceasing joys which Christ has given me with the hope of glory/ - 'O, my Lord,' the letter continued, 'you permit me to tell you: Never put behind you the privilege you have of serving God with your whole house! You now have a numerous family, and also more servants; may your house become the birthplace of eternal life for all these souls!'

"I could read no further. Every line was for me a word that condemned me. I trembled, I stammered; it was as if the blood of my children and apprentices were demanded by my murderous hands.

"Deeply perplexed, I withdrew to my chamber. Then I unfolded the letter before God and confessed my sins to Him with deep sorrow. And the Lord, in his goodness, spread over me anew

He gave his light to my crushed soul, and through the word he gave me the forgiveness that was earned by the blood shed on the cross. From that time the Lord has given me grace to serve him with my own without interruption until this day. I have made a promise that if ever the extension of my business should become an impediment to home worship, I would rather put aside some of the business, rather sacrifice the business to family worship than do the reverse. A thousand times better that I should lose money than that I should become the spiritual murderer of my family and servants, and the instrument of the loss of my own soul."

The Doctor bill for healthy days.

"Pastor, will you, please, come in and see us sometime!" a dear parishioner called out to me recently, "We were going to pay you the Doctor bill."

"What, Doctor bill?" said I. "I'm not a doctor after all. You don't owe me anything!" But I followed the call, and was soon to find out.

When I came in, the lady of the house, beaming with joy, took a brand-new gold piece out of the drawer and brought it to me. "There," she said, "that's the doctor's bill!"

I look at her questioningly with wide eyes. "What's that supposed to mean?"

With a cheerful smile the man said: "You see, when we were given a child the last time, we had to have the doctor, we went through difficult days of suffering; and now the Lord has helped us through so kindly, when he put the dear little one into the cradle. We did not need a doctor. The Lord has done everything well above asking and understanding. Therefore, this time you shall have the doctor's bill as a thank-offering. I think you will gladly accept it as a small contribution to the kingdom of God."

You may imagine with what cheerful thanks I now took the Doctor's bill.

Why am I telling you this? Well, perhaps there are also some among the readers of this paper who have not yet paid their doctor's bill, their thank-offerings for healthy days, for the Lord's kind help. The missions, the institutions, the students' chests, etc. are boxes enough for paying the doctor's bill.

New print vision.

Bible, Luther Bible, Revised Bible. Lecture given on March 19, 1900 in Zwickau by O. H. Th. Willkomm, pastor of the Lutheran congregation of St. John in Planitz. Zwickau i. S. Printed and published by Johannes Herrmann. 1900. 34 pages 8^X5^. Price: 40 Pf. To be ordered from Concordia Publishing House. St. Louis, Mo.

In an earlier issue of this paper we reported how President Willkomm of the Saxon Free Church came to give two public lectures before a large congregation in Zwickau, one on "the bodily resurrection of Jesus Christ" and one on "the resurrection of the flesh. (See No. 7, p. 107). These clear testimonies of the right faith were followed in a third lecture by another confession, which is now also in print and can only be heartily recommended. The contents are indicated by the title. First it is explained that the Bible is God's Word, then it deals with the accuracy of Luther's translation of the Bible, and finally with the newfangled revised Bible. In this part, however, the lecture is not merely a factual repetition, but rather a willful and the coming expansion of the scripture shown below: "Hold what you have!" If the spread of the Revised Bible continues as it has done so far - and this is to be expected - it will probably soon become necessary in America, too, to warn publicly against it. L. F.

Hold what you have! A warning to the German Lutheran Christians against the revised Bible. By O. Willkomm, sep. Lutheran pastor in Planitz. Third edition. Zwickau i. S. 1900. publisher of the Schriftenverein der sep. ev.-luth. Gemeinden in Sachsen. 28 pages 5X7. Price: 15 Pf. To be ordered from the Concordia kudli8ttin§ Hou86. St. Louis, Mo.

Having warmly recommended the earlier editions of this little book, a simple advertisement of the new edition will suffice here. It is a reliable guide for all who wish to educate themselves about the old Luther Bible, which has been 'improved' in more recent times, but which in truth has been falsified." ' L. F.

Sermon on Gospel Lucä 2, 41-52, held on the 1st Sunday after Epiphany 1900 in the sep. ev.-luth. St. Johanniskirche at Niederplanitz and by express decision of the congregation put into print by O. H. Th. Willkomm, Pastor. Zwickau i". S. Publishing house of the Schriftenverein der sep. ev.-luth. Gemeinden in Sachsen. 15 pages 5X7. Price: 10 Pf. To be ordered from the Concordia kudli^inZ Hou86. St. Louis, Mo.

An excellent, timely sermon on the Gospel of the twelve-year-old boy Jesus, in which it is shown in an instructive and edifying manner "what the things told us here about Jesus' youth should serve us for"; namely, "1. that we all may recognize Jesus as the true God and true man and believe in Him; 2. that we parents may learn how to educate our children; and 3. that children and young people may have an example of true godliness in Him. May this sermon, which is highly recommended, also be read and be a real blessing.

L.F.

Freuet euch, ihr Gottes Kinder. Festive song on Pentecost for mixed choir by A. H. F. Breuer. 4 pages 11X7. Price: 25 cents, by the dozen K1. 75. to be obtained from A. H. F. Breuer, 236 Crattain ^.vs., Lrookhn, N. V.

Introductions.

By order of the Venerable Praeses Succop, Fr. P. Clausen was introduced to his congregation in Macedonia, III, by Fr.

By order of the Venerable Praeses Hilgendorf Fr. Gerh. Judica in his parish at Staplehurst, Nebr., introduced by G. Weller.

By order of the Hon. President Succop, on Sunday. Quasimodogeniti C. Abel was installed in his congregation at Mount Olive, III, assisted by I?. G. Kühn introduced by Chr. Meyer.

By order of Hon. Praeses Rösener, Rev. G. P. A. Schaaf, called from the Lutheran Concordia congregation at Maplewood, Mo. was installed in office on Sun. Quasimodogeniti introduced into his office by E. Schüßler.

Ginrneihung.

On Easter Sunday, the Lutheran Immanuel congregation in Ola, S. Dak., dedicated its new graveyard. The festival preachers were Stud. Victor Grüber and (Engl.) F. Albrecht, Fr.

Conferenz - Ads.

The next conference of St. Louis teachers will be held on Saturday, May 5. There will also be talk at this meeting about establishing a school in the "slum" districts. Theo. Weseloh, Secr.

The PostOak Conserence will meet on May 8 and S. at? J. H. SisckinWalburg, Ter. Preacher: Osthoff-Hesemann; confessor: Heinemeier - Oertel. Disembarkation station is Granger or Georgetown. Registration is absolutely necessary 'with indication of the station at which one wishes to get off. Pick up can only be Monday afternoon, May 7. C.W. Niche.

The next meeting of the St. Louis Emtagsconserence will be held on June 6. L. Fuerbringer.

The Missouri Pastoral Conference will hold its sessions this year May 10-14 at Fr. Lobeck's church in Cape Girardeau, Mo. All registrations should be received by the Orispastor by May 1. Templates: uniformity in church practice (Prof. A. Gräbner). Modern attacks on the sacred Scriptures of the Old Testament (Pros. L. Fürbringer). Committee report on the division of the District Conference.

Departure from St. Louis (Union 8tation) by the Illinois ventral It. It. Wednesday, May 9, 8. 30 a. m. Arrived at Cape Girardeau Wednesday afternoon 2. 20. round trip -4. 40. no "vlerg^men kormits" needed. "8peota1 clear" for the brothers!

Chas. F. Obermeyer, P. R. 8eer.

Notice.

Mr. Otto View eg, teacher, last active at Simons parish, Chicago, III, wishes to become a member of our synod. H. Snccop.

All shares of the Giddings College Society are now redeemable. Let the same be sent in by the Pastors not later than the 1st of June andir. L. dlsitsod, Vlckings, Tex.

The Illinois District

of our Synod will hold its sessions this year, God willing, in the midst of St. Jacob's congregation (?. K. Schmidt) at Chicago, III, from <i. to June 12, 1900. Theme for doctrinal proceedings, "Of the Christian Cross." - Immediate registration is requested from the Orlspastor.

F. P. Merbitz, Secretary.

From the Oregon and Washington Districts.

To the pastors and congregations of the Hon. Synod of Missouri, Ohio, & other states.

Dear fathers and brothers!

The undersigned Missionary Commission of the Oregon and Washington Districts of our Synod feels compelled to come before the whole Synod with a heartfelt and urgent request.

The request is for Spokane, Wash. In this large city we had a small congregation some years ago, but in consequence of the oppressive conditions of the times, the Missionary Commission of the then California and Oregon District had to give out this missionary place again. By resolution of the District Synod held at Portland, Oregon, in August of last year, the missionary work there, because of the importance of the place, has now been excluded again. After several fruitless appeals from persons suggested to us in Eastern circles, the Commission has at last succeeded in securing the President of our own District as missionary to Spokane. After six weeks of work, he succeeded in gathering a number of people around the pure preaching of the Word of God, so that as early as Sunday, March 18, seven family fathers were able to meet and organize themselves as the Lutheran St. John's congregation. A wonderful blessing that God has placed on the work there in such a short time, considering the circumstances, difficulties, etc. there!

What are these ratios, etc.?

Spokane, Wash. is admittedly a God-blessed city in the earthly sense. It is the largest and most important city on the entire route west from St. Paul to the cities on the Pacifick Coast, Portland and Seattle. Population 50-55,000. a railroad junction of importance: the 6rsat 8ortüeru, the O. P. L X. and the Nortdern kaoiüe, etc., cross here, besides six smaller railroads! For this reason alone Spokane will always remain a prominent city. But even more because of its rich gold and silver mines, which are found in the surrounding area, as well as because of the beautiful farmland in nearby Jdaho as well as in Washington. At

Missionary material for our church is not lacking here either. The number of German inhabitants should exceed 8000! But - apart from the fact that the number of lodges and societies is almost legion - we can only take a gleaning among the church-minded Germans. Not only have the Adventists, Methodists, Baptists and other sects come poorly before us, but also other so-called Lutheran synods. As the German missionary activity of the Ohio Synod in particular extends to the states of our district, Oregon, Washington and Jdaho, this synod is also represented in Spokane. There it already has two churches "built" with the help of the Synod. Lutherans from our circles also go there in many cases, because there was no congregation of the Missouri Synod there. Now, unfortunately, the situation with the Ohio Synod is still such that no Lutheran Christian should adhere to it. It rejects, as a communion, the doctrine that a man is converted and saved by grace alone, and blasphemes pure Lutheran doctrine as Calvinism. Since we were now called back to Spokane, it was all the more incumbent upon the District Synod to have the missionary work there vigorously resumed by a missionary of its own.

As successful as this work has been in a short time, it cannot really continue if our congregation does not get its own church property there. And why? So far we have been preaching in the Adventist hall, for which we have to pay -5.00 per month, and if we have to use the hall in the evening, we have to pay another -5.00. In the near future, however, we will have to put up with an increase in rent to -7.00 (or 814.00), if we are tolerated any longer. For a local in which the community could hold a weekly school (which will become absolutely necessary in time), it would have to pay an additional -15.00 per month, given the enormous rental prices in this dear mining town. It is, however, a pure impossibility that the small community, which consists entirely of so-called little people, workers, etc., which latter, as non-Union people, do not even always have work, could raise these amounts. So there is nothing left but to build. But the municipality, because of its small means, cannot do that either. A building site alone, not too far out of the German quarter, costs -1500.00, a reasonably decent building on it another such sum. And yet it must be built; for as long as we have to hold church in a foreign, rented hall, we can count on only a small attendance from outside. Therefore we come before the dear synodal congregations and ask for Jesus' sake: Help our brethren in Spokane to have a church locale of their own, so that from there the pure doctrine of the Word of God can be preached to our German compatriots in this great city. May God bless the dear Missouri Synod and awaken many hearts in it to give gifts and sacrifices for a church building for Spokane, so that the righteous teaching of the Word of God may also find a lasting place in this place. May he do this to the praise of his unspeakably rich and blessed grace!

The Mission Commisfion of the Oregon and Washington DistrictsS:

W. H. Behrens.
-Theodor Fleckenstein.
Theo. Schulze. H. C. Dittrich.
H. A. C. Paul,
also serves as the district's PrüstS.

The above request is supported by the Commission für Allgemeine Innere Mission: L. Lochner.
Chicago, III, March 31, 1900. Karl Schmidt.
C. A. Eseman.

After a thorough examination of the circumstances, I too believe that our synod should take up the mission in Spokane with renewed zeal, as it has done in the Oregon and Washington Districts in general. It is unmistakable that recently our fellow believers, especially those who were already in our congregations, are again going to those regions in larger numbers.

St. Louis, Mo., April 10, 1900. F. Pieper,
Allgemrturr Prüfe-.

B erichtiglln g.

In the article "The Evangelicals or the Unirte", page 101, rift 2, line 5 from the bottom it should read: "rather evil than good", instead of: "rather good than evil".

F. B.

Income to the treasury of the California - District:

Inner Mission: St. John's Congregation, San Francisco, -39.00, Thank Offering of N. N. in Orange 5.00, Zion's Congregation, O all and, 40.00, Zion's Fr.Ber. 30.00, Miss H. in Oakland 1.00, Mr. Holst, Medford, 1.00, Sr. Paul's Congregation" San Francisco, and eil. Gl. of thes. SS.SO, Concordia Disciples' Assoc. das. 9.00, N. N. das. . 50, St. Paul's Fr.-Ver. the. 69. 80, Los Angeles congreg. 10.00, N. N-, Oakland, 1.00, Zion Youth Ver., Stockton, 9. 40, Mrs. Klenk, San Francisco, 1.00, by Fr. J. H. Tisza v. Mary Allen, Ferndale, 4.00. (S. -276. 20.)
Mission to Brazil: Mrs. L.Mohn, LosAngeles, 5.00, C. Zum Malm, Orange, 5.00. (S. -10.00.)
For Armenia: Siblings H. W. J. and J. Hinrichs in Orange 1. 25.
For poor students: St. Johannes-Gem., Orange, 8.03.
SanFrancisco, Cal. April 9, 1900, J. H. Hargens, Cassirer.
336 6app 8t., 8ration O.

Proceeds to the Treasury of the Illinois District:

Synodical Fund: P. Seils at Woodworth by N.N. -10.00, 1-. Feddersen at Homewood by the comm. 8. 75, Wm. Balzer at Addison, Easter coll-, 63.00, k. Brewer at Eagle Lake, Easter coll. of the Gem., 29.00, 9th Behrens, Easter coll. at La Rose, 6. 70 & Varna 10. 30; from Chicago: Coll. of the Gem. of the 9R.: I. E. A. Muller 38.00, K. Schmidt 19. 50 & Hölter 45.00. (S. -230. 25.)
General Inner Mission: P. Ferd. Sievers v. H. C. in N. N. 35.00 u. P. Seils in Woodworth of N. N. 10.00. (S. -45.00.)
City mission in Chicago: 1?. Wagner in Chicago by E.Lentz 1.00. Congregation in El Paso, Tex.: 1?. Strieter in Proviso by d. Gem. 5.00.
Inner Mission in South Jllinois: I-. Plehn in South Litchfield from St. John's Parish 7.03.
Inner Mission: Fr. Kirchner in Secor from F. Beck, Sr. 5.00, Fr. Mariens in Danville, Coll. of the Congregation, 8. 91, from Wm. Fiene, Sr. in Addison 2.00, k. Piehler in Genoa from the young people of the Gem. 6.00, P. Seils in Woodworth from N. N. 10.00 & for traveling preachers from N. N. 10.00, 9th Feddersen from the Gem. in Homewood 6. 75, Wm. Balzer at Addison from the missionary boxes of the Gem. 8. 47, P. Gülker at Huntley, Easter Fcoll., 4. 10; from Chicago, R. Theo. Kohn, Coll. of St. Marcus congregation, 18. 40, N. Ufsenbeck from Mrs. Emma Mueller 2.00, P. K. Schmidt from E. K. 2.00 & Mrs. Kämmerer 1.00, R. J. E. A. Mueller from Mrs. Nick . 50, P. Wagner by J. Lentz 4.00, E. Lentz 1.00 & Wwe. Beduhn 1.00,D. Budach by N. N. 2.00 and L. 1.00, ?. E. Reinke by Mrs. Treskow 1.00, Wunder by Mrs. N. N. 3.00 u. I>, Hölter by Mrs. Palsnski . 75. (S. -89. 88.)
Ebenezer Mission in Chicago: 9th Hölter in Chicago by sr. Gem. 50.00.
Negro Mission: R. Wagner in Decatur by G. Babel . 50, R. Kirchner in Secor by F. Beck, Sr. 5.00, P. Ferd. Sievers by tz. C. in N, R. 15.00, N. Leeb in Chicago by J. Rohwer . 50, P. Wagner das. from E. Lentz 1.00 u. J. Lentz 1.00, teacher Aug. Wilde in Welgc from s. pupil. 4. 75, t'. Piehler in Genoa from the young people of the Gem. 6.00, P. Seils in Woodworth from N. N. 10.00, P. Hölter in Chicago from A. Schöverling 2.00. (S. -45. 75.)
Psarrhausbau in Mansura, La: Bartling in Austin from women's ver. 8.00, 9. K. Schmidt in Chicago from N. N. . 50 u. J. F. C. Schmidt in Stewardson from Mrs. Volkmann, Sr . 50. (S. -9.00.)
Synod Building Fund in Milwaukee: for signatures, P. K. Schmidt in Chicago of E. K. 2.00, F. Griesbach 1.00, H. Trumbler 1.00, Mrs. Peters . 25 & Th, Sodemann 5.00. (p. -9. 2p.)
Synodical Building Fund: N. Schulz in Orland, Palm Sunday Coll., 10. 31, U. Wunders Gem. in Chicago 35.00, P. H. Gose's Gem. in Grant Park 5. 75; for signatures: by P. Ad. Bartling in Austin, 1st Zahlg-, 30.00 and Easter Coll. 20. 67. (pp. -101. 73.)
English congregation in Chicago: P. W. C. Kohn in Chicago v. Jungfrver. 10.00.
English Mission in Chicago: I?. Halters Gem. in Chicago 6.00.
Jewish Mission: Through P. Seils in Woodworth 10.00; from Chicago: ?. Wagner by E. Lentz 1.00, P. Succop by Teacher Johnson 1.00 u. N. Holier by A. Schöverling 2.00. (S. -14.00.)
Emigrant Mission to New Dork: R. Plehn in South Litchfield from God's Box 3.00.
Emigrant Mission: by P. Hartmann inFarmersville, Coll. of Gem., 3. 25, by Wm. Fiene, Sr. in Addison 2.00, by P. Seils in Woodworth of N. N. 10.00, by Wm. F. Schmitt at Wartbnrg, Neuiahrscoll. of Areuz comm. 2. 12. (S. -17. 37.)
Pilgrim House in New Dork: Ropes in Woodworth by N. N. 10.00, N. Gose in Grant Park by W. Hötzmann 1.00 & P. Bartling in Austin by Mrs. N. N. 1.00. (S. -12.00.) '
Support fund: from Addison: from H. Oehlerking 5.00 and Wm. Fiene Sr. 2.00, Fr. Merbitz in Chicago by the Gem. 8. 53, N. Bode by the Gem. in Ash Grove 4. 35, Fr. Bünger by the Chicago Pastoralconf. 14.00, teacher Fr. Appelt by the Chicago Teachers' Conf. 19. 75, by P. RPiehler in Genoa, Palmscvll. at W. Gükvw in Genoa, 4. 60 u. by Mrs. Wieser in Maple Park 1.00, N. Plehn in South Litchfielv, Confirmationscoll, 5. 16, Fricke of Gem. in West Chicago 5. 88, L. Balgemann, Easter coll. of L. Hild's Gem. in Elmhurst, 10. 65, Wm. F. Schmitt in Wartburg, evening coll. of the Cross Gem. on Nov. 14, 1899, 5. 22, D. Gose of the Gem. in Grant Park 7. 50 & contribution of l'. Bohrens in La Rose 5.00. (p. -98. 64.) Misston in Brazil: teacher R. F. Held in Geneseo v. s. Schult. 3.00, N. Leeb in Chicago by Carrie Hummel . 50 & P. Budach das. by N. N. 1.00. (p. -4. 50.)
Indian Mission: N. Ferd. Sievers of H. C. in N. N. 5.00 u. N. Seils in Woodworth of N. N. 10.00. (S. -15.00.)
Heathen Mission: Fr. Ferd. Sievers of H. C. in N. N. 10.00, Fr. E. Reinke in Chicago of Miss Anna v. Kamrath 2.00, N. Wagner the. of Mrs. Meyer 2.00 and Fr. Hölter the. of A. Schöverling 2.00. (S. -16.00.)
Students in St. Louis: By Peter Heuer of N. Strasen's Gem. in Wine Hill for Martin Liebe 6. 75, N. Theo. Kohn in Chicago for I. Bertram of the Women's Ver. 15.00 & Young Fri. 10.00 & N. E. Reinke that. from Women's Ass. for Fr. Charge 18.00. (S. -49. 75.)
Laundromat in Springsield: By Mrs. Elf. Hoffmann of the Women's Assoc. in Jacksoiwille 5.00.
Students at Springsield: N.KlettkeinLydda, Coll. betTegederHarsmeyers Hochz. for J. Krause, 2nd 70 & of N. N. . 30, 9. Berg in Beardstown from the Women's Ver. for Negro student Thalley 15.00, P. C. Schroeder in Chicago Heights, Palmscoll. of St. Pauls parish for W. Graf, 16. 11, 1'. Succop at Chicago from Younger's Ver. for Hudry 10.00, N. C. A. Mennicke at Rock Island from Misfionsver. for C- Mennicke 5.00 & E. Rieß 5.00, N. J. C. F. Schmidt, Coll. of Stewardson Gem. for Parze, 2. 85. (P. -56. 96.)
Pupils in Fort Wayne: From Wm. Tempelmeier in Venedy for Joh. Streckfuß 12. 25.
Pupils in Milwaukee: 1>. Succop in Chicago from Young Frver. for N. Meyer 18.00 & E. Lams 18.00 & from Young Frver. for Lewerevz 15.00, ?. Barrel in Peoria, Coll. of Christ congreg. for G. Gundlach, 6. 15, N. W. C. Kohn >n Chicago from Young Rev. for Herm. Brewer 15.00, (p. -72. 15.)
Seminarians in Avdison: By Peter Heuer of N. Strasen's Gem. in Wine Hill for Ad. Love 6. 75, I>. Miracles in Chicago by Mrs. M. Rumsfeld for Heinemann 10.00, D. Seils by the Gem. in Woodworth for Paul Scheer 12.00, for Wm. Rudow by N. Engelbrecht in Chicago from the Women's Ass. 20.00 and 8th Hölter that, surplus from Confirm. money, 13.00. (S- -61. 75.)
Studying Orphans from Des Peres, Mo.: N. Plehn in South Litchfielv from the God Box 5. 36.
Church Building Fund of the Illinois District: N. Leeb's Gem. in Chicago 13. 35 u. D. Budach's. of N. N. 2.00. (S. -15. 35.)
Deaf and Dumb Institution: R. Engelbrecht in Chicago from Teacher Treide 1.00 u. N- Bertram from the Gem. in Crystal Lake for Alb. Handrock 7. 50. (S. -8. 50.)
Deaf and Dumb Mission: 1". Ferd. Sievers ofH.C. in N.N. 10.00, by Kass. Theo. Menk at St. Paul, Mnn-, 33. 50, R. Piehler at Genoa by the young people of the Gem. 6.00, N. Hallerberg at Quincy, Coll. in the Deaf and Dumb Godd-, 15.00, P. Seils at Woodworth by N. N. 10.00; from Chicago: N. J. E. A. Muller by sr. Gem. 15. 30, N. K. Schmidt from Th. Reinhardt 1.00 & E. K. 1.00, P. Wagner from E. Lentz 1.00, and 8th Hölter from A. Schöverling 2.00. (P. -94. 80.)
Concordia Parish in Chicago: N. Wagner inChicago from Wwe. Beduhn 1.00.
Congregation in Champaign, III: By Cassirians G. Wendt in Detroit, Mich., 3.00 & H. W. C. Waltke in St. Louis, Mo., 5.00; P. Strieter of the congregation in Proviso 5.00. (S. -13.00.)
Parish in Marquette, Mich.: L. Wagner in Decatur v. L. V. 2.00 u. P. Plehn in South Litchfielv from God's Box 2.00. (S. -4.00.)
Arlington Heights nursing home: From Chicago: Durchk-Merbitz for nursing home reports . 62, N. Leeb desgl. 3. 30, V. Werfelmann from sr. Gem. 7.00 & 9 Wagner for nursing home reports 1. 60. (p. -12. 52.)
Orphanage:" Addison: N. Leeb in Chicago by J. Rohwer . 50, Cass. Th. Menk at St. Paul, Minn. 5.00, N. Succop at Chicago, Christian Teaching Coll., 31. 54, N. Fricke of the congregation at West Chicago 9. 88, >> Feddersen of the congregation at Homewood 13. 75 & by Kass. G. Ritzmann from March 24 to April 16, 79. 19. (p. -139. 86.)
Mission in London: Father Noack at Arlington Heights, Mission Hours Coll., 10. 86.
Mission in Berlin: 1>. Hempsing in Winona from the piggy banks of the siblings Block . 20, Renz .09 u. "received . 52, from versch. Children . 19. (p. -1.00.)
Mission School in London: Teacher Aug. Wilde in Welae of s. pupils 4. 75 u. P. C. Schröder in Chicago Heights of the pupils of St. PaulS-Gem. 3. 36. (S. -8. 11.)
Total: -1362. 62.
N8. In the receipt in No. 7 read under "Parsonage in Mansura, La.": Zanna Thoms (not Zaun u. Thoms); under "Unterstützungskasse": contribution from?. E. Kirchner (not Gem.); under "Seminaristen in Addison": LettowGradoske (not Stelter - GradowSki); under "Taubstnmmenmission": k. Schrödels Gem. (not 8. Schröders Gem.); under "Orphanage in Des Peres, Mo.": Anna u. Emma Koltmeyer (not Goldmeyer).
Addison, III, April 16, 1900. H. Bartling, Cassirer.

Entered t" the caste of the Minnesota- ". Dakota District:

Synodical treasury: I>. Sievers' congreg. in Minneapolis -6.00.
Synod Building Fund: Gemm. d. ??: Hertwig, Gaylord, 6. 80, Koehler, Mountville, 4. 75. Hannemann, Galena, 10.00, Becker, Josco, 13.00, K. Reuter, Grcen Isle, 4. 90. (S. -39. 45.)
Building fund in St. Paul: P. Kuntz' Gem. in Silo 1.00. I". Hilpert, Hochz. Rediske-Rettke, Niagara, N. D., 5. 27. (S. -6. 27.)
Inner Mission: R. Schlüter by N.N. in Courtland5.00. N. Albrecht by Mother Kröplin in Shible 1.00. 9. Porisch by E. Schröder . 50, s. Gem. at St. James 10. 55. N. Matthias by an unnamed friend of the Mission in Hanover, N. Dak., 10.00. 8. Wynekens Gnaden-Gcm. at

Centerville, S. Da!., 6.00. by F. J. Homburg inMissoula, Mont. 5.00. k. Metz' Gem. in Lydia 10.00. P. Th. Reuters Gem. in Princeton 2. 98. k. Rosenwinkel v. Mrs. Vollmer in Woodbury 2.00. Pres. Pfotenhauer Gem. in Hamburg 18.00. P. Sievers' Gem. in Minneapolis, Conscoll., 11. 50, v. Reichmuth the. 1.00. Refunding v. d. Gem. in N. Germania 18.00. (S. -98. 53.)

Southern District Mission: Bro. Grabarkewitz of Mrs. Joh. Sombke in Good Thunder 2.00. Bro. Sievers of Hubrich in Minneapolis 1.00. (S. -3.00.)

Poor students: P. Kaiser v. Wwe. Vinkemeier in Eologne 5.00.

Students in St. Louis: 19th O.E. Judge for Helmsteiter: lvlüllers silb. Hochz. at Lake Henry 9. 55, Gem. at Sank Center 1. 55, at Melrose 2. 90, of single limbs 6.00. (S. -20.00.)

Students at St. Paul: P. Albrecht, Hochz. gempel cock at Fairfield, 4.00.

Seminarians at Addison: 1>. Porisch, Hochzcoll. at Reding for Marquardt 3. 22.

Pupils in Milwaukee: k.H. Meyer v. Mrs. S. in Mayville 1.00. Un terstützun gslasse: t>. H. Meyer, Hochz. Dulitz-Glock in Mayville, 7. 50. P. Kuehler's Gem. in Mountvills 5. 85. P. W. F. G. Schneider, contribution, 3.00. L. Sievers' Gem. in Minneapolis 8 iO. (S. -24. 85.)

Negro Mission: P. Schlüter v. N. N. inEouNland 1.00. P. Albrecht's Gem. in Fairfield 5.00, in Shible 6. 41. I>. Porisch . 22. P. Udes Gem. in Willow Äeek 8.00. P. Metz v. H. Müller in Lydia . 50. 1?. Bügel's St. Paul'sGem. at St. Thomas 2. 50. P. Rosenwinkel's Sem. at Woodbury 1.00. (p. "24. 63.)

Emigrant Mission in New York: k Hertwig's congregation at Gaylord 2. 75. P. Schoknecht's congregation at Valley Creek 4. 42. (S. -7. 17.)

Mission to the Jews: Kass. Eug. Gunblach in St. Paul 3.00.

Heathen Mission: 1>. O. E. Wolfs v. W. Bökelinann, Montevideo, Minn. 2.00. Pres. Pfotenhauer v. N. N. 5.M. P. Roberts Gem. at Arlington 4. 48. L. Richter v. Carl Knebel at Payresville . 25, v. E. Carlson at Melrose. 10. (S. -11. 83.)

Mission to Brazil: Bro. H. Meyer v. Mrs. S. in Mayville 1.00. k. Rosenwinkel's Gem. in Woodbury 1.00. 1>. Judge v. Carl Tabett at Melrose 1.00. P. Sievers v. Born at Minneapolis . 25. (S. -3. 25.)

Kindersreundgesellschaft: H Porisch v. Kinder in sr. Gem. at St. James 1. 56 & 1.00. I>. Metz' Gem. at Lydia 5. 50. P. Rosenwinkel's Gem. at Woodbury 1.00. I>. Sievers of Kinder" sr. Gem. in Minneapolis 4. 70, v. d. Gem. 9. 45. (p. -23. 21.)

Free Church: H List in Elysian 1.00.

Danish Free Church: Fr. List in Elysian 1.00.

St. Louis City Mission: L. List in Elysian 1.00.

Psavr house construction in Mansura, La.: L. net v. H. Muller in Lydia 2.00. I>. List I.OO. By N. N. in W. 15.00. (S.-18.00.)

Indian Mission: P. Schlüter v. N. N., Conrtland, 5.00. P. List I.OO. (S. -6.00.)

Parish in El Paso, Tex. v. P. E. F. Mueller's Parish in T. Posen 21. 25, in Echo 1. 50. (p. -22. 75.)

Orphanage and nursing home in Belle Plaine, Minn.: k. Sievers of children received 8.00.

St. Paul, Minn, April 2, 1900, Theo. H. Menk, Cassirer.

Receipts tn the Nebraska District treasury:

Synodal treasury: Fr. Gutknecht, Coll. sr. P. Harms, after Weihncoll, 1.00. Congregation of the church: Tiemann 10.00, Schröder, Weihncoll, dch. Alb.Schmidt, 17. 45, Häßler 10.00, Vahl 15. 81. (S.-61. 26.)

Synodal building fund: L. Rittamel v. J. Karsten, H-, F. W. u. F. L. Wittrock each 1.00, H. Fritz 2.00, Wwe. Weick2.00, P.THielk, F. Wiese, J. Fritz each 1.00, H. Lietzke, H. Albers each . 50, L., L., A. u. E. Wittrock each . 25, N. N, 2.00, W. Horstmann . 25, P. Bergt v. more. Gl. sr. Gem. 24. 50. 11 Rittamel v. Wm. Brühn . 50. (S. -40. 25.)

Inner Mission: Fr. Kollmann, Weihngeschenk v. Fritz Möller, I.OO. H H. Prange 5. 35. Gemm. d.: Bullinger, St. Paul, 3. 65, Gutknecht 7.00, Catenhusen (Nov., Dec. & Jan.) dch. Bro. Winkelmann 13. 60, Kühnert, Weihncoll., 7. 35, Leimer desgl. 14. 78, Inselmann at Big Springs 11.00, v. R. E. Stevens 2.00, Gem. at Sidney 42. 50, Hartmann 39.00, Schormann at Hayestown 3. 22, at Hazard 2. 41, Engel, Weihncoll, 4.00, Mießler, from d. Iceland, 9. 56, Oelschläger, St. Paul, 10.00, F. H. Iahn 5. 42, Baths at Milton 9. 30, at Highland . 80th, P. Brakhage v, W. & K. Pieper . 50, teacher Wm. King v. Imm. comm. at Stcplehurst 9. 92. P. Holm, Coll. 5. 00. H. E. Meyers comm. 3. 40. (S. -210. 76.)

Heathen Mission: D. Merz v. A. R. . 50, H Inselmann v. R. E. Stevens 2.00. H Müllerings Gem. 5.00. H Bergt, Epiphcoll. sr. St. Ioh.Gem., 11. 40. ill Grupe v. C. H. Büthe 1.00. P. Matuschka 8.00. I". E. Holm, Coll., 2. 87. Johann Niedell 3.00. H Seesko, Epiphcoll., 2.00. (S. -35. 77.)

Negro Mission: H Rufs, Abendmcoll. sr. Gern., 3. 15. P. Inselmann v. R. E. Stevens I.OO. P. Hartmann's Gem. 5.00. Mrs. J. C. Bahls, Käst. d. Frauenver. in P. Allenbachs Gem., 5.00. L. Matuschka 8.00. Johann Riedell 2.00. H Seesko, Reformation Seoll., 2.00. (S. -26. 15.)

Mission in Brazil: Henry Pslüger 5.00. H Seltz, Abendmcoll. sr. Gem., 6.00. L. Festner v. N. N. 4.00. I>. Gehrkes Gem. 6.00. P. Giese v. Mrs. Weinbrandt . 50. I>. Predöhl v. St. Paul's congreg. in Hayes Co. 15. 50. Fr. Hanssen v. N. N. 10.00. Fr. A. Firnhaber, Dankscoll. sr. Comm. , 4. 85. H Grupe v. C. H. Büthe I.OO. L. Winter, coll. sr. Gem. , 7. 75. x. Seesko, Chrismcoll. , 3. 25. H. Bahls Gem. 15. 56. (S. -79. 41.)

Lead and Esthen Mission: Henry Pslüger 5.00.

Emigrant Mission: Fr. Rittamel a. d. Missionsbüchse 2. 11.

Mission in London: H Giese v. s. Schulk. 1. 50. P. Hartmanns Gem. 5.00. (S. -6. 50.)

Famine in East Africa: P. Rathke 15.00.

Famine in India: I>. Rathke 10.00 u. S. 50. P. Rittamel v. Fr. Wiese I.OO. (S. -20. 50.)

Bell in salisbury: P. Kühnert, Lhristabendcoll., 6. 88.

Widows and orphans fund: 1". Möllcring 11. 75. I>. Kollmann, Weihncoll. d. Gem. at Daykin, 6. 25. Merz pers. 2.00. 1^. Hofius, Weihncoll. sr. Gem., 10th 70th, pers. 2.00. Aug. Gnewuch, Weihncoll. v. k. Ollenburg's Gem., 8. 06. L. Bullinger, bellcoll. sr. St. PaulS Gem., 5. 00. L. Gutknecht, coll. sr. Gem., 14. 45. L. Rittamel's Gem. 3. 25. L. Schabacker 10.00. Fr. Winkclnrann a. d. Klingelb. v. Fr. Catenhusen's Gem. 10.00. Gemm. d. I'!'..: Lübker 3. 50, Kühnert 3. 80, in Dreiharllen 2. 56, Hilgendors 5. 75, Leuthüuser 5.00, v. N. N. 5.00, Rodenbeck 13.00, Giese8. 35. Dch. L. Adam 7.00. Leimer, ^annual coll. sr. Gem., 13. 60. H. Tiemann's Gem. 6. 25. P. Predöhl's St. Paul's Gem. 4. 50. 1°. Eckhardt, Hochzcoll. in Ehester, 1. 50. H Just, a. d. Klingelb. sr. Gem., 3.00, by Mrs. E. I., F. Schulz sen. & W. Keiler each I.OO. P. Häßler, Weihncoll. sr. Gem., 22.00. D. Hartmann's Gem. 12.00. D. C. Mariens v. Emanuels Gem. to Lincoln Creek 10.00. P. Denninger 3. 88. P. Hanssen a, d. Klingelb. d. Gem. 10.00. P. Mießler v. Aug. Viergutz 1.00. Oelschläger 5.00. I>. F. H. Iahn v. sr. Gem. & Minnie Iahn 8. 92. L. Jung 5.00. L. v. Gemmingen, Thanksgiving Offering by C. Daberkow, 5.00, by G. Koopmann I.OO. L. Hildebrandt, Chrismoll, 4. 30. D. Holstein 6.00. L. Grupe a. d. Klingelb. 10.00. k. Hüsemann v. N. N. 5.00. 1°. Baths 8. 60. p. Longitudinal Gem. 10.00. p. Landgrave's Gem. to Majors & Prairie Center 7.00. I?. Rittamel v. Wm. Brühn I.OO, v. desfen children I.OO. H Schulze, Christmas, 5.00. I>. Lohr, 4.00. Holm, Coll, 2.00. ! H. E. Meyers Gem. 7. 65. I>. VahlS Gem. 8. 70, v. Frauenver. fr. Gem. 10.00. (p. -343. 32.)

German Free Church: Fr. Gutknecht, Coll. sr. Gem., 7.00. k.Kühnert 4. 95. H Inselmann v. N. N. I.OO. P. Mießler v. Mrs. Viergutz 1. 11. (S. -14.06.)

k. C. H. Seltz's parish: r. Baths v. d. Gem. at Milton 15. 50, orphanage at Fremont: L. Rittamel's Gem. 8. 59, v. Mrs. F. Ruegge. 50. I>. Schabacker, Hochz. Beisner-Thieme, 4. 25, H. Sch. 6. 80, a. Kinder-Sparb. 2. 70. 1-. Adam, Christabdcoll., 24.00.' P. Leimer, Christabdcoll., 12. 75, nachtr. .M, v. H. Brockinann 2.00. Wm. Müller from Frieda Müller's Sparb. 1. 50. 19. Tiemann v. W. E. Heiden, thank offering, I.OO. Wind, Christabdcoll-, 7. 75. p. Hartmanns Gem. 12.00. p. Denninger 10.00. p. Hansen a. d. Klingelb. 10.00, v. N. N. I.OO. P. Oelschläger, children's service, 10.00. 19. Zaget v. Carl Möller I.OO. L. Lübker 7. 13. P. Schulze v. J. Grünewald I.OO. Teacher Wm. König v. s. Schulk. 2.00. t>. Rademacher a. d. offering box . 20. p. Holm, children's dcoll. 7. 42. cass. Theo. H. Menk 1. 62. (S.-l35. 7l.)

Danish Free Church: Gutknecht, Coll. sr. Gem., 7.00,

Southern District Mission: Fr. Gutknecht, Coll. sr. Gem., 7.00.

Brethren in need: Fr. Tönjes v. Mrs. Säger 1.00.

Seward salary fund: P. Schabacker 7. 25. P. Kuehnert 5. 8l. Dch. P. Adam 7.00. P. Hartmann's Gem. 5.00. P. Denninger 3. 24. k. Hanssen a. d. Klingelb. d. Gem. 5.00. P. Cholcher's Gem. 8. 12. M Hildebrandt, New Year's coll., 4. 15. I". Bergt, evening coll., 8, 50. 19. K. Zahn's Imm.-Gem. 7. 50. (p. -61. 57.)

I>. HübotterS Gem. at El Paso, Tex. p. Gehrkes Gem. 6.00. k. Leimer, Ertra evening mcoll., 15. 22. D. C. Mary's v. d. Emanuels Gem. at Lincoln Creek 6.00. P. v. Gemmingen's Zion Gem. 8. 25, St. Ioh. Gem. 2. 75. P. Lohr's Gem. 5. 50. (S.-43. 72.)

Poor Students in the Southern District: 19th Hartmann's Comm. 6th 77th.

StudentFritzMeinkeinSeward: D. C-Waiting v. d.EnianuelsGein. at Lincoln Creek 6.00.

Schul er Hergenrö der in Addison: Engel, Christabdcoll., 2. 65.

Student L. Trautmann in Fort Wayne: P. Grupe, Hochz. Hitzemann-Vaßholz, 14. 85.

Students in Springfield: L.Rademacher, Hochz.Nolte-Schmidt, 7. 60.

k. GreatCongregation inSt. Joe, Mo.: Fr. Grupe a. d. Klingelb. 5.00.

Watertown parish, Nebr.: By D. Iahn of Käst, of the Kansas DistrictS 10. 50, by P. J. P. KühnertS Gem. 27. 25, by Kasf. Spilman 14.00, v. N. N. of Grand Island I.OO. (S. -52. 75.)

BausondS of the District: L. Holm, Coll., I.OO. I^.H.E.Meyers Gem. I.OO. (S. -2.00.)

Teachers' Seminary, Seward: P. Holm, Children's Divinity, I.OO. Total: -1237.09.

Bancroft, Nebr. j. February 1900, F. H. Harms, Cassirer.

Income to the coffers of the Eastern District:

(From March 1, 1900 to April 12, 1900.)

Synodal treasury: St. Andr.-Gem , Buffalo, -6. 56, 15. 60. Gem. k. Schoenfelds 58.00. D. Schild v. Mrs. G. 5.00. Gem P. Gräßers 7.00. (S. -92. 16.)

Building fund: Gem. k.Kochs56.00. St. Paul's parish, Baltimore, 135. 57. St. Matt. parish, Rochester, 49. 46. Senne v. N. N. . 50. (S.-241. 53.) Pilgrim House: Mrs. J. Will, Philadelphia, I.OO.

Progymnasium: Gem. in Unionville 5.00. Mrs. J. Mill 2.00. (S. "7.00.)
Progymnasium-Baukasse: Frauen-Missionsver. d. Gem. 17 W. A. Freys 20.00. Gifts: 17 Buffalo v. E. Sunström 2 shares, G. Woike 2 shares.
Emigrant Mission in New York: Gem. 17 Biewends 10.00. B. Birkner ". Sib. N. R. 2.00. Emm. congreg., Buffalo, 8.00. Mrs. I. Milll.00. (S.-19.00.)
Inner Mission in the East: Gemm. d. 1'1?. - Koch 8. 74, Oelschläger 9. 11, 11. 78, Schumm 3. 40, Zimmermann 4.00, Biewend 15.00, Dubpernell 4.00, Spannuth 7.00, Bartling 5. 50, Bröcker 55. 39, Hein 75.00, Henkel 4. 66, Eifrig 11. 17. St. Matth. parish, New Dort, 128. 60. Mrs. Christ. Schulze, Baltimore, 20.00. 17 O. Hanser ". Mrs. Burlhardt . 50th St. Paul's congregation, Baltimore, 20.00. 17 Shield v. Mrs. G. 1.00. congreg. 17 DiisselS 4. 50th, I. Sunström 10.00. Dch. 17 J. H. Sieker 44. 30, 8. 80. L. F. Brand v. Gemgl, 11.00. 17 Löbers Bibelkl. 10.00. P. W. H. Steup ". Mrs. D. Rothsuß 10.00. Fr. O. Schröder v. Mrs. E. Müller 1.00, N. N. 2.00. 17 Walker v. K. Sch. 5.00. Gem. 17 Birkners 28.00, H. Gutzmann 1.00, Sib. N. N. 2.00. Sl. St. Peter's Parish, N. Ridge, 5. 75. r. Gräßer v. J. L. 5.00. L. Bröcker v. Mrs. M. E. Steinmeyer 40.00, Mrs. A. B. Dufft 1.00. Anna u. Geo. Roehrich 1.00. Emm. congreg. of Buffalo, 8. 42. Martini congreg. of Baltimore, 17. 81. Mrs. J. Mill 1.00. Women's Missionary Society of the congreg. P. W. A. Freys 30.00. (S. -630. 43.)
Jewish mission: I>. Mönkemöller 1.00. P. Steup v. A. Behn 1.00. x. Birkner v. Geschw. N. N. 2.00. I-. Senne v. L. A. Yox 5.00. Dch. P. I. H. Sieker 2. 25. Peter, N. A., 1.00. (p. 12. 25.)
Heathen Mission: Cong. 17Millers, Easthampton, 8. 19. H.D.Dreyer, Cass. of the Engl. Mo. Synod, 3.00. Peter, N. Y., 1.00. 1'- Frincke v. H. Schaberg 2.00. P. Walker v. K. Sch. 5.00. P. Birkner v. E. Maier 2.00. Sib. N. N. 2.00. Anna & G. Roehrich 1.00. (S. -24. 19.)
Negermission: 17 Müller, ges. a. d. Hochz. ". F. W. Geisweits 7. 75. 1". Walker v. K. Sch. 5.00. Fr. Birkner v. Sib. N. N. 2.00. 17 Holthusen v. N. N. 2.00. Chapel Vau, Prince Edward Co, Va: D. M. 25.00. rectory in Mansura: 1-. Kästner v. K. H. Stephan 2.00. 17 Brunn v. Gemgl. 2. 50. 17 Holthusen v. Mrs. Schäfer 5.00, N. N. 10.00. Women's Missionsver. d. Gemgl. 17 W. A. Freys 5.00, Mrs. M. 5.00. (p. -71. 25.)
English Mission: 17 Birkner v. Sib. N. N. 2.00.
English Mission in New York: 17 Schönseld o. W. S. 10.00.
Pittsburg Mission: Gem. 17 Heins 12. 30.
Mission to the South: Unionville comm. 1.00.
Mrssion in New York: 47 Schoenseld v. Gemgl. 12.00. Dch. 17 I. H. Sieker 9. 50, . 50. 17 Steup v. s. Sonntagssch. 12. 89. St. Matth.-Gem., New York, 150.00. (S. -184. 89.)
English Mission to Jersey City: Dch. 17 J. H. Sieker 1.00.
Slovak Mission: 17 Birkner v. Sib. N. N. 2.00. D. M. 8.00. (S. -10.00.) '
Mission school in London: 1'. Senna's II. school cl. 2. 65.
Indian Mission: Fr. Birkner v. Sib. N. N. 2.00. Fr. Senne v. A. Heusei 1.00. (S. -3.00.)
Mission to Brazil: Gem. 17 Millers, Easthampton, 4. 81, Northamplon 3. 88. (S. -8. 19.)
Hülsssonds: Gemm. d. k!7: Michel 5. 56, Kästner 7. 15, Lohrmann 10.00, H. Schröder 13.06, Eifrig 11. 17. L. Kühn, ges. v. Frl. E. N., 5. 25. 17 Schiller o. N. N. 5.00. 17 Walker v. K. Sch. 5.00. 17 Birkner o. Sib. N. N. 2.00. Emm. congregation, Buffalo, 9.03. Women's Missionary Society of the congregation 17 W. A. Freys 20.00. (p. -93. 22.)
Lutheran Free Church in Germany: Gem. 17 Beyer" 15. 15. 17 Senne v. L. Reinsch 5.00. Mrs. J. Mill 1.00. Denmark: JungMannervcr., W. Seneca, Lutherseiercoll., 5.00. 17 Birkner v. Geschw. N. N. 2.00. (S.-28. 15.)
Students in St. Louis: Mrs. Christ. Schulz, Baltimore, 20.00. 17 Birkner v. Sib. N. N. 2.00. Mrs. J. Mill 1.00. Gem. 17 Mönkemöllers 11. 80 for L. Linn. N. Y. Pastoral Cons. 17.00 for Pottberg. Comm. 17 Sennes 32. 75 for W. Junke. (S. -84. 55.)
Students in Springfield: I?.Senne v.A.Yox 5.00 for Negrostud.
Fort Wayne students: College Point Orphanh. 36.00 for Heinr. King. New York Pastoral Cons. 16. 50 for Boltz, 16. 50 for Pebler. Fr. Gräßer, birthday party at H. P., 2.00 for King. (S. -71.00.)
Student in Neperan: Gem. 17 Mönkemöllers 11. 80 for Recknagel. New York Pastoral Cons. 9.00 for Hamann, 2.00 for Tilk. (S. -22. 80.)
Poor students: 17 Michel v. N. N. 15.00 for E. Rudnick.
Lettenmission: P. Stechholz jun. . 50. 17 Birkner v. Sib. N. N. 2.00. 17 Senne v. L. Reinsch 5.00. Dch. I?. J. H. Sieker 1.00. (S. -8. 50.)
Parish at Marquette: Dch. 17 Gräßer nachtr. 1.00.
Chapel building in Harrisburg.- 17 Walker v. K. Sch. 5.00, Julius Waller 1. 50. (S.-6. 50.)
Alexandria Parish: Kassirer Menk 5.00.
Deaf and Dumb Mission: 47 Birknerv. Geschw. N. N. 2.00. 47 Bröcker v. Mrs. R. Kemper 5.00. Mrs. J. Mill 1.00. (S. -8.00.)
Deaf and Dumb Institution: Gem. 17 Peters'1. 22. Mrs. J. Mill 1.00. (p. -2. 22.)
Wartburg-Heimath: 17 Steup v. A. Behn 3.00, Mrs. M. Mann 2.00. (S.-5.00.)
Hospital in East New York: P. Schönseld v. Frau Schulze 2.00. Dch. 17 J. H. Sieker 51st 95th N. N., Paterson, 2.00. Gemm. in New York: St. John 48.00, Imm. (88th St.) 25.00. Congregational in Broollyn: Imm. 13.00, Trinity St. 40.00, F. T. 90.00. (S.-271. 95.)

Orphanage in West Roxbury: Women's Missi. d. Gern. 17 W. A. Freys 15.00.
College Point Orphanage: Dch. 17 J. H. Sieker 16. 95.
Baltimore Orphanage: P. Walker v. Julius Waller 1. 50. Mrs. J. Mill 1.00. (pp. -2. 50.)
Pittsburg Orphanage: 17 Sieck 5.00, "in box healthy". Gemm. d. kB.: Bröcker 20. 82, K. Walz 7. 20, Th. Walz 1. 12. (p. -34. 14.)
Subst ute fund: Gem. L. Sanders, L. Balley, 5. 20, Otto 12. 78. O. H. . 25. 1'. Kühn 4.00. P. Mönkemöller 1.00. 17 Steup v. Frau Friedberg 1.00. N. N., Paterson, 1.00.. 47 Biewend v. Anna Baumann 1.00. 17 H. W. 4.00. Gem. 17 Beyers 22. 50. Mrs. J. Mill 2.00. FrauenMissionsver. d,. Congregation I?. W. A. Freys 15.00. (p. -69. 73.)
Total: -2120.05.
Baltimore, April 12, 1900. C. Spilman, Cassirer.

Income to the Southern District coffers:

Inner Mission: 17 Sieck aus d. Hausbüchse-1.00. Fr. Ernst, Coll. sr. Gem. on Palm Sunday, 8. 50, o. Fr. Medack 5.00. 17 Crämers St. Joh.Jungfr.-Miss.-Ler. 8. 35, v. Fr.-Miss.-Ver. 10. 90. 17 Wegeners St. PaulusFr.- u. Jungsr.-Miss.-Ber. 15.00. 17 Buchschachers Gem. 14.00. Fr. Krämer v. J. Michail 3.00. 1?. Kilian, Kindtaufe"!!, at T. Joch, 3.05. 17 Langeletts Gem. 5.00. (S. -73. 80.)
Synod" building fund: P. Hoddes Gem. 9. 25.
Heathen Mission:.!'. Kilian v. M. Jannasch 3.00. 17 Krämer v. I. Michal! 2.00. 17 Buchschacher v. H. Gras f. India 5.00. (S.-10.00.)
Mission to Brazil: 17 Bernthal v. N. N. 1.00.
Negro Mission: 17 Ernst, baptismal coll. vei Aug. Richter für d. Pfarrhaus in Mansura, La., 3. 25.
El Paso Community, Tex.: 17 Kilians Congreg. 6 p.m. 17 Siecks Congreg. 2 p.m. (S.-32 a.m.)
Support fund: L. Bernthal, Hochz. Weiser-Menzel, 10. 65. 17 Ernst, baptismal coll. with A. Knippa, 2. 85. 17 Süß, desgl. with Karl Lath, 2. 25. (S. -15. 75.)
Orphanage in New Orleans: P. Krämer v. J. Kieschnick 1.00. By teacher Dubes pupil. 3.05. 17 Gardener v. J. König . 50. (S. K4. 55.)
Student Fund: For E. Buchschacher: L. Buchfchacher, Reinsch-Tchatchula wedding, 5.00, Kmdtauscoll. at J. Bufcha, 2. 75. For W. Klindworth: 17 hodds v. N. N. . 50. (S. -8. 25.) Total: -157. 85.
New Orleans, La. April 15, 1900, Aug. C. Reisig, Kassirer.

Income to the Western District coffers:

Synodal treasury: Gemm. d. kI7: Bünger at St. Louis -3. 40, tzeckel at Kirkwood 7.00, Rohlfing at Alma 4. 83, Matuschka at Lake Creek 5. 50, Nösener at Altenburg 18. 15, Norden at Jarvis 2. 80, Fritz at Pilot Knob 6. 19, at Bismarck 3. 39, Pslantz at Gordonville 5.00, Will at Stuttgart 4. 31, Falke at Forest Green 3. 51, Zöllner at Stratman 13. 80, Fackler at harvester 4.00, Vetter at Farley 5. 85. 17 Horst at Fort Smith by Mr. Sorgenfrei 1.00. Imm.Gem. in St. Louis 8.00. (p. -96. 73.)
General construction casings: LB. Gemm.: Bernthal in St. Louis 51st 10, Lolditz in Pynnont 18.00, Gielow be: Tea 6th 50, Fritz in Pilot Knob 13th 50, Falkein Forest Green 16th 82, Muller in California 11th 75th (p. -117th 67th).
Progymnasium at Concordia: Gemm. of kU.: Bünger at St. Louis 4. 60, Nösener at Altenburg 33. 90, Pslantz at Gordonville 16. 25. (S. -54. 75.)
Inner Mission deS Districts: By UI7 in St. Louis: Obermeyer v. Father h. 10.00, Mr. Rummel 5.00, Mrs. H. 5.00, Bünger, Dankopser v. R. N., 2.00, Wangerin o. Mrs. Hülsmann 2.00, Bernthal v. F. tzummert 3. 25, Schmidt v. N. N. 500.00. Gemm. in St. Louis: Bethlehem 5.00, Emmaus 32. 50, St. Petri 11. 10, 17 Bartels' 19.00. Gemm. of UI7: Rupprecht in Clarks Fork 3. 60, Nething in Lyon 5. 25, v. Wwe. Freitag 1.00, Steyer at Loulqma 2nd 91, Lehr at Honey Creek 9th 50, Swan at Lohman 7th 19, Klein at Chattanooga 7th 40, Pappe at Spanish Lake 8th 10, Schmidt at Ulm 7th 51, Bushes at Jefferson City 4th 83, Meyer at St. Josepy 9th 50, Rohlfing at Alma 13th 75, Gaßner at Friedheim 7th 83, v. C. Bangert . 50, Brueggemann in Castello 5th 75, St. Genevieve 1st 00, Biltz in Concordia 15th 00, v. Wwe. Ziegelbein 2nd 50, Joh. Walters . 50, Matuschka at Laie Creek 11.00, Möller at Mora 11. 75, Brink at Sweet Springs 14.08, Schmidt at Earrollton 11.00, Rothe at Pevely 3. 50, Frese at Paplar Bluff 2. 53, Demetrio at Emma 6. 51, Horst at Fort Sunth 20. 75, Grupe at Macon 1. 70, Muller at Lockwoob 9.00, Harre at Meinert 3. 75, Will at Stuttgart 5.00, Weseloh at Kimmswick 12.00, Richter at Washington 1. 25, Gänßle at Corning 8. 70, Fackler at Harvester 3.00. (P. -833. 99.)
City Mission in St. Louis: Through kB. in St. Louis: Obermeyer v. Mr. Brefiert 1.00, Bünger, Dankopfer v. N. N., 1.00, Hanser v. 17 Fühler . 75, Mariens v. M. G. parts 1.00. 17 Bernthals Gem. 5.00, Kreuz-Gem. 14. 20. Kass. H. Bartling 1. 25. (S. -24. 20.)
Mission School at Rock Spring: Imm.-Gem. in St. Louis 5.00.
Negro Mission: Gemm. of UI7: Dautenhahn at Antonia 2. 80, Demetrio at Emma 5. 15, Pslantz at Gordonville 7. 75. 17 Obermeyer at St. Louis v. Mr. Pressert 1.00. 17 Gaßner at Friedheim v. C. Bangert . 50. 17 Lehr at Osage Bluff v. R. N. 3. 25. (S. -19. 95.)
Judenmisfion: Gemm. d. LI7: Drögsmüller in Kurreville 1.00, Gielow bei Tea 1. 65. (S. -2. 65.)
Heathen Mission: L. Lehr o. s. Gem. on Honey Creek 4.00, v. Wwe. Barb. Veck 1.00. 17 Nohlfing's Gem. in Alma 1.00. 17 Norden in Jarvis v. N. N. . 25 N. N. in Freistatt 1.00. (S.-7. 25.)

Deaf and Dumb Mission: Richter's Gem. in Washington 4.00.
Emigrant Mission: P. Biltz in Concordia v. Wwe. Ziegelbcin 2. 60. P. Gielow's Gem. at Tea 2.05. (p. -4. 55.)
Mission in London: Fr. Horst in Fort Smith v. Mrs. Ahrens 1. 25.
Unterstützungskasse: Gemm. d. kD.: Roschke in Freistatt 8. 75, Rohlfing in Farmington 4. 70, Rohlfing in Alma 10.00, BUH in Concordia for Wwe. Göhringer 6.00, Rösener in Altenburg 18. 45.- Mießler at Des Peres 13. 70, Demetrio at Emma 8. 13, Mießler at Prairie City 4. 55, Mueller at Calisornia 3.00, Lehr at Honey Creek 3.00. (S. -81. 28.)
Orphanage at St. LouiS: I?. Roschke in Freistatt, thank offering from Mrs. M. Bohnenkamp, 5.00. D. Norden in Jarvis, contribution from Mrs. Ueuver., 1. 80. D. Runge at Concordia from s. Schül. 1.00. P. Hanser at St. Louis by Mr. Uffmann, 6.00. Kaff. Theo. H. Menk 7.00. P. Miehler's Gem. in Des Peres 12.00. L. Geske in Pocahontas by some Constrm. 2.00. L. Bösche at Jefferson City by Wm. Mohr 1.00. Fr. Demetrios Gem. at Emma 11. 20. Fr. Horst at Fort Smith by Fraueuver. f. d. Orphans Schmidt 10.00. L. Grupe's pupils at Macon . 70. L. Wihlborg's Gem. in Higginsville 1.00. P. Mießler in Prairie City v. s. Gem. 2. 85, v. N. N. 1.00. D. Lehr, Osage Bluff, thank offering of J. S. Beck, 5.00. D. Fackler's Gem. in Harvester 2.00. (S. -68. 55.)
Hospital in St. Louis: Gemm. of the ??..: Biltz at Concordia 20.00, Pslantz at Gordonville 6.00. L. Bünger at St. Louis by Chr. Lowes 1.00. D. Lehr at Osage Bluff, Thanksgiving Offering by J. S. Beck, 5.00. (S. -32.00.)
Deaf and Dumb Institution: gem. of LL.: Mießler in Des Peres 6.00, Demetrio in Emma 4.03, Judge tn Washington 4.00. (S. -14.03.)
Students in St. Louis: L. Biltz' Gem. tn Concordia s. C. Wiebusch 5.00. Imm. congreg. in St. Louis f. Merz & Brandes 6.25 each. p. Buchheimer's congreg. in Memphis f. Wieshart 18.00. P. Pslantz's comm. at Gordonville, Kmdtaufcoll. at Joh. Thomas, 2nd 10, Wm. Südekum 3.00 s. D. Kleist, k. teaching at Osage Bluff by Wwe. M. Dünkel . 50. (S. -42. 10.)
Students at Springsield: D. Biltz's Gem. in Concordia f. Jac. Müller 5.00. P. Rohlfing's Gem. in Alma f. Jac. Müller 5. 25. (p. -10. 25.)
Seminarians in Addison: Fr. Obermeyer in St. Louis v. Father H. f. Bundenthal 5.00. D. Lehr at Osage Bluff, Coll. a. d. Hoch). ProvostSchubert s. J. Huschen, 4. 25. P. Hanser in St. Louis v. Jungsver. f. Bundenthal 10 a.m. Cong. in Altenburg s. M. Sebald 10 a.m. L. Brinks Cong. in Sweet Svrings f. Ernst Wallhausen 11 a.m. (S. -40th 25.)
Pupil in Concordia: L. Rohlfings Gem. in Alma f.A.Rohlfing 6. 26.
Students in Fort Wayne: Gem. in Altenburg f. C. Beyer 18.00, Arth. Lohmann 18.00, v. Jünglver. st latter 10.00. (S. -46.00.)
Students in Milwaukee: k.Biltz'Gem. in Concordia st Theo. Höhmann 6.00.
Studying Orphans: Teacher Niemann's Students in Washington 1. 46.
Church building funds: Gemm. of the I??.: Griebel at Perryville 6.05, Wihlborg at Higginsville 3.00. (S. -8.05.)
D. Large congregation at St. Joseph: Kaff. H. Bartling 2. 86.
Parish at Marquette, Mich.: L. Runges Parish at Concordia 1.00. Total: -1530.07.
M3. In "Luth." No. 7 read under "Negro Mission": D. Schmidt in St. Louis from s. Jungsrver. (instead of Jünglver.).
St. Louis, Mo. April 21, 1900, H. W. C. Waltke, Cassirer. 1626 LANss 8b.

Pilgrim House and Emigrant Mission.

(Taken from January 1 to March 31, 1900.)

1st Pilgrim House: Wm.Hoyer-100.00(gift), by D. G.W. Ackerbauer by R. Schülke 1. 10, Kaff. C. SpUman 47. 25, Kaff. E. F. W. Meier 1.00. (p. -148. 35.)
2nd Emigrant Mission: Joh. Weseloh 1.00, D. Henniger 1.00, Ph. Treidel 1.00, Clara Pulssord 1.00, Emma Müller 2.00, W. Blessinger 1.00, by Chr. Merkel for tract sold 1. 26, R. Bunke 5.00, Jacob Kraft 1.00, "Lutheran" readers at West Point, Nebr., 3.00, G. Winneberger 10.00, N. N. . 50, Herm. Krenz 2.00, G. Riedel 5.00, H. J. Riedel 2.00, G. Gravenhorst 1.00, Joh. Bootjer . 50, by W. Schmidt in Bremen by senior teacher Goldammer 4. 76, Kaff. C. Spilwan 60. 90, Kaff. Th. H. Menk 4. 72, F. H. Harms 27. 66, Kaff. E. F. W. Meier 276.09. (p. -412. 36.)
Interest-free loans of -50.00 were received, -150.00 were reclaimed, but -100.00 were donated.
For the German Free Church and various purposes of the same find -890. 97 received and for the Danish -289. 94. S. Keyl.

Received for the orphanage at Addison, III:

Don municipalities, etc., for current expenses: By D. Wagner, Chicago, by Mrs. Bröcker for confirmands -1.00. L. Leeb, Chicago, by J. Roywer . 60th Kaff. Theo. H. Menk, St. Paul, Minn. 5.00. D. Friste, Wen Chicago, v. d. Gem. 9. 88. E-Leubner from orphan box at orphanage 1. 10. Feddersen, Homewood, v. sr. Gem. 13. 76. from L. Wagmr's Gem. in Chicago, 31. 18. AusFristes Gem. in B^taoia, dch. C. Plantz, 4. 73. L. Zapf, Melrose Park, half d. Ostercoll., 14. 71. (p. -81. 86.)
Don children etc.: 115. 18. (Acknowledged in the "Kinder-und Jugendblatt".) Board money: By L. Schmidt, Chicago, from S. Stumpfhaus 12.00. Dch. E. Leubner by Ernst Koch, Chicago, 11.00, by Karl Steinderg, Joliet, 5.00, and by Louise Schröder, Chicago, 1.00. (S. -23.00.)
Addison, III, April 21, 1900. G. Ritzmann, Cassirer.

Receive" for the seminar stop in Seward, Nebr:

ll. Seltz's Gem. 62 pp. Wheat, 1 p. beans. W. P. 6cocks. ll. Holm's Gem. 41 p. Flour. ll. Zagels Gem. 50 p. Potatoes.- J. W. Bohne, Alansvile, -20.00. From ll. Grupes Gem. of Chr. Barrels 5.00, H. Geweke 1.00, L.Bartels . 50, W. Bärbels 1.00, J.Bartels l. 50, L. tzolthus. 50, J.Gottula 2. 90, H. Bartels 1. 50, J. Baucke . 50, Wwe. Othmer, A. Billich, G. Billich, I. C. Woltemath, Wwe. Geweke, C. H. Bäthe 1 p. flour each, C. F. Büthe I p. flour and 50 psd. corn meal, H. Woltemath, W. Rinne, Chr. Hitzemann, C. Büthe 2 p. flour each. E. Jacobs 1 slaughtered pig, 1 pot of lard, 12 doz. Eggs. Mrs. Anna Hüter 30.00. ll. H. Mießler of H. Liers . 50. ll. Bahl, coll. from the high;. Beckmann-Müller, 13. 65, of Hochz. Müller-Ebens 4. 20, at the celebration of the birthSt. Miss J. Pohlmann's 2. 05. ll. Schabacker, coll. from the Hoch;. Reimboth-Neuhart, 2. 25, from ll. Baunlgürtner's comm. of H. Gäkemeier, J. Scheel, Chr. Kupke, Wwe. Rau 2 p. flour each; C. Baumgärtner, C. Wehrmann each 1 p. flour; Ostercoll. 9. 34 (for salary). - God reward all dear givers!
Seward, Nebr. April 17, 1900. G. Welker.

By I". Becker, Hochzcoll. at W. Kroeger in Sandusky, Wis. at -16. 65 for Brockmann. By ll. E. Ulbricht, Hochzcoll. at Unity, Minn. for my smdents from Saxony Jan. 5, received 3.00. By ll. Sieving in Ezypt, III,, coll. sr. Gem. for Th. Sieving, 10.00. By?. Zimmermann at Darmstadt, Mo., Coll. sr. Gem. for Handrig 10.00. For the same by ll. Mohr in Staser, Ind., Coll. sr. Gem., 10.00. R. Pieper.

For church building in Marquette, Mich. by and through Messrs. Rev. and others: G. Runkel, Los Angeles, Cal. coll. s. Gem. -14.00; Pb- Rösel in Burlington, III. v. H. Bähe 1.00; G. Schröder, Hinckley, III. 2. 60; W. hudtloff, Belle Plaine, Wis. 1.00; F. N. Scharfenberg, Elizabeth, III. coll. s. Gem. 5.00; F. Möller, Chepstow, Kans. coll. f. St. PetrtGem., 6.00. Many thanks to all the dear givers on behalf of the congregation!
Marquette, Mich. April 24, 1900. C. Aeppler.

Dom Women's Association of the Missionary Church at Bayonne, N. I., -2. 50 for articles of clothing for poor Jewish children of our Sunday School through Mrs. Dmbert, certifies with heartfelt gratitude
John Tietjen, Treasurer.

Collected for Wart. Winkler: From M. Härtling's Child Baptism -1. 41, with B. Landgraf 1. 51, with Jul. König 2. 72. (p. -5. 64.) Many thanks!
R. Winkler.

With heartfelt thanks received through ll. H. Rathjen from sr. Gem. in Btnduel -5.00 for the orphanage in Wittenberg (for debt repayment).
Shawano, Wis. April 9, 1900. Th. Nickel.

Received with hearty thanks from Johann Herder -20.00 for the English Church of Christ in Chicago, III E. F. Häriel.

With thanks to Student A. S. at Springfield, III-, -9. 75 received from ll.Fritz' Gem. rn Pilot Knob, Mo. A. L. Rohlsing.

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(Submitted.)

Ascension Day.

Rejoice today, O Christian heart, leave the tomb of melancholy! from the mountain of oels, from the lamentation of the earth, swing heavenward with JEsu.

With rejoicing the Lord ascends To his God and thy God, Deep below the enemy's pack grinds And above the angels' chorus begins.

He who once left his father's bosom And became a servant, to whom a thousand sing The great hallelujah roaring, And paradise is open.

He reigns on his father's throne, And leads his people by right paths To the green meadow, and then in grace Through the dark valley to the reward of grace.

From their sins red with blood, From their works good for nothing, He directs the judge's flaming eyes To his own death's plight.

O Zion, who long bore the mockery of Babylon's waters, Today thou mayest beat thy harps, For God looseth thy bonds.

How will your mouth be full of laughter, your tongue full of praise, when you enter Salem's gates after all the troubles of the way!

O Zion, Zion, remember the goal, And praise, still in Babylon's gates, Jerusalem, which God has chosen, With the sound of timbrels and strings.

A frank word about the lodges.

I.

So you've joined a lodge. For your sake, I'm very sorry. Why? You see nothing wrong with the lodge? Again, I am sorry you said that. For either what you say is not true; then it is regrettable that you, like many of your kind, so boldly speak the untruth, and that the spirit of dishonesty and deceit, which rules in the lodges and does its work, already has such a hold on you that an untruth more or less no longer matters to you, as one usually experiences with lodge brothers. Or what you say is true, and you really see nothing wrong in the lodges. Then I am sorry for your terrible blindness and ignorance. Yes, your ignorance and blindness. For either you don't know the Lodge, don't know at all what sort of society you have stumbled into, blundered into, as a blind man blunders into a swamp and only finds out where he has stumbled into when he sinks into the mud and miserably perishes. Or elseWhat -- do you say? You know the Lodge? And what could I know of the Lodge, to which I do not belong? Please; I probably know more of the Lodges than you do, though, alas, you belong to them, and I, praise God! do not. I have not only heard and read what those who have been lodge members have said and written; I have not only often been present when lodge people talked about their associations; I have also had the most secret writings of secret societies in my hands and have heard the testimony of high-ranking officials of a widely ramified secret society that I know more about their society than they do. And I know from long experience that there are many lodge people who know very little about the lodge system, even about their own lodge, just as there are unfortunately not a few members of the congregation who know astonishingly little, and less than some who are outside, about their church.

and know their doctrine and practice. But if it is true that you know the lodge system, and yet you say you find nothing reprehensible in it, so much the worse for you. For you then display an ignorance and blindness in spiritual matters which is scarcely believable, which is downright appalling. For whoever can see nothing reprehensible in a society in which there is nothing good in the world and from the beginning to the end of the reprehensible, he is truly to be pitied because of his appalling blindness.

You ask if I don't leave anything good at the lodges? No, no good at all. Or do you know of anything good to say about your Lodge, or about any Lodge? I should like to hear that; for that would be new to me, and I would not do injustice even to the Lodges. You would have religion? What religion? They believed in a supreme being? Which one? There is only one supreme being, that is the triune God, who revealed himself in Christ Jesus, whom the Jews rejected and still reject; whom the Mohammedans deny and persecute in his confessors. But he who otherwise conceives of a higher being, and pays worship to the same, has and worships an idol. Thus the religion of the lodges, to which, after all, Jews and Muhammadans may belong, and which, therefore, the Christian religion cannot possibly be, is an idolatrous religion. The first commandment is, "Thou shalt have no other gods beside me." And you want to come and tell me that the religion of the Lodge is a good thing? Our youngest parochial school children are not that ignorant.

You say it is different; in the Lodge everyone can pray to his God. Do you see how little you know what you are saying? You should only try, as an officer of the Lodge, to say a prayer in the Lodge, in which you would call upon the Triune God in JESUS' name, that he would convert the poor blinded Jews from their night of unbelief to faith in Christ, and bring all false believers to rights. Then you should soon hear that such a prayer would be forbidden. And if one did not forbid it, what vile hypocrites the others must be, who let their official pray in the name of the Lodge, and at the same time had in their hearts their Jewish, heathen, and idolatrous thoughts. And you would be just such a hypocrite if a Jew or any other unbeliever or false believer were to say a lodge prayer in which everyone would think what he wished. But that is your lodge religion, idolatry and hypocrisy, at best the religion of Judas Iscariot, who kissed the Savior with his mouth and said, "Hail, Rabbi," and thus betrayed the Lord to his enemies. You tell me that as something good about the Lodge. Do you know anything else?

So, about religion, you were going to say something. What did you want to say? You don't have to pray at all? That's odd. First you find someone whom you call chaplain or something else, and make it his duty to pray in the lodge meeting, and then you say that one need not join in prayer. In fact, when the chaplain prays as an officer of the Lodge, you do pray with him. Is he, after all, the chaplain and prayer leader of the whole Lodge, and therefore also yours, if you are a member of the Lodge? Or have you chosen the man only for the Jews and other false believers in the Lodge? Or is he to pray only for himself? Why does he not do this at home? And what would you say of a man who, together with others, chose a preacher and told him to say the prayer in the service, and then said: "You need not believe what he says, and you need not join in prayer when he prays"? Would you not think such a one in the congregation a miserable hypocrite? But is he anything else in the Lodge? Yes, that is what the Lodge practices and trains its members to be, miserable hypocrites, and many are and know it, and others are likewise and do not know it. But you have praised the Lodge religion to me as something good. And you don't want to go along with that? Why not, if it's a good thing? If only all the other good things you find in the Lodge are not also of the kind that one should rather not join in! But we shall hear. Now, what else do you know?

You want to do charity? On whom, then? To the widows and orphans, you say. Whose widows and orphans? The widows and orphans of the lodge. Oh, yes? There are rich and wealthy people in the lodge, aren't there? You want to help their widows and orphans? They don't need your support, your charity. You can't make me believe that you joined the Lodge because you like to support widows and orphans. You would have enough and superfluous opportunity to do so in the congregation, and I do not have the impression that you would have taken part in the care of our congregation's poor with particular self-sacrifice. And then we have our orphanages and hospitals, and they are still in debt, because not enough charity is practiced among us to meet the needs. And then you have to go into the Lodge in order to do charity, and that in good part to people who have no need of your charity? - Oh, you have a wife and children of your own, and it is your duty to provide for them? That's more like it; at least it sounds reasonable, even if not exactly charitable. Or do you want to call it charity or benevolence when you provide for the members of your household? Do you call it almsgiving when you buy your children clothes and shoes or feed your wife? I wonder what your wife would say to that! But I do believe that by joining the Lodge you want to secure an advantage for your wife and children, whom you have to provide for, and not with your own money, for you could give it to your own or deposit it where it would be safer than in the Lodge, but partly from the money that others contribute. That is the charity you wish to exercise. With the help of others, you want to secure something for your own, that is, for yourself. Do you know what it is to pretend that you want to do charity when you are seeking something for your own family members? That is called lying or hypocrisy in German. And when one knows that the smallest part of what the lodge members pay in ever reaches the hands of needy widows and orphans, but is consumed, traveled, or otherwise used up by the lodge members themselves, especially by the officials, then the lie about charity as the purpose of the lodge seems even cruder and more impudent. And when it is further known that the lodge members, in many cases, through the burdens which the lodge imposes upon them, keep themselves away from real charity, most of the time, from the faith.

bens comrades, the matter looks even worse. In short, lodge charity is no better than lodge religion; it is not charity, but lies and hypocrisy and an obstacle to true charity, an abomination before God and honest men. - What else do you know that is good about the lodges?

Well, it doesn't seem to want to anymore? Well, I will be helpful to you and mention a few more things that the lodges are in the habit of stating when they want to name their good causes. They pretend to work for the ennoblement of their members by cultivating morality and fraternity. Do they not? Well, let us see what it is all about. You will admit that, in the first place, deceit and hypocrisy do not exactly have a morally ennobling effect on man; and that the Lodge system actually educates to deceit and hypocrisy, I have shown you enough. How can the Lodge also educate to morality? True morality does not consist in not stealing and murdering and breaking marriage because one fears the dire consequences of such misdeeds. Even a dog can be accustomed to refrain from biting and strangling, for this regularly results in cruel blows. To take such a dog's morality for true morality is not to ennoble man, but to degrade him. True morality is based on the true fear of God, on keeping God's commandments because they are God's holy commandments. Such morality is only effected by God's Word, which transforms and renews man, giving him a new mind and a new heart. But the Lodge does not use this means. Their morality, like their religion and charity, is again a matter of deceit and deception. And what is to be said when one who wants to be a Christian and belongs to a Christian community joins a lodge for the cultivation of morality? Do you not have enough opportunity in the Christian community to cultivate morality in yourself and others? Or do you seek in the Lodge a higher morality than that offered by the church with its means of grace and its fraternal exhortation? In so doing, you would again be giving a sad testimony to your Christian knowledge.

And fraternity is to be fostered in the Lodge? It's true, the members of your society call themselves brothers. But again with lies and deceit. For from whence are they brethren? Brothers must have a common father, or they are never brothers. Who is the common father of the lodge brothers? They have no bodily father. Nor a spiritual father; for God is our father only in Christ JEsu, and we are his children only through faith in Christ JEsum; and you must call even the unbelieving Jew brother. Or would the father of the lodge be he of whom the Saviour said to his enemies: Ye are of your father the devil? Surely you do not want to be called brother after him? So where is the truth again in the lodge brotherhood? And it is no better with brotherly love among the lodge brothers. It lasts, if it lasts long, just as long as the brother pays, as long as one has advantage from him. So there is nothing at all with the cultivation of brotherhood in the lodges. You are also concerned about the ...brotherly love. How do I know that? You have proved it yourself by joining the Lodge. So far you have belonged to our congregation, where, if you were in truth a Christian, you really lived as a brother among brothers in Christ. There you were held, loved and honored as a brother; there you had ample opportunity to practice true brotherly love. That you could not in the long run remain as a lodge member in our congregation, you knew. Nevertheless, you joined the Lodge. You knew that by joining the Lodge you would grieve your brethren in the congregation. But that did not stop you from your unfortunate step. If brotherly love were alive and strong in you, you would have stayed away from the Lodge for the sake of your brothers, so as not to grieve them, even if you personally, as you say, could have found nothing reprehensible in the Lodge. You will not even make your unbelieving lodge brothers believe that brotherly love drove you to them.

But that we come to a conclusion for today. What you yourself have called good in the Lodge was nothing good, but vainly reprehensible, sinful things. What the Lodges themselves state as their good purposes is likewise a vain pretence that cannot stand before the light of truth. You are, if you are still a Christian, as a lodge member in a society in which you can only be with denial and blasphemy of Christ and his church, and in which you are an annoyance to the world and to weak Christians, and are in danger of being condemned with the world. Consider all that you have said today, and consider what I have said. I do not want to hear any further explanation from you today, unless you declare that you acknowledge your wrongdoing and want to confess it before God and the church. You cannot do that yet? Why not? Will you think about it? And pray God to enlighten you, and give you right mind and right works. And we'll talk more next time. A. G.

What does the Bible teach about trouble?

(Continued.)

4.

A Christian, for the sake of his own salvation, must beware both of giving offence to others, and of receiving offence from others. He must also fight against the offense given by others.

That's our fourth set.

Let's look at this one piece at a time. -

We say first, A Christian, for the salvation of his soul, must take heed lest he give occasion of vexation to others.

We speak only to Christians and children of God. We are not dealing with the children of the world here. Worldlings want nothing to do with God and his word. Christians, however, have God as their Father and God's Word as their treasure and property. They also let themselves be warned by God's word.

And we want to warn today.



We want to warn Christians not to cause trouble for others. For the salvation of their souls, let Christians beware lest they cause trouble to others.

Because Christians still have flesh and blood on them and are sinners, it can happen all too easily that they cause trouble to others through carelessness and imprudence in word and deed, or by committing a sin of weakness, or through a fall into sin. Just think of the apostle Peter in Antioch (Gal. 2, 11-13.) and of King David (2 Sam. 11). It is bad enough when Christians are spiritually imprudent and careless in word and deed, when they sin out of weakness or even commit a particular sin. But if by so doing they make others still more angry and annoyed, it is far, far worse. For they themselves, because they are Christians and children of God, will always seek and find forgiveness through God's grace, and will also be raised up again from a fall. But how will it be with the others whom they have vexed? Can they know? - That is why God's Word so earnestly warns against giving offense, and Christians should gladly be warned against it.

2 Cor. 6, 3. the apostle Paul writes to the Christians of Corinth: "But let us give no offense to any man, lest our ministry be blasphemed." With these words the apostle first of all presents himself and his fellow-workers as such, who in no way give anyone trouble, but, as he goes on to say, "prove themselves in all things the servants of God, in great patience, in afflictions, in distresses, in beatings, in prisons, in riots, in labor, in watchings, in fastings, in chastity, in knowledge, in longsuffering, in kindness, in the Holy Spirit, in undying love, in the word of truth, in the power of God, by weapons of righteousness, on the right hand and on the left, by honor and dishonor, by evil rumors and good rumors." But in saying this of himself, the apostle intends that the Corinthians, and all the Christian readers of his epistle, should be his followers, and, like him, give no man any offence, but prove themselves in all things, publicly and before all, as the servants of God. And he also gives the reason why, by the grace of God, he gives no one any trouble. He says: "so that our office may not be blasphemed. If he had given anyone any trouble, and had not proved himself a servant of God in all things, shame would have fallen not only on himself, but also on his preaching ministry and word, and on the name of Christ. His enemies would have said, "Behold Paul, how he acts! Can he be a right preacher, and can his preaching be the truth?" And many Christians would have gone astray not only against him, but also against his preaching. And so it is with all believers in general. They, too, should give no one any offense, so that their faith and confession, and thus divine truth, may not be blasphemed, or, as Paul writes in 1 Tim. 6:1, "so that the name of God and the doctrine may not be blasphemed. When Christians give offence by word or work, the consequence is that unbelievers sneer and say, "Are these the Lord's people?" Ezek. 36, 20. And they, the Christians, fall under the punishing word of the Lord: "Because of you God's name is blasphemed among the Gentiles. Rom. 2:24; for the unbelievers take occasion from the perverse nature of the Christians, not only to reject and blaspheme them, the Christians, but also their faith and their confession, that is, the divine truth and the name of Christ. And when weak Christians receive such vexation, they easily go astray, and fall and perish. - Therefore let us be warned, that we give no man any offence, but prove ourselves in all things the servants of God.

Yea, in the blessedness of our souls we ought to beware of giving offence to others.

The Lord Jesus says: "But whosoever shall offend one of these least of these that believe on me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the deepest part of the sea. Woe to the world because of trouble! Trouble must come, but woe to the man by whom trouble comes! Matth. 18, 6. 7. We know this word of the Lord Jesus. But can there be a more serious word? The Lord Jesus has in view those who believe in him, and among these especially the little children and those who are like the little children in simplicity. He does not want them to be vexed or made worse at any price. Therefore he cries woe to the unbelieving world, which is always full of trouble for its believers, as indeed it cannot be otherwise. And he cries woe on every man through whom trouble comes. And he says that it would be better for such a man if a millstone were hung around his neck and he were drowned in the sea where it is deepest. By this he means that if a millstone were hung around the neck of such a wicked man and he were drowned in the deepest part of the sea, this would be small compared to the eternal condemnation that will one day befall him. For what saith he in Matt. 13:41, 42? He says, "The Son of man shall send his angels, and they shall gather out of his kingdom all reproaches, and them that do iniquity, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth." - Well? Shall we Christians and children of God give offence, and so cast away the blessedness given us, and stand under the woe and threatening which the Lord Jesus crieth out against the unbelieving world, and against all that vex it like unto his little children, and the least of them that believe on him? Let this be far off! Ah, the simple-minded darlings of JEsu are often so easily vexed and made mad! Nay, verily, by the salvation of our souls, for the salvation of our souls, let us beware of giving offence to others. May the faithful and merciful God help us to do this by his grace for Christ's sake.

"But," sayest thou, "if after all I have vexed any one? Am I then lost? For the sake of my sin and weakness, it can hardly be otherwise than that once I give someone an annoyance."

My dear friend! When thou rememberest that thou hast given some one offence, do as we say now.

First, realize with all your heart what a terrible and damnable thing you have done. Second, fall on your knees and in true repentance ask God to forgive and not to impute this great sin to you for Christ's sake. Thirdly, hear me. - Go with haste and seek to undo the harmful consequences of the offense you have given. How can you do this? Go to him whom thou hast offended, and confess thy sin unto him. With a troubled spirit and a heart crying out to God, go to him whom you have offended and confess to him that you have done sin and wrong, and that you have done sin and wrong against him, and ask him not to be offended by it, that is, to be made worse. And if thou hast given offence to more than one, yea, to a whole congregation, stand before these more than one, and before the whole congregation, and confess thy sin, and pray that none may be offended thereby, for God's sake. Do not wait at all for your pastor to compel you to do this, but announce yourself at once that you want to do it. Do not be ashamed of it. Do not be afraid of the gossip of ignorant people that may result from it. Rather, be ashamed of your sin, and be afraid of the wrath of God, which will burn against you if you give free rein to the anger you have given. Some say, "What is it to others what I have done? They need not be offended at it!" Yes, is it no concern of others if thou hast vexed them, that is, given them spiritual poison to the hurt of their souls? And is this a right speech, when you say, "They need not be vexed at it!"? That would be just as if you gave them bodily poison, and then said, "After all, they need not suffer any harm from it!" Nay, in the name of JESUS, stand freely before those whom thou hast offended, and seek, with God's help, by a penitent confession, to abolish the injurious consequences of the offence thou hast given. "Confess thou thy sins one to another," writes James, Cap. 5:16; that is it. If you do so, the Lord will be gracious to you. C. M. Z.

(To be continued.)

To whom may a Christian burial be granted and to whom not?

(A conference paper, sent in by resolution.)

(Continued.)

Another class of people, to whom we must not refuse a Christian burial, includes those who have passed away for years in manifest sins, or have lain in bondage, but shortly before their death have turned to the Lord through true repentance, whether we ourselves have been witnesses of their repentance, or whether others can testify to it. As Christ and his holy angels rejoice over a sinner who repents, so we also ought to rejoice over him. Of course, in order to avoid trouble, we should also mention, as far as is necessary, the sin of such men, and testify that, if they had passed away in their ungodly state, a Christian burial would have been impossible; but because they had at last accepted the Saviour, they would also have received a Christian burial.

we acknowledged and professed them. Under certain circumstances we would also have to report on this in the congregational meeting. The Lutheran, Vol. 49, p. 130, says: "It is different in the case where a person, after a long life of sin, has come to knowledge shortly before his end through God's wonderful grace and the encouragement of a pastor, and has come to a blessed end as a penitent and faithful poor sinner. In such a case the preacher, who has rejoiced with the angels of God over such a penitent, will also praise the grace of God, which has glorified itself in the sinner, by granting a Christian funeral. And if, in addition to the Christian relatives, former comrades of his life of sin are present at the funeral, the pastor will take care that no annoyance arises for them from the Christian funeral service, and say, for example, in the beginning of his funeral oration: Some of you know, or perhaps you know all better than I do, how the deceased unfortunately lived for many years; so I do not need to say much about that; and if he had died as he had lived for so long, I would not be here now to help bury him with Christian honors. But of what I would have much to say to you, and also want to say some things, because I know it better than you, and must say some things, because I want to, and also the deceased wanted you to hear and bother, is how he died, that God, after sincere repentance, contrition, and sorrow for his sins, and believing knowledge of Jesus Christ his Saviour, as a penitent and believing sinner, gave him a blessed hour, and received him with grace into heaven.' He will then further elaborate on this by applying the funeral text to the case at hand, and in the next congregational meeting, if the life of the deceased was notorious, he will also give an account to the congregation, as whose pastor he officiated at the funeral, and report on the repentance and the blessed end of this sinner who had been lost but was found again. Similar action would have to be taken in the case where the pastor himself could no longer have witnessed the repentance of a now deceased person, but would be justified in assuming from the testimony of the members of his household that a righteous conversion had taken place in the sinner.

That baptized children, as long as they are still in the grace of baptism, whether their parents belong to the church or not, should receive a Christian funeral service, goes without saying. For Christ says of them, "Such is the kingdom of God." Marc. 10, 14. For they are cleansed by the water bath in the Word and born again as children of God. Therefore we should also grant them all the blessings of the kingdom.

But we are not to deny this honor even to those whom God does not condemn. By this I mean the stillborn children of Christian parents, or those who died without baptism. They are not among those who despised God's counsel against themselves, and were not baptized; and the God who is not Himself bound by the means of baptism to turn hearts to Himself, yea, who has said, "Unto your children, and unto your children, is this promise."

Apost. 2, 39. who certainly has ways known to him alone to kindle the light of faith also in these unbaptized children.

And why do we bury them all with Christian honors? Why do we preach, sing and pray at the coffins and graves of our fellow believers who have fallen asleep in the Lord? I answer: Not because God commanded it. Nowhere in the Holy Scriptures has the good Lord said to us: "In this way and in this manner must you keep your funeral ceremonies. Therefore, if we were to bury our dead very quietly, no one could say, You are acting contrary to God's word. Nor do we bury our dead with Christian honors, because we would be of the opinion that by doing so we could somehow still be useful to the dead for their beatification, as is the case with the Roman Mass. If that were the purpose of our funerals, we would abolish them, and the sooner the better. Our so-called Christian burial would then be a most unchristian beginning. It would strike at the clear words of God: "It is appointed unto a man once to die, but after this the judgment." Hebr. 9, 27.

But, praise be to God, our funerals are not about such a cursed little human foot. We can give reasons for them, which show us that we do a work pleasing to God with them. It is written, Ye eat therefore, or drink, or whatsoever ye do, do it all to the glory of God," 1 Cor. 10:31. But this is what we emphasize at our funeral services: the glory of God. On such occasions we praise aloud the victory which the good Lord has given to our dead through Jesus Christ. Not man's, but our God's work is glorified in our songs, prayers and sermons. This reason alone would be sufficient to justify our funeral celebrations.

But we can cite still more for our manner of burying our dead. The Scripture says: "The death of his saints is precious in the sight of the Lord," Ps. 116:15. The following beautiful explanation is found in the Weimar Bible: "He does not consider it a small, wicked thing that his faithful are carried away to death, but he preserves their souls like a precious treasure, so that they do not have to be the prey of everyone. And if it happens according to his will that the faithful are carried away to death, he asks for their blood, and proves himself against the slayers with divine vengeance, as also against the souls of the slain with the bestowal of the crown of righteousness, as also against the bodies and bones left behind with divine preservation for the future resurrection of eternal life, so that at last on the last day it shall be revealed perfectly and with great glory how worthy the death of his saints was before him." Now if God holds the death of his saints, that is, of Christians, to be of value, we also ought to hold it to be of value. Therefore, the Church has always honored those who have fallen asleep in Christ by consigning their bodies to the bosom of the earth as a noble seed with Christian ceremonies. And to this honor belongs also this, that by such ceremonies she has given her dead the testimony that these, as far as men can judge, have been saints of God, Christians. "The funeral ceremonies," writes the Lutheran Theological Faculty of Leipzig, "are not political ceremonies, but by such accompaniment and burial it is shown that we held the deceased to be good Christians in life." ("Lutherans" 40, p. 180.) That this is the meaning of Christian burial, lives also in the consciousness of the people. Therefore they are very anxious to obtain a Christian burial for their dead.

Furthermore, our manner of burial serves to comfort the relatives. Death inflicts no small wounds when it enters a home. In such hours we often fear for comfort. Then our brothers and sisters in the Lord, and especially the preacher, should stand by us while the deceased is carried out, and call out to us a loving, comforting: "Do not weep!" from the divine word. Oh, through our beautiful songs, through our delicious funeral prayers, through our talk of the gracious will of the heavenly Father, of the resurrection of the dead, of heaven, of the reunion in the land of the blessed, the heart torn by pain will be refreshed again, as the dry soil is refreshed by the mild early and late rains.

And finally, should we let pass unused the glorious opportunities to speak earnestly and forcefully to our hearers about death, about eternity, about judgment, about the preparation for a blessed hour, about Christ, the conqueror of death? Truly we would be denying the wisdom of the serpent, which God has commanded us, if we did not speak and testify where God Himself has given us such a glorious opportunity, and has also prepared our hearts for His word through the visitation.

For these and similar reasons the Christian church has always practiced Christian burial.

(To be continued.)

Our East Indian Mission.

The baptism of Chinnian.*)

In No. 5 of the "Lutheran" we told that Missionary Mohn in Ambur had employed the two oldest pupils of his mission school as teachers, but that he himself taught four hours a day. We also gave the names of these two school scholars: Chinnian and Pandaram. Of Chinnian we reported that he was about eighteen years old; that Missionary Mohn had known him for over two years, and had always had the best impression of him; that he was somewhat slow, but solid in all his work, deportment, dress, etc.; and that he had said, with slow deliberation, on assuming his office, "We are becoming God's children."

Of this Chinnian, Missionary Poppy writes the following on March 12:

"I hesitated with my February report this time because I wanted to report on Chinnian's baptism at the same time. This took place yesterday, on the Sunday of Reminiscere.

*) We interrupt the article about "The workers on our mission field" to bring this joyful news immediately.

Redaction.

"I have been teaching Chinnian daily since he reported for baptism on January 16. In doing so, I tried to encourage him not only in outward knowledge, but above all to make him inwardly aware of the importance of the step he wanted to take, as much as God gave grace. I always had the impression that Chinnian, although slow in understanding, nevertheless thought about religious instruction. I remember that two years ago, at the very beginning of the lesson, during the story of the flood, he shyly asked if the birds had also drowned. Later, in a religion lesson, when I spoke about the enemies who prevent us from believing in Christ, and after I had spoken of the devil and the world, I also mentioned the flesh and said that even our naturally evil heart resists, the boy looked at me in surprise and said involuntarily: "Yes, sir. He was obviously surprised that so much of his inner being was revealed through the word. Already the last two teachers told me that Chinnian would be converted. But at that time I did not pay much attention to their talk, since they themselves were obviously in need of conversion. During the actual baptismal instruction I also told Chinnian many times about the consequences of becoming a Christian, the necessary changes in his life, and that there were struggles, sufferings, and temptations in the Christian state; I also told him that it would be difficult for him, since he would be all alone at first. But he remained firm in his desire to be lulled.

"Chinnian has worked much on his parents that they should also become Christians, even before he enlisted himself. So far in vain. I wanted to speak with his father before the baptism, and that in my house, since it is simply impossible in the Pariah village without uncalled witnesses. But he would not come for fear of the village marshal in whose service he is. Chinnian seemed quite down on his parents a few times. He complained that they would not agree to whatever he might say. 'They don't know anything about heaven or hell,' he said. I comforted him that it would not go so fast, that he should not be so much to them, but pray for them, try to win them by right child-walking, etc.'. Chinnian has two older brothers and a younger sister. Of the brothers only one is here. Of this one Chinnian said that he did not want to listen to his speech at all. But neither parents nor siblings have put anything in Chinnian's way. Also with other people Chinnian seems to talk about becoming a Christian.

"On the Saturday before Reminiscere Brother Näther kindly came as. Baptismal witness to Ambur. Before him I examined Chinnian at length in my house on Saturday in catechism and biblical history of the Old and New Testaments. The examination lasted one and a half hours. Chinnian answered my questions well and cheerfully. He also answered Brother Näther's questions quickly and correctly, so that the latter expressed his satisfaction with the exam.

"So on Sunday Reminiscere in the morning the baptism took place in our schoolhouse. I had the schoolhouse whitewashed a few days before, so that it looked quite pretty. My dear wife had prepared an altar and a baptismal font. After we had laid some paints, everything looked quite nice, like in a good Indian village chapel. After I said an opening prayer, we sang: "Dearest JEsu, we are here. Then I preached on Matth. 11, 28-30. After the sermon we sang the song before the baptism: "O God, since I have no counsel. The baptism itself obviously made a deep impression on everyone. Chinnian had chosen the name Devasagajam for himself. This name was given to him at the baptism. After the baptism we sang: "Let me be and remain yours. The celebration closed with the Our Father and a blessing.

"There were present, besides Brother Näther and my wife: our servant, our gardener, two women from the Pariah village, and the two larger disciples: Pandaram, who is now helping to teach, and Perumal. Especially the servant and the two boys seemed to be moved by the action.

"May God always be present with His help to the newly baptized, faithfully upholding him and making him a right fellow worker for the work of God's kingdom. -

"Devasagajam (Chinnian) says that Pandaram and Perumal also wanted to come forward for baptism. But I have no real confidence in Pandaram's will as yet. Perhaps I am wrong - hopefully. Perumal is a good, willing boy, but dependent. On the other hand, our servant with his wife and child has already come forward for baptism. They have served us faithfully for over four years. We were very surprised to hear from them, as they have been very secretive up to now. Especially he is a secretive character of few words. They have heard God's word for a long time, so they know what it is about. They can also both read, so that their instruction should not be difficult. Both have a catechism in their hands and are already learning. As soon as the woman returns from Madras, where she is visiting her parents, the baptism lessons will begin. God grant his grace to do so. Especially for Devasagajam's sake, I would be glad if he soon had native fellow Christians around him. Yes, God grant him many followers here and in all our wards!"

This is how missionary Mohn reports.

Thank God that at last he is allowing the seed of his word to sprout, so that firstlings are appearing in the otherwise barren field! How our missionaries, and especially Missionary Mohn, will rejoice! Missionary Näther also has two families in instruction, so that he too will soon have a Lutheran congregation, God willing. God bless our dear missionaries and give them courage, strength and joy and one victory after another! God bless especially our mission schools in the heathen country, where the poor children learn God's dear Word so abundantly every day! May God also soon give us two new co-workers from our circles here, whom we can send to help our missionaries! For we must have fresh new blood for our East India Mission. The hot India consumes the vitality. And especially for the schools I just mentioned, we need more workers. If we had more workers, we could have more of the dear and blessed schools. Should not our Lutheran Zion in America have two able men who would have the answer to the "Go ye into all the world and preach the gospel!" "Here am I, send me!" ? C. M. Z.

Our emigrant mission to Baltimore in 1899.

Immigration through Baltimore has almost doubled in the past year compared to 1898, and with it our missionary work. And God has not withheld His blessing this year either. This is an encouragement for us to continue in the loving work of the emigrant mission. The more opportunity God gives us to counsel and minister to foreigners landing here, both physically and spiritually, the more willingly and cheerfully we should allow ourselves to be invented for such service, for in these foreigners we ourselves also serve Him, as it says in Matth. 25, 40: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

But will our synodal congregations also receive growth through the activity of the emigrant mission? This is not only desirable, but this expectation is also completely justified. I drew the attention of 235 persons, who were not directed to me and whose destinations were places where our Synod is represented by congregations, to our pastors there and recommended them to visit them as soon as possible. And to the pastors in question, 41 of them, I gave the names of the passengers, as well as the addresses of their relatives and acquaintances, for the purpose of seeking out the new arrivals. In order to find out what has been achieved in this regard, it would be good if such pastors would also inform me what has become of these people, whether they have been found, whether they are with us, etc. Then it would be easier to determine whether the new arrivals have been found or not. Then it would be easier to determine whether and how much our synodal congregations are receiving through the activities of the emigrant mission. Several pastors have actually given me news. According to these reports, several of the emigrants have come into contact with our congregations. These were all persons who knew nothing of our emigrant mission and whom I sought out among the Germans. Of course, my first concern is always for those who are directly referred to me. There were 285 of them last year.

Very often the foreigners look at my efforts to help them with suspicious eyes at first. However, the tract I distribute to them, written by Father J. P. Beyer, "Faithful Hints for German Immigrants," serves me well and as a rule soon wins the trust of the people. Last year I had to take several immigrant families to the hospital, where they were visited by me and received all possible assistance. I also had the opportunity to serve several people who had come here from other cities, lured by false pretenses. I provided them with work and then also helped them to return to their homeland, where they had left better circumstances.

The arrivals are now mostly of a different kind than before. Many men arrive without any family to look for work in the coal mines and iron factories of our country. When the work slackens, they go back to Europe. Only in isolated cases does the family join them later. The stream of immigrants is now concentrated in the States... Pennsylvania, Ohio and Illinois directed. In the past, the run mostly went to the far west. For the current year, however, quite a few are booked for Kansas, mostly from Russia.

Several times in the past year, children traveled alone whose parents had been in America for a longer or shorter period of time. In one case they were twin brothers aged ten. The boys had been left behind with acquaintances in Germany and had earned their passage expenses by herding geese, each still holding a cash reserve of -6.00 in his pocket. Even our strict immigration authorities were of the opinion that these young arrivals would not be a burden to the community. For such children travelling alone, the best possible care is taken during their journey to ensure that they reach their destination safely. The children wear a tag in their buttonhole, on which their name and destination are given together with their exact address. And also the railway officials take care of the children in the best possible way. However, shipping companies require that smaller children travel in the company of older persons.

In 1899, 20, 255 passengers landed here, as against 12, 858 in the preceding year. Of the former, 10, 563 came from Austria-Hungary, 7025 from Russia, 2500 from Germany (as against 2240 in the preceding year), 58 from England, 41 from Rumania, 13 from Norway, 3 from Italy, 15 from the West Indies, etc. 285 persons were referred to me, and in addition, as already noted above, I directed 235 others to our congregations. The monetary turnover amounted to -3328.66, the earnings from commissions -202.51, from collections -130.11. The corresponding figures for the previous year are -1562.00, -91.25 and -76.90. -30.00 was given away to the poor. 400 letters and postcards were received, 410 were written. 1000 calendars and 2000 tracts and numbers of our periodicals were distributed.

It is expected that many will travel to Europe this year, due to the Paris World's Fair. I will be happy to provide any information about ships, prices for steerage and cabins, etc. to those who wish to travel via Baltimore.

Although our income this year was greater than in the previous year, we are still compelled to ask that one not refrain from sending a collection to our emigrant mission. We not only have to cover our own expenses, but also have to bear a part of the maintenance costs for Bremen.

Heartfelt thanks to all who remembered us with their gifts last year.

God's blessing be with us and with our mission.

H. Stürken,

19278t ., vLltlmore, Lia.

For he that still wavereth and doubteth whether his sin be forgiven him, trusteth not God, and forsaketh Christ; because he thinketh his sin greater and stronger than the death and blood of Christ; whereas Paul saith unto the Romans, 5:20, Grace is mightier than sin, that is, more powerful, abundant, and strong. (Apology.)

To the ecclesiastical chronicle.

America.

The following compilation, which is found in "Ev.-Luth. Blätter" of New Orleans, may be of interest and use to our readers: Although the total sum of money received by the Synod is quite considerable, a very simple calculation shows that nowhere is too much effort being made to raise these funds, indeed that considerably more could and should be done. For every communicating member of the Synod there is an annual contribution of a little over 514 cents; if the whole sum is divided among the number of voting members, the average for each is $2.16. Since it is now known that many contribute five and ten times this average, and some even more, it is easy to see that a large number give only a little or nothing at all for Synodal purposes - and that means for purposes of the Kingdom of God - and the exhortation to give diligently is therefore still necessary. The following table shows how much each communicating member contributed on average for Synodal purposes in the individual districts in 1899. The first column shows the average contribution for all purposes, the second how much of it was given for "Inner Mission". The figures in brackets indicate the contributions for the preceding year. Each communicant member contributed an average of

	All purposes.		Inside Mission.	
Nebraska District.......................... .. .	90	(. 69)	. 32	(. 1S)
Southern District	86	(. 55)	. 34	(. 18)
Eastern District............................. .. .	84	(. 84)	. 16	(. 14)
Western District............................ .. .	60	(. 67)	. 18	(. 17)
Minnesota and Dakota District..... .. .	49	(. 40)	. 19	c.ig)
Middle District	49	(. 51)	. 11	(. 13)
Iowa District......	45	(. 40)	. 16	(. 14)
Illinois District.............................. .. .	44	(. 47)	. 11	(.08)
Kansas District	41	(. 56)	. 21	(. 31)
Wisconsin District........................ .. .	38	(. 36)	. 11	(. 11)
Michigan District	35	(.SS)	.07	(.06)
California and Oregon District.....	26	(. 4S)	. 19	(-40)
Canada-District.............................	25	(. 18)	. 12	(.06)

As far as the California and Oregon District is concerned, which shows a particularly large decrease in contributions, it should be noted that the Oregon and Washington District with 1037 communicating members was branched off from this District in August 1899. If one subtracts the 1037 communicating members from the former California and Oregon District, the contribution for each communicating member in this District amounts to 34 and 25 respectively.

Of Right Giving. In a bill of exchange we find the following editorial note: "We know of a congregation which requires by its constitution that confirmed young men pay not less than one dollar until they are 18 years old, and from the 18th to the 21st not less than three dollars in annual dues. The virgins shall pay one dollar, and from the 18th year on two dollars. This is a good arrangement. On the one hand, it is good for the young people to be encouraged to give to the cause of the kingdom at an early age; on the other hand, it is easier to exercise church discipline through such a law. He who does not pay ceases to be of good standing." This sounds very simple and very plausible to human reason, and yet it is fundamentally wrong according to God's Word. God's kingdom and church are not to be governed by laws, not even by God's commandments, much less, like worldly associations, by all kinds of human laws and regulations, but by the gospel alone. Well it is good when young people are encouraged at an early age to give to the needs of the kingdom of God according to the ability they have. Even in our synod this is probably neglected here and there. Many a congregation ought to be more zealous in bringing up their young men and maidens to the work of the kingdom of God. But it is quite wrong to try to do this by paragraphs in the constitution or by congregational resolutions. It is utterly wrong to try to compel young and old people to give by laws, and even to prescribe to them how much they must give in order to be good members. In this way one only obtains forced gifts, which are an abomination to God. We cannot educate our young Christians to right giving by commandments, but by presenting to them the needs and wants of the church, school, mission, etc., and then warming their hearts with the gospel of the grace of God in Christ Jesus, so that they become cheerful and willing to support His kingdom with their earthly gifts out of heartfelt gratitude to their Savior. This is the way to raise up cheerful givers whom God loves. And it must be left up to each individual, his faith, his love, how much he can and wants to give for God's kingdom. (2Cor. 9, 7.) It is downright outrageous when the writer says at the end that church discipline is facilitated by such regulations in the constitution of a congregation. He only shows that he does not yet know what the right church discipline is that is intended by God and prescribed in Scripture.
G. M.

Offensive ads. "The Lutheran World," a paper of the General Synod, announces that in the future it will banish all objectionable advertisements from its columns. She writes: "It is the sincere desire of those who are in contact with the Lutheran World
The aim is to make it an ideal paper for all Christian houses and especially for those of our Lutheran people.... As soon as the present controversies are over (and that will soon be the case), no more medicinal advertisements, nor any advertisements of a dubious nature, will be included in the columns of the 'World'. This sacrifice will certainly be appreciated, and, moreover, will not be a very great sacrifice. Every line of the paper, from first to last, advertisements and all, shall be perfectly reliable." - If the "Lutheran World" follows this pre
If the church does not go beyond its own mission, it does not actually make a "sacrifice," but only spurns dishonest gain and guards itself against sin and annoyance. Lying and offensive advertisements are a double disgrace to every newspaper and church bulletin, and a triple disgrace to Lutheran ones. F. B.

In the missionary supplement of the "Luth. Zionsboten" we find the following summary of the **various** missionary **undertakings in the** new American provinces of Porto Rico, Cuba and the Philippines. With great zeal the various church communities of our country have taken up missionary work on these islands, which until now were under Spanish rule and whose inhabitants are for the most part Roman Catholics. On Porto Rico, the Lutheran General-Conciliation is represented by two missionaries. The "American Missionary Association" has nine persons there, among them six of the female sex, who are mostly engaged in school keeping. The Presbyterians have likewise employed a number of missionaries there, and have filled three of the principal places on the island with preachers who are proficient in the Spanish language. The Northern Baptists have purchased a chapel at Rio Pedras. They have already organized a congregation and baptized several persons. The so-called Campbellites ("Disciples of Christ") have a missionary together with his wife and two teachers in San Juan.

stationirt. In the city of Ponce the United Brethren in Christ have opened a school. The attendance at the school is said to be great. The Episcopalians have also built churches in San Juan and Ponce. The Bishop of Chicago is there to superintend the work on the island. The Methodists have appointed a Rev. Dr. Drees, who was formerly in South America, to undertake the work in San Juan and Ponce. - In Cuba the Congregationalists have begun a mission at Havana. Nev. E. P. Herrick with a native assistant is active there. In Santiago the Northern Baptists have a property worth $10,000 and also a congregation which already numbers 150 members. They are also represented in Calejo and Manzanillo. The Southern Baptists, who have been missionaries in Cuba before, are represented in six different cities. The Southern Methodists are also at work in several places. Their work at Matanzas is said to be especially successful. The Episcopal Church and also the Campbellites are represented in Havana. At Matanzas the Episcopalians have opened a hospital, in which, besides the sick, orphans are accommodated. In Cardenas the Presbyterians are active. In Havana and Santiago the African Methodists (Negroes) are also active. - In the Philippines the Presbyterians are active first. The preachers Rogers and Hibbard were the first senders, followed later by others. The Presbyterians and Baptists have agreed that the former shall do the work in Luzon, Panay, and Negros, and the latter in the islands of the south among the Visayans. The Methodist Missionary Society has given $2000 to Bishop Thoburn for the building of a church at Manilla. The Campbellites are also active. The Episcopal Church has a mission at Manilla, the services of which are regularly attended by about 100 persons. - Thus there is no lack of missionary undertakings on these islands. But the foregoing shows that, unfortunately, it is almost exclusively communities of false believers who carry on the work. L. F.

Abroad.

Under the headline "The insatiable thirst for gold" the "Luth. Kirchenzeitung" reports the following, which is terrible enough: The paper of the English medical mission writes that one cause of the terrible famine in India is "palpable". The persistent, obstinate, unjust action of the Indian government to continue imposing its opium trade on China, by which China's millions are being ruined both physically and spiritually, is growing worse from year to year, and there is no other valid reason for this cruel injustice than the insatiable thirst for gold. It is precisely because of the opium trade, which is more profitable, that the cultivation of rice has been greatly reduced in India; and this, as soon as a bad year occurs, the poor population has to pay so cruelly! In India opium is one of the main causes of the terrible famine; in South Africa the diamond and gold fields are the cause of the blood of thousands being sacrilegiously shed. Avarice is the root of Indian and South African evil.

L. F.

The "Ev. Zeitschrift" reports the following about the **Armenian charity**: "There are now a total of 2200 Armenian orphans who are being cared for in fifteen German orphanages in Armenia or the neighboring countries. Forty German men and women, mostly pastors and teachers, are active in these institutions. In addition, there are 300 children who are in the care of the Swiss, 2000 children in American or English care, and about 900 whose care the Armenians were able to take care of themselves. But these somewhat more than 5000 children are still to be compared with 10,000 unprovided for children who are in the most bitter misery. How dreadful is the misery of a people deprived of all means, all tools and all farming implements, in which the famine has become permanent, is evident from the fact that a family with a total income of 10 pennies is no longer considered to be in need of support. Only a small part of the population has access to regular bread; in one village, out of 40 families , only three had their daily bread.

Christian Jensen, the well-known pastor at Brecklum, Germany, died March 23. He was the founder of the "Sonntagsblatt fürs Haus," the Brecklum Missionary Institution, the Institution for the Blind, the North America Seminary for Preachers, and the private Christian High School "Martineum." G. M.

Wonderful leadership.

Many years ago a young man, whose name we will call J. for the present, entered a well-known institution in the East of America. He had a clear mind, was uncommonly industrious and ambitious, and so it was not to be wondered at that he finally left the institution with the highest honors. His intimate friend was E., a distinguished figure, of fine, engaging manners, and at the same time very talented and witty. Unfortunately, the latter was utterly incredulous. It did not take long for J. to come completely under the influence of E.; the superior friend impressed him so much that he found everything he did excellent. So it happened that J. soon made fun of the Bible and considered himself very witty when he joked about the "weak-headed people" who took it for God's word.

For a long time J. was undecided about which profession he should take up. He wanted to shine in the world, that was clear to him. He had the gifts and knowledge for it. At first he wanted to devote himself to jurisprudence, since it seemed to offer him the best opportunity to exercise his talent; but finally he joined an acting troupe, for he thought that on the boards "that mean the world" his excellent voice and high artistic talent should be developed to the fullest.

One evening he stayed at a country inn. The innkeeper was very apologetic that he was forced to give his guest a room that adjoined the room of a young man who was suffering from a serious illness; this night would probably be his last. J. smiled at the innkeeper's attempts to excuse him. What was death to him? An iron law of nature to which everyone must submit, an everyday event about which one should make no further fuss. But as he lay there, separated from the dying man only by a thin wall, and heard, or had to hear, his groans of anguish, strange thoughts came to him. Did not this moaning sound like a cry of despair? To his astonishment and shame he discovered that this moaning not only disturbed him, but shook him; indeed, so strong and bitter was this feeling of shame that he pulled the bedspread over his head in order to no longer have to hear these sounds. How his friend E. would shower him with ridicule if he learned of his boyish weakness! No, he had to be strong and manly.

At last J. fell into a restless sleep; over there all had become quiet. When he awoke in the morning, the sun was shining brightly and clearly into his room. Downstairs at the innkeeper's he inquired with an-

taken indifference after the passing of the sick man. "Todt!" was the brief reply. "Do you know who he was?" inquired I. further. "O yes, he was a graduate of Princeton College, quite a splendid fellow. His name was E. - 'tis a pity he died so soon, he would have made it in the world yet!"

How dreadful! He had tried to arm himself against the terrible groaning by remembering his friend E. and his mockery of his weakness, and now, to his painful astonishment, he had to learn that E. himself had uttered these sounds, E., the mocker and denier of God! This experience gripped him so powerfully that it became for him the impulse to a different, new life. He gave himself body and soul to the service of his Savior.

Who was the young man? Judson, the later Or. Judson, whose name shines in missionary history as a star of the first magnitude. He carried the gospel to Burma in back India, and did extraordinary things. His work still flourishes there, and thousands bless the memory of this man. As his end approached, he said to his dear companion: "While I lay here on my bed, often unable to speak, I had such glimpses of Christ's grace and heavenly glory as I believe are seldom granted to men. ... I am not tired of my life's work, nor of the world; but if the Lord Christ should call me home, I shall follow with the same joy with which a boy hurries away from school. Perhaps I will be like the young bride when she is about to exchange the dear father's house for a still dearer domesticity, although I am only slightly like her; but there is no doubt about my future."

How different the end of the former friends! There an end with horror, followed by horror without end; here a life without end, which is pure happiness and bliss.

(German missionary friend.)

Christenrache.

An old fisherman had laboriously gathered a load of brushwood in the forest, and was about to pass the forest warden's house and cross the bridge over the river to his hut. "Stop, old man!" cried the forest warden, "where did you get that wood? You stole it from the beating!" "I gathered it in the wood, as all poor people do, rice by rice honestly and fairly," stammered the old fisherman. "Don't lie to me," cried the forester savagely, snatching the burden from the old man's back and throwing it down the bridge. "Now the matter is at an end," he said with a sneer, and trotted into the house. The fisherman staggered away, wet-eyed.
After a few days the air became warmer, the ice broke up and started to move. The floes swam mightily up to the bridge and swelled the water. Then Friedrich, the forester's son, came and wanted to go home over the bridge, but did not dare to cross. The old fisherman, who was carpentering a barge on the bank, dissuaded him from venturing his life. "Don't let that old fool make you crazy," cried the forest officer defiantly, "and come across; the bridge won't break." The son was about to come, already he was in the middle of the bridge,-but there came a terrible blast of clods, the bridge cracked, broke, fell, and with it the lad into the roaring water. Then the forest warden raged, then the old fisherman wailed, but while the latter ran about helplessly, cursing and shouting, the fisherman jumped into his boat, forced it courageously through the floes, snatched the boy out of the whirlpool and brought him to the bridge. happily to the land. "Here I return the son to you," he said sweetly; "he is frightened, but unharmed."

The forester could not believe his eyes, and stood there for a long time, ashamed. "Forgive me, honest old man!" he said at last, much moved, and with a stream of tears, "forgive me my rude conduct!" "What shall I forgive thee for," returned the old fisherman, with a kindly air; "have I not revenged myself on thee just enough?" "Alfa was benevolence thy revenge," cried the forest warden; "does the upright man so avenge himself when he is offended?" "Yes," said the old man, "the Christian avenges himself according to the Saviour's words: 'Love your enemies, bless them that curse you, do good to them that despitefully use you.'" (Matt. 5:44.) This is the Christian's vengeance.

Obituaries.

(Delayed.)

On March 20, died at Mount Vernon, N. Z., P. W. C. H. Luebkert, aged 61 years, 8 months and 26 days. The funeral was held at Washington, D. C., March 26.

Passed away April 25, after a long, severe illness, in firm faith in his Savior, Bro. Ein. Heinrich Wilh. Gehner, formerly pastor of the church at Meinert, Dade Co, Mo. He brought his age to 42 years, 11 months and 14 days.

New printed matter.

Standard American Arithmetic. *First Lessons in numbers*.
61 pages in cloth cover; price: 15 Cts.

Standard American Arithmetic. *Book I*. 51 pages in flax wall cover; price: 15 Cts.

Answers to Book I. Price: 5 Cts.

These neat little books are the first numbers of a series of new textbooks for the teaching of arithmetic, to be published by our Synodal Publishing House, and to consist of six booklets. The next two numbers are at the printer's and bindery, and will be in bookstores when the next number of the "Lutheran" appears. The last two issues are to come out during the summer. As can be seen from the titles, these teaching aids are intended for the teaching of arithmetic by means of the English language, which has become the language of instruction for this subject in most of our parochial schools. As far as we can see from a first perusal, the exercises, examples and tasks have been developed in a highly appropriate manner, measure and arrangement, especially the applied examples have been chosen very practically from life and for life. The little books, like our schoolbooks in general, give the impression that they do not replace the teacher or make him superfluous, but rather presuppose capable teachers under whose expert guidance and supervision the books are to serve as teaching aids. And this is precisely the nature of a good textbook for good schools, as distinguished from a textbook for self-teaching or for schools with incompetent teachers. Thus, the appearance of these textbooks can give us multiple joy and inspire renewed gratitude for our parochial school system, and also contribute to our Christians being all the more willing to let their children enjoy the blessings of such schools, and to our congregations being all the more joyful in making the necessary sacrifices for the preservation and promotion of these planting places of Christian education, which are so immeasurably important for the continued existence, growth and prosperity of our Lutheran Zion. A. G.

Da der Tag der Pfingsten erfüllet war. Cantate auf Pfingsten for mixed choir by F. Rechlin jun. Single 25 cents, the dozen -1. 75.

The dignified text of this cantata is dressed with musical dignity. F. B.



Ordination and gin tours

Country. Louis Andres was ordained on Sun. Misericordias Domini in his parish in Desboro, Ont., Canada, ordained and introduced by W. Weinbach.

On the errand of Honorable Praeses Niemann, L. A. J. Rimbach was introduced to his congregation at Ashland, Ky-, April 20, by S. F. Honeck.

By order of the Honorable President "Wegen", L. H. Huge was installed in his congregation at Löbau on Sunday. Quasimodogeniti L. H. Huge was introduced in his congregation atLöbau, Tex. byL. Ernst.

By order of the Honorable Presidency of the Minnesota and Dakota District, L. J. C. Meyer was inducted on Sunday. Quasimodogeniti in his congregation at Fergus Falls, Minn. introduced by Geo. Matzat.

On April 27, L. L. Dorn was inducted as professor of mathematics and science in Concordia College at Fort Wayne, Ind. by J. A. Bahn.

By order of the Honorable President "Wegen", L. L. Heinemeier was introduced to his congregation at Kingsbury, Tex. on Sunday. Misericordias Domini in his congregation at Kingsbury, Tex. by A. L. Gresens.

In the affirmation of the Honorable Presidency of the Western District, on Sunday. Misericordias Domini, L. W. Gisse lmann was installed in his new office in the midst of the Lutheran Christ Church at Liberty, Mo. by W. C. Brink.

By order of the Venerable President "Rosen", on Sunday. Misericordias Domini, L. Paul T. Schmidt was installed in his congregation at Lixville, Mo., assisted by L. W. C. Drögemüller of A. H. Gatzner.

By order of the Honorable Presidency of the Nebraska District, on Sun. Msericordias Domini, L. C. Predöhl was introduced to his congregation on School Creek near Bartley, Rebr. by S. Rathke.

By order of the Honorable President Zürrer, L. J. C. L. Frese was introduced on Sunday. Jubilate at St. Paul's Parish in Council Bluffs, Iowa, by E. J. Frefe.

Inauguration.

On Sun. Misericordias Domini, the Trinity Lutheran congregation in Neola, Iowa, dedicated their newly built church (20X38 feet, with altar niche and spire 6X8) to the service of God. Preachers: C. A. Krog (English), Chr. W. Otto andH . Schaller.

Groundbreakings.

On Sunday Quasimodogeniti, d" cornerstone d" St. PanlS Lutheran Church at Fairmont, Minn. was laid in the name of the Triune God. Festive sermons" were: LL. Schmiege, Kohlhosf, CzamanSke (Engl.).

L. F. Frey.

On Sun. Misericordias Domini, the Lutheran congregation of St. Peter's near Fre edom, Pa. laid the cornerstone of their new little church (26X36 feet). The sermon was in German and Englishl . Schiller.

Conferenz - Ads.

The Dodge-Washington County Mixed Conference will meet, God willing, from June 5 (evening) to June 7 (noon) at L. Brandt's church at Lebanon, Wis. Preaching": W. Huth (C. Lescow). Confessor": C. Probst (G. Stern). Papers to be delivered have been LL. H. Brandt, O. Hanser, G. Stern, A. Grothe. Registration with the local pastor desired.

F. J. Bliefernicht, Secr.

The Northwest Iowa Teachers' Conference will meet, God willing, June 5-8 at the church at Siour City, Iowa. Early registration is urged and should be addressed to College J. F. A. Voigt. - In Sioux City use tVsst 7td 8t. L Stock Varäs Oar and proceed to the teacher's residence (517 West 7th Street).

M. Hild, corr. Secr.

TheNorth Nebrasla Districtsconserence will hold its meetings this year from June 7 to 12 at L. J. G. Long community at "Hoop," Rebr. Works: Paper: LL. A. W. Frese (continued), P. Matuschka, K. Gutknecht. Pastoral sermon: LL. Kühnert (Schulze). Confessional address: LL. Treskoiv (H. Wall n"). Sermon on Sunday: LL. Tönjes-Ollenburg (Walther). We urgently request that you register in good time with the L. tooi. The place of departure is "Hoop"; the brothers will be picked up there on June 6 in the afternoon. Those who come with their own carts are asked to inform the local pastor beforehand. I. D. Schröder, Secr.

The Western Kansas District Conference will meet, v. v., June 7-11, in d" congregation of L. R. Hellwege at Hillsboro, Kans. Pastoral sermon: O. Mencke (H. Schlobohm). Sermon: J. Jacob (because Alfr. Dietrich is "out" of office). Confession: J. Timken (C. Lews). Please register early with the local pastor. H. F. Gronemeyer, Hülfssecr.

The Eastern Kansas District Conference will meet, v. v., June 14-18, in the church of L. J. G. Keller at Palmer, Kans. Papers, "Harmony of the Doctrine of Justification of St. Paul and St. Jacobi."-L. Bro. Pennekamp. "Mode of preaching d" apostles" - L. Ramelow. "Pietism"-L. Wagner. The local pastor asks for early registration. Pick up from Palmer on Wednesday evening, June 13. M. Senne, Hülsssecr.

Notice.

Mr. L. H. Hoffmann, heretofore a missionary at Salt Lake City, Utah, seeks admission to our Synod. Bro. Rosen he,

Pinch" dr" Western District".

The Illinois District

of our Synod will hold its sessions this year, God willing, in the midst of d" St. Jacobi Parish (L. K. Schmidt) at Chicago, III, June 6-12, 1900. Theme for doctrinal proceedings, "Of the Christian Cross." - Immediate registration is requested from the local pastor.

F. P. Merbitz, Secretary.

All railroads in this state have granted a 1j discount for the trip to the Synod; but it is absolutely necessary to observe the following rules: 1. When buying your ticket, ask for a "csrtiücats", which states that the full price for the outward trip has been paid; without "certiücats" no discount. 2. tickets for the outward journey must be bought within the period from the 3rd to the 8th of June; if you cannot get a "ttironxb tickst" at "his" station, then go to the next larger station and buy a "tlirou^ü ticket" there, but have "csrtiticats" given to you both times. 3, Immediately in the first days of the Synod, hand over to the undersigned his "certtücats" plus 5 Cts. for üolut L^ut. 4. on June 9, the llolut .ts-eul will hand out the "csrtiücatss" personally to the delegates, therefore everyone must be present on that day to receive his "certtücate". 5. since 100 or more "csrtiticntss" must be there to obtain the return trip for H of the full price, it would be very desirable that all who live near Chicago buy tickets, and demand "ssrtMcutss", that is, if the trip costs over 50 Cts. e.g. Addison, Joliet, Lemout, etc., since all "vsitiücalss" over 50 CtS. will be counted. For the return trip, "csrtillcats"" are inclusive until June 15.

F. C. Leeb, railroad agent, 5045 8. IVIurstiüelck ^vs, OdicnAO, III.

Dcr Michigan - District

of our Synod shall assemble, w. G., June 13-19, at St. Peter's Church (L. P. Meinecke), Detroit, Mich. Those desiring quarters must report to L. P. Meinecke (215 Lisrss 8t.) no later than June 2. No registration - no quarters! - Deputies are requested to turn in their credentials immediately after the opening service. C. J. Umbach, Secr.

Minnesota and Dakota District Assembly.

The Minnesota and Dakota District will meet this year from June 21 to 27 in the midst of the community at St. Paul. The meetings will be held at St. Stephen's Church (?. R. von Niebelfchütz). Those who wish quarters must have registered with L von Niebelfchütz by June 1. The deputies do not want to forget to bring their credentials to the opening service, as they will be called for after the service.

F. Pfotenhauer, President.

Proceeds to the Treasury of the Illinois District:

Synodal treasury: Easter feast-u. other Coll. d. Gemm. d. ??.: Schuricht at Harvel -2. 60, Hornung at Sadorus 10. 20, Zagel at Esfingham by H. Koboldt v. d. St. Joh. Gem. 8. 70, Emil Koch at Okawville 4. 80, Brenner at Pecatonica 7. 68, Werfelmann at Strasburg 18. 86, Bode at Ash Grove 9. 30, Wagner at Decatur 16. 50, Feddersen at Bethalto 6. 50, Budach at Washington Heights 10.00, Lewerenz at Des Plaines 11. 83, Winter at Hampton 18.Ä), A. C. Mennicke at Geneseo 9. 35, Pissel at Eberle 6. 25. Dornseif at Troy v. d. St. Pauls-Gem. 20. 80, Schwermann at Covinglon 4. 46, Noack at Arlington Heights 34. 16, Matthius at Evanston 9.00, Vogt at Goodfarm 12. 25, Wockenfuß at Dwight 11. 50, Brewer at Trete dch. H. Schweer, Coll. on the 1st day of Easter, 38.00, Burgdorf in Lincoln v. d. Zions-Gem. 15. 20, Zapf in Melrofe Park 14. 71 (half), J. F. Schmidt in Stewardson 8. 80, Heyne in Decatur 19. 50, Große in Oak Park 14. 62 (half), Heinemann in Belvidere, Coll. at the consecration of the bells, 14. 84, Hansen in Worden 8. 70, Köstering in New Minden by F. Collmeyer 21. 15, Witte in St. Peter 2. 50, Brockmann in Hoffman" 5. 20, Strieter in Proviso 20.00, Flach in New Gehlenbeck 7. 60, Plehn in South Litchfield, evening coll. of St. Joh.Parish, 1.07 and 5. 23, Döderlein in Marengo & Union 5.00, Herrmann in Nokomis 12. 62, Haake in Elk Grove 15. 85, Lohrmann in Millstadt 4. 72 & Sugar Loaf 3. 11, Brecht in Darmstadi, Abendmcoll, 7.00, Huxhold at St. Paul 19. 60, Krebs at Tinley Park 8. 37 and Abel at Mount Olive 8. 80; of Chicago: by the 88th of their Gemm.: Leeb 19. 45, Enaelbrecht 41.00, Wagner 43. 63, Lochner. Coll. on Easter 1st, 18. 66, W. C. Kohn 16. 64, Frederking 12.00, Pardieck 24. 50, Ferd. Sievers by F. C. Schulz of the Imm. Gem. in S. Chicago 21. 88, Üffenbeck 30. 86, Succop 85. 50, Holiday 12. 92, Lücke 10.00, Bünger 14. 78; I'. Matthias in Evanston by Th. Lamprecht 5.00 and by C. H. Geister in Algonqmn, Easter coll. d. St. John's congregation, 10. 68. (S. -881. 18.)

Synodal building fund, specifically for Milwaukee: 8th Schwarzkopf from the church in Willow Springs 5.00 and 8th Rocker in Bible Grove by C. F. Landwehr 1.00. (S.-6.00.)

Synod building fund: 8. Blanken, Easter coll. of the congreg. inBuckley, 25. 40, ?. Drögemüller of the congreg. in Palatine, 12. 30, H. A. Block, Easter coll. of St. Paul's congreg. in Rockford, 12. 70, 8. Wehrs of the congreg. in Glenview, 40.00, 8. Güberl in Sigel, part of a coll-, 2.00, 8. Wunder in Chicago v. N. N. 5.00, 8. Hansen in Worden, 2nd consignment, 10.00, 8. Hempfing of the comm. in Washburn 3.00 and Wenona 3. 59, 1". H. Sievmg at Hori Lcntre, 2nd dispatch, 15. 34, 8. Dallmann, Easter coll. of the Gem. at Brunswick, 10.00, 8. Küsfner, evening coll. of the Gem. at East Wheatland, 10. 30, 8. Feddersen at Homewood by H. Kathmann "to the last third" 10.00, 8. Schuessler in Joliet, 1st broadcast, 39. 20, 8. Schroeder v. d. Gem. in Kankakee 16.05, 8. Huxhold v. d. Gem. in Sr. Paul 23. 42, 8. Nütze! in Chicago from sr. Gem. 10. 25 and v. Women's Ass. 5.00; for signatures: 8th Zahn in Quincy, 2nd Zhlg-, 23. 70, 8th Engelbrecht in Chicago, 1st Zhlg, 250.00, 8th Lochner that. 100.00, 8th Dornseif at Troy, 1st plat., 10.00, 8th Heyne at Decatur, 2nd plat., 16.00, 8- Hölter, Imm.-Gem. at Chicago, 1st plat., 110.00 & 2nd plat. 100.00. (S, -863. 25.)

Innsre Mission in Southern Illinois: 8. Grörich of the Gem. at Lost Prairie 4. 40.

General Internal Miss ton:?. Jöckel in Richton, Ostercoll., 9. 90, 8. Brecht in Darmstadt from a parishioner 5.00 and P. Huxhold from the parish in St. Paul 19. 60. (p.-34. 50.)

Inner Mission: 8th Steege at Dundee, Coll. of the Gem, 20. 75, F. W. Graue v. b. Gem. in Hinsdale, Coll. on Easter 1st, 6. 81, 8th Hieber v. d. Gem. in Dolton 17. 19, G. Gentsch, Coll. on Easter 1st from the Gem. at CampbellHill, 3. 10, II G. Sievers" Gem. at Chicago 5. 45, II Dorn, Easter coll. from the Gem. at Pleasant Ridge, 8. 25, 8. Engelbrecht at Chicago from G. Fuhrmann 1.00 and Joh. Keil 1.00, 8. Schwarzkopf v. d. Gem. rn Wlllow Springs 6.00, 8. Lochner in Chicago v. d. Gem 10.08, Palm Sunday coll. 22. 13 & Coll. on Maundy Thursday 8. 26, 8. W. C. Kohn that. 10. 80 & 4. 97, 8. Seehaujen v.d. Gem. in Chedanse 9.00, 8. Brewer v. d. Gem. in Bescher 14. 42, 8. Count in Blue Point v. N. N. 1.00, a. d. God's Box . 69 & D. Mell . 25, 8. W- H. Meyer in Bonfield, öfter- & Charfreitcoll., 24. 50, 8. Penalties in Wine Hill, Coll, on the 1st day of Easter, 11. 40, 8. Oetting of d. Gem. in Golden 12. 19, P. G. Kühn in Sraunton v. J. Feldbusch 2.00, 1'. E. A. Sieving of the comm. in storth Plato 4. 70, 8. Jben of the comm. in Pratrietown 8. 75, 8. Bsck in Jackforville by Miss M. Schneider 2.00 & Miss Jda Detmiec . 50, F. C. Schulst of the Imm.Gem. in South Chicago 20. 29, 8. Matthius v. d. Gem. in Evanston 9.00, 8. G. A- Muller of the Gem. in Schaumdurg 35. 50, 8. Mießler, Easter Coll. of the Imm. Gem. in Omarioville, 4. 25, II Leßmann, Coll. of the Gem. in Okawville, 9.06, Wm. Bakzer in Addison a. d. missionary bushes of the comm. . 65, 8. Gübert in Sigel, part of a coll., 1. 43, 8. K. Schmidt in Chicago ron Mrs. Emma Kröschel 3.00, 8. Seils v. d. Gem. in Woodworth 10.00, 8. hcmpfing v. d. Gem. in Wenona 5.00, 8. Schüßler in Joliet from Karl Horn 1.00, J. M. Schmeiher 1.00 and Miss LinaSchmeißer 1.00, 1". Döderlein v. d. Gemm. in Marengo & Union 5.00, C. Bockelmann in Sollitt from 8th Wangerin's Gem. 15. 75, 8th Huxhold in St. Paul from M. Zink 5. 60, 8th Matthius v. d. Gem. in Glencoe 5. 75, 8th E. Remkc in Chicago from Ferd. Klopp 10.00 & tz. Workman at Fountain Bluff, Coll. at W. Workman's Confirmattonsfest, 2. 80. (S.-362. 67.)

Rectory in Manfüra, La.: 8th Steege in Dundee by Wittwe Wennholz . 25, Julia Wennholz 1.00 u. Carolina Steinwart 1.00, H. Schweer in Crete r. Mrs. F. Knabe 2.00. (">. -4. 25.)

Negro Mission: 18. Emil Koch at Okawville v. Miss N. N. . 50, 8. Jöckel in Richto" v. N. N. 2.00, 8. Engelbrecht in Chicago v. Wwe. Christopher . 25, 8. Oetting in Golden by N. N. 10.00, 8. K. Schmidt das. by Maria and Lina Appell 5.<t0, 11 Seils v. d. Gern, in Woodworth 5.00, 8. Schröder in Squaw Grove by teacher W. BuckS Schulk. 3. 80, 8. Döderlein v. d. Gemm. in Marengo & Union 6. 36 & 8. Bünger v. s. Gem. in Chicago 20. 39. (S. -53. 30.)

Eng lish" Mission in Chicago: 8. Merbitz v. d. Chicago Pastoral Cons., Ueberschuß v. d. Jubil. liturgy, 4. 22.

English Mission: 8th ropes v. d. Gent, at Woodworth 5.00.

English Lutheran Congregation in Chicago: 8th Succop in Chicago by St. John's Congregation 50.00.

Jewish Mission: Dch. 8th Käselitz in Juka 3.00, 8th K, Schmidt in Chicago by Mrs. Emma Kröschel 1.00 and 8th Seils v. d. Gem. in Woodworth 5.00. (S. -9.00.)

Emigrant Mission: Fr. Strieter v. d. Gem. in Proviso 5.00.

Heathen Mission: by F. W. Graue, Palm Sunday coll. of the comm. in Hinsdale, 9. 45, 8. Penalties in Wine Hill, Charfreitcoll. of the comm. in Woodworth, 11. 35, 11 Seils v. d. comm. in Woodworth 5.00, H Schuessler in Joliet by Alb. Jeske 1.00, II Borchers of Mrs. F. Ludbrach in Belleview 5.00. (S. -31. 80.)

Mifsion in Brazil: By H Steege in Dundee v. Women's Ver. 5.00, H G. Sievers in Chicago v. sr. Gem. 5. 40, H Lochner the. by Anna Kaß 1.00, 8th Great in Oak Park by Alb. Schneider Sr . 50 & H Ruhland in Altamont by s. Schulk. 4. 55, II Leeb in Chicago by Carrie Hummel 4. 50. (p. -20. 95.)

Support Fund: H H P Kuehn, Easter Coll. of Gem. in Dorsey, 4. 94, 8. Merkel, Coll. of Gem. in Dorsey, 5, 15, II Estel in Fountain Bluss, Coll. at Ab. Dietrich's baptism of child, 2.00, II Brauns at Nashville, Coll. of Easter, 8.00, 8th Leeb at Chicago v. sr. Gem. 22.00, 8th Lochner that, Charfreitcoll., 17. 21, II Lewerenz v. d. Gem. in Desplaines 13. 77, II Graf, Passtonsgottesdienstcoll., 5. 87 u. v. N. N . 20, contribution of 8th Eberhardt at Arenzville 2.00, 8th G. Kuehn at Staunton, Easter coll., 16. 40, 8th E. A. Sieving v. d. Gem. at North Plato 4. 70, 11th Beck at Jacksonville, contribution, 2.00 & v. d. Gem. 13. 55, 8th Roesel at Burlington, Easter coll, 7.00, 8th Usienbeck's Gem. in Chicago 8. 63, 8th G. A. Muller in Schaumburg by H. B. 5.00, H Burgdorf in Lincoln, Coll. in Cons. of God, 10. 10, 8th Gübert in Sigel, part of a Coll, 1.00, of H Heyne in Decatur, contribution, 5.00, F. W. Kobusch of 8th Heine's coll. in Ruedenberg 18. 11, 8th Great in Oak Park, Passion Div. coll, 29. 25, II Seils v. d. Gem. in Woodworth 11. 72, 8. Ruhland v. d. Gem. in Altamont 8. 18 u. v. d. Esfingham Specialconf. 8. 25, II Hansen v. d. Gem. in Worden 10.00, contribution by H Sapper in Blromington 10.00. II Schwandt, Coll. d. Gem. in New Berlin, 7. 12, 8th Witte v. d. Gem. in St. Peter 4. 60, 8th Brockmann in Hoffman from Okawville Specialconf. 10.00, 8th H. F. C. Meyer in East St. Louis from N. N. 10.00, 8th C. H. Muller in Mount Carroll, Easter Coll, 5. 50, Aug. Wilde teacher in Wine Hill, Coll. at Gramenz-Brügemann and Schulze-Prange High;., 13. 50 & 12. 50, H Blanken, Coll. d. mixed Conf. of Champatgn, 8.00, II Wagner in Decatur, contributions of 88th J. A. F. Sieving, Jacobs, Holst Sr. and Wagner 5.00 each, G. Koch 3.00, Witschonke I.M, Flachsbart 1.00, Schwandt 2.00, Erdmanu . 50, C. Bockelmann at Sollitt a. d. Klingelb. by H A. Wangerin's comm. 13. 50, 8. Lohrmann of Randolph and Monroe County Conf. 8. 75, H. Arbeiter in Fountain Bluff, Coll. at F. Oetjens infant baptism, 1. 15, H Abel of the Gem. in Mount Olive 7. 10; of Chicago: H Lückes Gem. 7. 10, H Büngers Gem. 10.00 & of the Chicago Pastoral Conf. 16. 50, 8. E. Reinke of Aug. Franke2.00. (S. -414. 85.)

Students in St. Louis: 8. H. F. C. Meyer in East St. Louis v. N. N. 5.00, 8. Wunder in Chicago v. Frauenver. for Student Hantzschel 6.00, 8. Wagner das. v. Jungfrver. for V. Richter 10.00, 8. Castens in Gilmer f. Bertram, Theil of Eastercoll., 7. 45 and by Fr. Hapke . 50, 8th Grass in Blue Point for Matuschka & Brunn, Easter Coll., 7th 67 & by Olga Gräf . 33, H. F. Rathe in Homewood by 8th Aeddersens Gem. for H. J. Oesten 25.00, 18th Lüker by d. Gem. in Bethlehem for C. Lüker 5.00, Wm. Balzer in Addison from 18th Great Gem. for J. Elbort 25.00, 8th Leeb in Chicago from Women's Ass. for A. Lahl 18.00, H. Schweer". d. Klingelb. from 8th Brauer's Gem. in Crete for Albert Huebener 50.00. (P. -159. 95.)

Wash Coffee in Springfield: 8th Kirchner in Secor v. W. D. 2.00.

Students in Springfield: prof. Streckfuß, coll. dch. P. Kroger at Müsegädes-Harries Hochz., 7. 50, 8. H. F. C. Meyer in East St. LouiS v. N. N. 5.00, P. Castens in Gümer a. d. Klingelb. d. Gem. for H. Gerike 16. 15, ?. Pardieck in Chicago v. F.Rtedel for Olsarsky 15.00, P. Bursiek in Mattison for Wm. Graf, Coll. of the comm., 7. 25 & by N. N. 5.00, 8th Lüker by the comm. in Bethlehem for the negro ludent Lafh 4. 20, P. Schröder for F. Starke by the comm. in Squaw Grove 17. 60 & Willow Creek 6. 62, 8th Leeb in Chicago by the Women's Ass. for L. Grotheer 16.00. (S. -99. 72.)

Students in Fort Wayne: Fr. Jöckel in Richton for Arthur Brunn a. d. Kimgelb. d. Gem. 8. 6! u. vom Frauenver. 8. 65, Fr. Oetting v. d. Gem. in Golden for Herm. Kowert 15.00. (p. -32. 27.)

Pupils in Milwaukee: P. Wunder in Chicago from the Women's Ver. for A. Breither 6.00, 8th Krebs m Tinley Park, Coll. at Ernst & Sophia Engslhard's silb. Hochz., 4. 12, P. Jaß in Peoria from Youth Ass. for G. Gundlach 5.00. (S.-15. 12.)

Seminarians in Addison: P. E. A. Sieving nachtr. v. d. Gem. in Plato Centre . 60, P. Leßmann, Coll. d. Gem. in Okawville for A. Heinemann, 7. 16, P. H. F. C. Myer in East St. Louis by N. N. for poor seminarians 5.00, P. Bünger in Chicago by R. N. for A. Sieving 1.00. (S. -13. 76.)

Church Building Fund of the Illinois DistrictS: 8. Budach's Washington Heights Gem. 6. 75.

Deaf and dumb cult: Fr. Schroeder in Squaw Grove v. N. N. 2.00, ?. Mariens' Gem. in Danville 9. 21; of Chicago: 8th Wunders Gem. 13.00, ?. Lochner, Coll. on Easter 2nd, 4. 58, and P. Uffenbeck's Gem. 5. 83. (2. -34. 62.)

Deaf and Dumb Mission: 8th Penalties i" Wine Hill, Palm Sunday Coll., 10. 80, P. Great in Oak Park by Bertha Gotsch 1.00 & Theo. Hummel 1.00, ?. K. Schmidt in Chicago o. Mrs. Emma Kröschel 1.00, Kaff. Th. Menk in St. Paul, Minn, 20.01 u. 8th Engelbrecht in Chicago v. Frauenver. 20.00. (S. -53. 81.)

Saxon and German Free Church: 8th Beil in Conant, Easter Coll., 5. 25 & 8th Engelbrecht in Chicago v. N. R. 5.00. (S. -10. 25.)
Danish Free Church: 8th Steege in Tundee v. Women's Ver. 5. 65, 8th Strasen in Wine Lull, Coll. on 2nd Easter Day, 4. 45, 8th Hölter in Chicago from Mrs. S. 2.00. (S.-12. 10.)
Parish at Marquette, Mich.: 8th Lastens at Gilmer, Theil d. Easter Coll., 6.00. 8. M. Toewes (Geneva Township, N. N-- Eberhardt at Arenzville, Easter Coll., 5. 25.
Township at El Paso, Tex.-. Dch. 8. Burgdorf at Lincoln, Coll. of Zion's Congreg. at 4. 43.
Mrs. 8. Goehringer: 8. WoltmanninMascoutahvonJustus, MeyerKramp, Wolf, Käufer u. Butzinge each . 25, Ritter . 35, Klingelhöser, Schneider, Wetzel, Nungessen, Eberlein, Seip, Stücke!, Rolt, Knobeloch, Mager, Breiten, bach, Türk u. Schüttle each . 50, Walsen, Draser-Schuster, Sauerwein, Lembke, tzatzenbühler, Emerich, Gläser, Schlicher, Single, Kolb u. Woltmann each 1.00, Härting 2.00. (p. -21. 35.)
Parish in Scandia, Nebr. for school building: 8. Geo. Links Gem. in Red Bud 25.00.
Congregation in Champaign, III: Dch. Kass. C. Spilman at Baltimore, Md., 15.00, 8th Succop at Chicago, Coll. of the Gem., 44.00 u. Kass. J. H. Abel at Fort Dodge, Iowa, 4.00. (S. -63.00.)
Missionary school in London: 8th Strasen in Wine Hill nachtr. v. d. Schulk. . 50 & N. R. . 50, 8. Schwermann in Covington v. d. Schulk. 1. 76, teacher C. Hassenflug in Tinley Park v. s. Schül. 1. 40, 8. Flach i" New Gehlenbeck v. H. Flach . 25, H. Steinmann . 25 u. W. Isenberg . 10. (S. -4. 76.)
Mission to London: 8th Engelbrecht in Chicago v. Women's Ver. 20.00.
Mission in Berlin: 8th Engelbrecht in Chicago by Mrs. Johanna Brill 2.00, Ottomar Brill 1.00, Edith Brill 1.00 & E. G. F. Drill 1.00. (S. -5.00.)
Hospital in St. Louis: 8th Count in BluePoint by H. Mejer 1.00.
Arlington Heights Home for the Aged: From Chicago: by 8th Leeb v. d. Gem. 6. 32, 1". Lochner v. d. Gem. 13.06 u. for nursing home reports . 60, 8. W. C. Kohn v. d. Gem. 5. 54, 8. Fülling v. N. N. 1.00, 8. Wagner by F. Rathanson 2.00. (pp. -28. 52.)
Orphanage in Des Peres, Mo.: Teacher F. K. Hildebrandt in Troy v. s. Pup. 1. 50, 8. Huxholv in St. Paul by Mr. Bernhardt 2.00 u. 8. Grörich in Lost Prairie, Coll. at Schrader-Denningers Hochz., 6. 50. (S. -10.00.)
Orphanage in Addison: Direct 60. 95, through Kass. G. Ritzmann reports from Illinois 91. 18 u. 167. 23. (pp.-319. 36.) ti". Kass. Ritzmann acknowledges the individual items.
Total: -3691. 39.
Signatures for the synod building fund were registered: 8th Dornseis from the Troy congregation 60.00 (10.00 was paid in cash) and 8th Schwermann from the Covington congregation 35.00.
8L. In the "Luch." No. 9 read under "Inner Mission": By 8. Theo. Kohn 17. 40 (not 18. 40) and 8. L. Hölter by A. Schöverling 2.00 and Mrs. Palenski. 75.
Addison, III, May 5, 1900. H. Bartling, Cassirer.

Receipts into the coffers of the Iowa District:

Synodal treasury: By Christ. Ripke by 8th Mattfelds Gem. -12.00. 8th Brüuer by Mrs. Hermann Müller 2.00. Gem. d. 88th: H. Wehking 12. 25, Horn, Wohlthkeitskasfe, 10.00, Aron, Palmsonntcoll, 4.M, Steege, Lyons, 12. 50, Matzat, Delaware, 8. 17, Traub, Ostercoll., 4. 12, Knies, Ostercoll., 13. 70, Wolfram 11. 39, Beer 7.05, Andreas Müller 4. 82, H. Wehking 18. 25, A. Ehlers, Theil der Ostercoll-, 5. 60. (S. -126. 65.)
Synodal building fund: Gemm. d. 88th: Markworth b. Van Meter, 2nd & last num., 20.00, Brammer, 2nd num., 3. 75, F. Ehlers 16.00, Andr. Müller 10. 19, Stephan, Easter coll., 12. 15, Baumhöfener, 1st consignment, 37. 75, Schwenk, Charfreitagscoll., 11. 54. (p. -111. 38.) Signed by 8th Baumhöieners Gem. 60.00.
Inner Mission in Iowa: 8. Berndts Gem. 26. 93. 8. Enseleit of R. R. 1-00. 8. Jobst of John Sundermann 1.00. Ferd. Möller, Abdmcoll. of Gem. at Fort Dodge, 9. 68. Gemm. of. 88th: Stephen at Rock Creek 14th 65th, Horn, Wohlthkeitskasfe, 10.00, Friederich to Lunt Siding 2nd 65th, Enseleit, Spirit Lake, 3-25 Lutz 10.00, Kitzmann, Palm Sunday Coll, 17. 38, Grönow, Confirmscoll., Hastings, Imogsne & Oakland, 9. 50, Schlegel, St. John, 4. 50, Markworth, Abdmcoll. at Ban Meter, 5. 25, at Dexter 7. 75, Hesse 10. 50. W. A. Gesell, Coll. of Gem. at Elma, 1. 85, at Riceville 1. 69. Gem. d. 88th: Jobst, Passioncoll., 30. 00, J. P. Guenther 20. 33, Enseleit, Lloyd, 2. 50, Wallingford 1. 30, Steege, Centre Grove, 5. 25, C. E. Guenther 7. 30, Brammer, Easter Coll, 21. 68, Otto, Atlantic, 3. 75, Jipp, Ostercoll., Ogden, 10. 50, Amaqua Tp. 3. 50, Burmeister, Ostercoll., Zion, 11. 94. 8. Wolfram v. F. Timmermann 3.00. Gemm. d. 88th: Händschke, Ostercoll-, 14.00, tz. Wehting 15.00, Grimm 10.00, Baumhöfener 16.00, Lutz 24.00, A. Ehlers, Theil d. Ostercoll., 5.00, Licht 16. 70. (S. -359. 33.)
Negro Mission: 8 Jobst by John Sundermann 1.00. 8. Schwenk, Abdmcoll. s. Gem., 7.09. 8. Meeting v. Herm. Slimvaß 5.00, H. Tiarks for Missionary Schooff 5. 65. 8 Jobst v. W. Sundermann 7.00. P. Studts Gem. 17. 60. 8 Light v. Mrs. C. Klüppel 1.00. (S. -44. 34.)
Indian Mission: 8. Jobst v.J. Sundermann 1.00. TeacherSchöneberg's Schoolk. 2. 10. 8. Steege 1.00. (S.-4. 10.)
Heathen mission: 8. A. Ehlers, Hochz. Glinke-Baumann, 5.00. 8. Steege 1.00. 8. Horn von Heinr. Grünhagen 5.00. 8. A. Ehlers, Hochz. Borkowski-Porsch, 7. 35. 8. Markworth v. N. N. 25.00. 1?. Kitzmann by Joach. Jachlaß . 25, Coll. in the Passion services 7. 31. 8. v. Strohe, Theil d. Ostercoll. s. Gem., 14. 35. 8. Lothringer v. Jugendver. d. Gem. in Denifon 5.00. (S. -70. 26.)
Emigrant Mission: 8th Grimm's Gem. 2. 70. 8th Steege by A. Kühn 1.00, H. Tiarks for New Dork 2.00. 8th Baumhöfener's Gem. f, R. D. 7. 27. (S. -12. 97.)
Mission to London: 8th panning from Fritz Moding 1.00. teacher Schöneberg's school k. 3. 85. 8th panning from the school k. s. Gem. 4.05. teacher Golmjewski from Emma Bücke . 20, Emma Völlel . 25, Karl Schultz . 25. (S. -9. 60.)
Mission to Brazil: 8th Schwenk by Fritz Moding 1.00. 8th Domsch 3. 50. 8th Kitzmann by H. 1.00. 8th v. Strohe by E. u. A. Sheer 1.00 each. (S. -7. 50.)
Judenmission: 8. Steege by A. Kühn 1.00. 8. Schlegels Imm.Gem. 8. 50. 8. v. Strohe, Theil d. Ostercoll. s. Gem., 7.00. (S. -16. 50.)
Taubstummenmnssion: 8. Steege v. A. Kohn 1.00.
Danish Mission: 8th Light by Mrs C. Klüppel 1.00.
Pilgrim House in New Dork: 8th Studts Gem. 14.00.
Students fromIowa: 8th Jobst v. John Sundermann 1.00. Conr. Werning, Abdmcoll. v. 8th Matlhaideß' Gem., 5.00. 8th Wolframs Gem. 7. 54. 8th Lothringer, silb. Hochz. Karl Hartwig, 5.00. 8. C. E. Günther, Hochzcoll., 2. 15 and 2. 70. 8. Horn a. d. Wohllhkeilskasse s. Gem. 5.00. Conr. Werning, coll. a. d. silb. Hoch;., 5.05. 8. Markworth, Hochz. ClausenWischmeier, 4th 35th W. A. Gesell, coll. d. Gem. in Elma, 5th 70th Gemm. d. 88th: Niemand, Palmsonntcoll., 10th 26th, Studt 14th 75th, A. Amstein, Ostercoll., 6th 50th, Schnitker 6th 00th, Oehlert, Ostercoll., 5th 72nd 8th Andreas Müller, Hochz. Dierks Henton, dch. R. Henton 4.00. 8th Light, silb. Hochz. Sam. Leininger, 7. 35. (S. -98.07.)
St. Louis students: 8th Schliepsiek for Victor Richter, Theil of Easter coll. s. Gem., 6.00, M. Mack 5.00, Cyas. Meyer 5.00. (S. -16.00.)
Students at St. Paul: 8th Schliepsiek, Theil of Easter Coll. s. Gem. for C. Gutz, 6.00.
College household in St. Paul: 8th hair, Easter coll. s. comm. in Lu Verne, 1 p.m.
Hospital in St. Louis: 8. Lorraine from Herm. Beermann, Jr. 1. 50. teacher Nuoffer from Mrs. N. N. . 25. (S. -1. 75.)
Iowa District Benevolent Fund: 8. Wolsram from Kretzschmar's JEsuskasse 1. 20. 8. Domsch 1. 50. 8. Horn a. d. Wohlthkeitskasfe s. Gem. 11. 50, from Phil. Richter 5.00. 8. hair, Hochz. Rennes-Gopfert, 5. 50. C. H. Miller, Coll. d. Gem. in St. Ansgar. Sept. 10. 8. Lorraine's comm. in Denison 7th 19th 8th H. Wehking's comm. 13th 85th 8th Horn a. d. Wohlthkeitskasfe s. comm. 6th 40th 8th Hesse's comm. 7th 00th 8th Steege 3rd 00th 8th Brandt's comm. in Sanborn 5. 29. 8. Mertings Gem. 5. 60. 8. Georgs Gem. 8. 50. 8. Zürrer of Mrs. Aurelia Kolb 1.00. 8. Andreas Müllers Gem. 6. 50. Henry Tibken, Ostercoll. of the Gem. in Franklin Tp., 3. 72. 8. Haar, Div. a. d. north pastoral conf., 25.00. (p. -127. 84.)
Orphanage in Addison: Fred. Miller from 8. Bröckers Imm.Gem. 4. 90. 8. Knies a. d. bell bag s. Gem. 9. 90. (p. -14. 80.)
Fremont Orphanage: 8th Jobst by John Sundermann 2.00. 8th L. A. Mueller by Mrs. N. N. 1.00. 8th Jobst by W. Sundermann 3.00. 8th Lorraine by Denison Community Youth Association 5.00. (S. -11.00.)
Orphanage near St. Louis: teacher Nuoffer of Mrs. N. N. . 25.
Children's Friend Society of Wisconsin: 8th Jobst by John Sundermann 1.00.
Famine victims in India: 8. Baumhöfener by Herm. Lang" 1000.00. 8. Schliepsieks Gem. 31. 75. (S.-1031. 75.)
German Free Church: 8th Jobst by John Sundermann 1.00. 8th Steege by A. Köhn 1.00. 8th Horn from the Wohlthkeitskasfe s. Gem. 5.00. 8th Grimm a. d. Schülerkaffe 2. 25. 8th Baumhöfener by N. N. 5.00. (S. -14. 25.)
Danish Free Church: 8. Steege by A. Köhn 1.00. 8. Lutz' Gem. 5. 11. 8. P. Schaller by N. N. 25.00. (S.-31. 11.)
English congregation in tzarrisburg, Pa.: 8th Jobst of Mrs. W. Sundermann 2.00.
Parish in Marquette, Mich.: 8. Enseleits Parish in Spirit Lake 2.00. 8. Horn a, d. Welfare Fund s. Parish 4.00. (S. -6.00.)
Parish at St. Joseph, Mo.: 8. EnseleitsGem. inWellingford 2.00.
El Paso Community, Tex.: 8. Enseleits Gem in Terrill 3.00. 8. Horn a. d. Wohlthkeitskasse s. Gem. 4.00. (S. -7.00.)
Parish in Mansura, La.: 8. Wolsram v. Frauenver. s. Gem. 5.00. 8. Matzat by Mrs. John Sundermeyer 1.00, Katharina Sundermeyer 1.00. 8. Jobst by N. N. 1.00, John Sundermann 2.00. 8. Haar, Hochz. Block-Will, 13.00. 8. Nuoffer by Hans Anton 1.00. 8. Wolfram by W. Borchers 1.00, Adele Borchers 1.00. 8. No one from the Women's & Young People's Frver. s. Gem. 5.00. (S. -31.00.)
Cushing Township, Okla.: 8th Horn a. d. Wohlthkeitskasfe s. Gem. 8.00.
Champaign Township, III: 8. horn a. the charity fund s. comm. 4.00.
Seattle Community, Wash.: 8th Jobst a. d. Ops Fund s. Comm. 6.00.
Iowa District Church Building Fund: 8. Lutz' Gem. 6.00. 8. v. Strohe, Theil d. Ostercoll. s. Gem., 7.00. (S. -13.00.)
Fort Dodge, Iowa, May 1, 1900. I. H. Abel, Cassirer.

Income to the Michigan District coffers:

(April.)

Synod Treasurer: Monroe-14. 25. 17 Trssselts Gem. 10. 48. 17 Smukals Gem. 13. 12, Frankentrost 8.00, Mt. Clemens 10. 40, HarborBeach 7. 45, Steiner 11. 34, Gv. Rapids 28th 46, Alpena 9.00, P. Hagsns Gem. 3.05, 17 Todt v. A. P. 4.00, Jackson 29th 45, Niley 4.00, Reed City 4.00, Frankenmuth 38th 58, Hemlock 1st 75, Tp. Merrilt 2nd 22nd, Richville 9th 17th, Benona 5th 37th, Wilson Tp. 2nd 55th 17 Dümlings Gem. 11th 17th Saginaw W. S. 13th 31st Utica (!'. Chess) 5th 56th Pt. Hope 10th 00th, Belknap 7th 80th (S. -264th 55th).

General Building Fund: '- J. L. Hahn & etl. Gldr. 11, 50. Lenoy 4. 50, Fraukennmth 27.00. P. Schatz'Gem. 27. 86. Woodmere 10. 44. P. Umbach v. J. Winter 1.00. Lenrlock 20.00. P. Claus'Gem, 2nd Sdg., 14. 59. Jonia 11.00, Armada 1. 75, St. Joseph 10.00, Big Rapids 7. 27. G. Torsch, Detroit, 1.00. (S. -147. 91.)

Heathen Mission: P. Gugel by Mrs. N. N. 1.00. Coldwater 7. 19. 17 Hagen by W. Arendt 5.00. Utica (!'. Wilson) 3. 41. P. Todt by Mrs. Aug. Kettner 2.00. Wwe. L-, Detroit, 10.00. (S. -28. 60.)

Mission to London: Manistee s. School 4.00. P. Todt of A. P. 2.00. (S. -6.00.)

Mision in Hamburg: Fr. Todt v. A. P. 2.00.

German" Free Church: P. Todt". A. P. f. Berlin 2.00.

Hermannsburg Free Church: P. Meineckes Gem. 5.00.

Danish Free Church: Manistee 3.00. Fr. Arendt v. Michael Förster s. 17 Michael (Hetsingör) 2.00. 17 Meineckes Gem. 2. 25. (S. -7. 25.)

Saxon Free Church: Manistee 10.00.

Miss ion in Brazil: Pinconning 4.00, Reed City 4. 50. (p. 88. 50.)

Negro Mission: Bingham-Sigel 7. 40. Mrs. Behm, Gd. Haven, l.OO. Centceville 4.00. 17 Fackler v. N. 1. 50. Utica (?. Wilson) 5.00. Manistee 27. 71, Halsway 10. 62, Tp. Merritt 7. 10. P. Meinecke's Gem. 4.00. St. Joseph 4.00, Arcadia 4.00. P. Mayer v. M. R. 1. 50. (S. -77. 83.)

Salisbury, N. C.: 17 Mayer v. M. R. s. Bell 1.00.

M aasura, La.: P. Todt v. Wwe. R. N. . 75. 17 Mayer of C. Wr. 2.00. (p. -2. 75.)

Jewish Mission: 17 Gugel of Mrs. N. N. 1.00. Kilmanagh 3.00, Richville 3. 70. (S.-12, 70.)

Baltimore Emigrant Mission: Manistee 2. 91.

Mushroom er House in New Hori: Fr. Succop of Mrs. Janes 2. 80. St. Joseph 2.00. (S. 84. 80.)

Inner Mission: Gd. Haven 4. 60, Bay City 12. 75, Macomb 5. 30. 17 O. Lilbke and wife 5.00. 17 Hagens Gem. 26.00. Sherman 3. 10, Ludington 9. 75. 17 Bücler v. N. N. 1.00. 17 Todt v. Mrs. Aug. Kettner 3.00. 17 Fackler v. Mrs. Braun. 75th Deerfield 3. 60, Waltz 11.00. Fr. Spiegel by same. Fr. Bceitemeyer 5.00. Leland 5.00, Good tzarbor 3.00, Sebewaing 27.00, Kilmanagh 10.00, Unionville 5.00, Hemlock 5. 25th 9. Arendt by Mich. Forester 1.00. 9. Meineckes Gem. 4.00. New Haven 2.00, Arcadia 4.00, Benona 4. 64, Jda 5.00, Saginaw O. S. 8. 43, Maple Grove 3. 40. P. Spiegel o. David Heins 5.00. (S. -183. 57.)

Support Fund: Harbor Brach 7. 16. 9. P. St. 1. 50, 17 H. F. 5.00. Of d. Teachers R. S. 4.00, E. St. 2.00, J. M. H. 5.00. 17 G. A. Bernthal's Gem. 15. 24. 17 R. S. 2. 50, 9. C. L. W. 2.00. Bay City 12. 50, Gd. Rapids 24. 81, Adrian 10.00. P. W. H. 10.00. Riverton 4.00. 9. Todt o. A. P. 4.00. 9. J. H, T. 5.00. River Rouge 6. 77. 9. G. A. B. 5.00, 9. G. Sch. 5.00. Niley 5. 20, 17 Wilkening, Kindtaufcoll., 1.00. Hemlock 2. 50, Lis.on 11. 40, Hadley 3. 25, New Haven 3. 25. 8. H. T. 1.00. Andr. Mittelberger, Saginaw W. S., 5.00. (S. 8164.08.)

Deaf and Dumb Institution: Frankenmuth 36.00. Lehrertzslmrsich 1.00. nllsdale 3. 75. 9. Heinecke, Hochz. Mueller-Llümlein, 4. 15. Andr. Mittelberger, Saginaw W. S., 5.00. (p. 849. 90.)

" Home for the aged at Monroe: Monroe (Zlpril) 5.00. Bethlehem's School, Detroit (17 Tresselt), 11.00. 9. Smukal's Gem. 26. 28. Petersburg 5.05. 9. Kruge: of etl. Schutt. 1. 32nd Manistee 5.00. 17 Beckemeier of N. N. 2.00. 17 G. A. Bernthal's Gem. (6 Mon.) 4.00. (S. -59. 65.)

English Mission: St. Joseph 5.00, Jda 5. 50. (S. 810. 50.)

Poor Michigan students: Tawas City 8. 51, Negers City 4.09, Moltke 6. 10, Petersburg 5.00. 9th Fackler v. N. 1. 75. 18th Todt of A. P. 2.00. 47Gräbner, Hochz. Pfenninger-Nehmus, 2. 95. Lansing 10, 89. Benona 4.03, Utica (17 check) 8. 83. (S. 854. 15.)

St. Louis students: c. Zietlow, gd. Haven, sUb. Hochz., 2nd 32nd Burr Oak5. 25.Fr.-Ver., Saginaw W. S., for J. Salvner 5.00. (S. 812. 57.)

Student at Addison: Saginaw W. S. f. R. WissmUller 12 50, Fr.Ber. das. for dens. 2. 50. 9th Mayer, Hochz. Schluckebier block f. W. Zimmermann, 9. 50. (S. 824. 50.)

Wa senhauS in Addison: Teacher Helmreich 1.00. Hochz. ZeilingerSpatz, Liginaw W. S., 7. 50. Wwe. L., Detroit, 5.00. (S. -13. 50.)

Department store at Des Peres, Mo.: Wwe. L., Detroit, 5.00.

Aitchigan District Church Building Fund: Utica(9.Wilson)5.00. Saginaw O. S. f. Bay City 8. 50. Zlrcadia 3.00. (S. -16. 50.)

Township at Marquette, Mich. by Kass. Spilman 28. 50.

Children's Friendship Society of Michigan: Bethlehem School, Detroit (17 Tresselt), 11.00. 9. Andres v. s. Confirm. 1.00. P. Todt of A. P. 2. 10. Port Sanilac 3. 90. (S.-17. 90.)

General Relief Fund: Lansing 6. 50.

Southern District Inner Mission: 9th H. Frincks by Mrs. G. Kronbach, Thank Offering, 5.00. 17th Todt by A. P. 2.00. (S. -7.00.)

Total: -1240. 68.

Detroit, Mich. May 1, 1900. G. Wendt, Cassirer.

572 Velad Lve.

Income to the coffers of the "Mittlere" District:

Synod treasury: Gemm. d. 9?: Kleist, New Haven, by Jobst Fischer -9. 60, Pohlmann, SauerS, Palmsonntcoll., 24.00, Miller, Fort Wayne, dch. F. E. W. Scheimann 66th 35th, Hassotd, Fairfield Center, 10.00, Tirmenstein, Logansport, och. H. W. Hoppe 10.00, Traunnaun, Columbus, 21. 39, Thieme, South Bend, 9. 30, Scheips, Peru, 19.00, Huge, Bingen, 11. 37, Franke at Ft. Wayne 14. 21, Jungkuntz, Zion, Columbia City, 3. 77, St. Petri 3. 80, Mohr, Stassr, 7. 56, Reinking, Ridgeville Corner, 5.00, Sau, perl, Napoleon, 12. 50, Zorn, Columbus, 14. 10, Schülke, Crown Point, 15. 70, Buuck at Frances 4. 50, Wyneken, Lonvoy, 2. 11, Lothmann, Akron, 32, 50, Eirich, Aurora, by H. Knippenberg 9. 85, Markwerth, White Creek, 10.00, Junget, Avilla, 6. 7ö, Heinze, Decatur, 9. 40, Gross, Ft. Wayne, by W. Kayser 58. 49, Schmidt, Elvria, 25. 65, Bahn, Ft. Wayne, dch. N. Keltsch 12. 78, Schmidt, Seymour, 30.00, Schlesselmann, South Enclid, 22.00, Zorn, Cleveland, dch. J. H. Welcher l43. 14, Lindemeyer, Van Wert, Easter C., 4.00, Beyer, Gar Creek, 7.(0, Swan, Cleveland, 71. 51, Preuß, Fried heim, 15. 46, Kaiser, Jonesville, 3. 73, Horst, Toledo, dch. H. Märten 6. 30, Claus, Elkhart, 9. 35. St. Pauls-Gem., Hammond, 14. 11. Gemm. d. 99th: Böster, Tipion, 1. 91, at Tipton 2. 45, at Kappa 1. 76, Link, Laporte, dch. L. Schunnn 23. 45, v. Schlichten, Ctncinnati, 27.00, Schumm, Lafayette, 61.00, Dremer, Defiance, 18, 25, Wambsganß, Indianapolis, by H. Fechtmann 56. 24, Lühr, Ft. Wayne, 32. 50. (S. -980. 84.)

Building fund for new buildings: Gemm. d. 17?: Schleicher, Lanesvillc, 2nd Sendg.., by teacher Prelle 30.00, Walker, Logan, 16 00, Schmidt, Sey mour, 2nd Sendg-, 25.00, Biedermann, Kendallville, 90th 50, Neuendorf, Tcacy & Hamlet, 10th 35, Gotsch, Sherwood, 9th 50, Edgerton 3.00, Wyneken, Com voy, 9th 75, Baade, OtiS, 12th 00. 9 Markworth, White Creek, by Wwe. Meier 1.00. Gemm. d. ??.: Dieterich, Hoagland, E. 50, Brüggemann, Hilliards, 12. 25, Wesel, Cleveland, 43. 20, Zorn, Cleveland, Easter Coll. by J. H. Äelcher 162. 15, Riedei, Bedsord, by J. H. Stohlmann 16. 75, Röscner, North Judson, 16. 16, Lange, Minden, 2nd Sendg, 12.00, Zollmann, Farmers Retreat, 4th Sendg., 5.00, Stock at Fort Wayne, 3rd Sendg., 36. 50, Koch, Hufs, posttr. 1. 25, Markworth, WaymanSville, 2nd Sdg., 8. 60. (S. -556. 46.)

Building fund for St. Louis hospital: 17 chutes, Crown Point, v. Father Germann 3.00.

Inner Mission: 1.Zorn, Cleveland, v. Herm. Bruns5.00. Gemm. d. 917: Jauß at Fort Wayne 6. 65, Meyr, Brownstown, 7. 25, Scheips, Peru, 18. 45, Wilder, Bremen, Easter Coll., 21. 50, Kieß, Wapakoneta, 12. 76, Koch, Hamler, 12. 91, Richcer, Denham, 3. 50. P. Mohr, Slaser, v. N. N. 5.00. P. RottmannS Gem, Floriba, 8.00, at Florida 3.00. 17 Gotsch, Sherwood, for Southern District, by H-Joost & wife, thank offering, 3. 50. >7 Schuttes Gem-, Crown Point, 14. 15, by Father Germann 2.00. Gemm. d. ??.: Wyneken, Conooy, 6.00, Spannuth, Defiance, 10.09, Knust, Chuckery, 9.00, Diederich, Hoagland, 8.00, Rehwald, Valparaiso, 2. 27, Kühn, Dudley town, 9. 91. ?- Schlesselmann, Euclid, by F. A. in PameSville 1.00. 17 Zorn's Gem, Cleveland, by J. H. Mekcher 1. 88. P. Rupprecht, Nocth Dover, by E. F. Walker 20.00. P. B?yers Gem., Gar Creek, 5.00. 17 Schmidts Gem., Decatur, 1. 20, at Monroeville 1. 62, wedding Blecke 2. 62. ? Franks' Gem., Evansville, 10. 00. P. Hoffmann's Gem., Woodland, 7. 00. Vicar Fleckenstein, Lancaster, Easter Coll. 15. 00. P. Rump's Gem., Tolleston, 19. 30. Mrs. L. Bernhart, Indianapolis, by H. Fechtmann 1. 00. (S. -262. 47.)

Negro Mission: D. Trautmann City Women's Assoc., Columbus, 15. 95. ?. Trautmann, Columbus, by Mrs. S., Dankopser, 5.00. Teacher Spuhler's Debris, Akron, 10.00. P. Ungemach's Debris, Souih Broottyn, . 81. ?. Rupprecht, Rorth Dover, by E. F. Walker 10.00. 9th Schmidt, Decatur, by Th. Thieme 1.00. Fr. Rupprecht, N. Dover, by N. N. 1.00. Fr. Kretzmann, Vincennes, from d. Missionsbüchfe 5. 30, by C. F. . 25th Vicar Fleckenstein, Lancaster, Easter Coll. 5.00. Fr. Schumm, Lafayette, from Mrs. L. M. 5.00. (p. -59th 31st).

English Mission: Vicar Fleckenstein, Lancaster, Easter Coll., 7.00.

Heathen Mission: P. Lothmann, Akron, v. N. N-, 1.00. 17 Richter's Gem., Wmona, 3. 58. P. Neinking, Ridgeville Corner, v. Fried. Leinniuger, 2.00. P. Zorn's Gem., Clwelanv, Easter Coll. dch. J. H. Welcher 3. 60. 17 Rupprecht, N. Dover, v. E. F. Walker 10.00, v. d. Gem. 15.00. P. Wsieloh, Cleveland, v. Pauline Pelster 1.00. P. Stock at Ft. Wayne v. Chr. Wiese 2. 50. 9. Kochs Gem., Hufs, 3. 77, v. d. Branch . 50, v. N. N. 1.00. (p. -43. 95.)

Jewish Mission: P. Lothmann, Akron, v. N. N. 1.00.

Deaf and Dumb Mission: P. Tirmenstein, Logansport, by Jacob Scherer 1.00. 9. Thieme, South Bend, by Mrs. M. Stoltz 5.00. P. Clans' Confirm., Elkhart, 2. 35. P. Boll, Louisville, by the Deaf and Dumb 15. 20. (S. -23. 55.)

Emigrant Mission in New Dort: P. Tirmenstein, Logansport, by Jacob Scherer 1.00. P. Jungkuntz's Zions congregation, Columbia City, 3. 70. Leon. Haber, Hamilton, by E. Schmucker . 25th P. Kuechle's Gen:., Marysville, dch. J. Scheiderer 15.00. (S. -19. 95.)

Mission in London: P. Koch, Hamler, by Minna Heinrichs . 9/25 v. Schlichtens Confirm. of Cincinnati, 5.00. P. Koch, Hufs, of N. R. . 50. (S. -5. 75.)

English Mission at Akron: Bro. Lothmann, Akron, by widow M. Claus 10.00.

Mission in New Alb any: ?.Bold, Dudleytown, v.Mrs. N. N. 5.00.

English Mission in Cleveland: P. Keller's Gem., Cleveland, 16. 28.

Esthen and Latvian Mission: P. Wambsganß'Confirm., Indianapolis, och. H. Fechtmann L. 89.

Mission in Brazil: P. Tirmenstein, Logansport, by Jacob Scherer 1.00. 17 Koch, ?usf, by N. N. 1.00. (S. -2.00.)

Mission in the West (Nebraska): P. Ratherts Gem., Newburgh, by H. F. Nicker 23. 39.

Indranermissio n: P. Tirmenstem, Logansport, v. Jac. Scherer l.00.

English Mission, Harrisburg, Pa: P. Nickels Schutt-, Akron, 6.00. P. Wambsganß' Gem., Indianapolis, by H. Fechtmann 20.00. (S. -28.00.)

Students in St. Louis: teacher's conference in Cleveland for Bewie 3 p.m., s. Booth 3 p.m. k- Great' Women's Ass'n, Ft. Wayne, 8 p.m. P. Weseloh's Women's Ass'n, Cleveland, dch. F. Bodenstein, f. Bewie 15.00, f. P. Schulz 15.00. 1?. Trautmann's congreg., Columbus, f. B. 15.00. I?. Huge, Bingen, proceeds of Lander Foundation s. G. S. 25.00. I?. Reinkings Gem , Ridgeville Corner, s. N. N. 10.00. L. Spannuth's Gem , Defiance, s. B. 5.00. I>. Schmidt's Gem , Elvria, s. A. Both 31. 80. P. Beyer, Gar Creek, wedding Schäser-Gevers s. W. S., 4.00. I". Weseloh's congregation, Cleveland, f. P. S. 39.06. P. Schleicher's congregation, Lanesville, s. G. St. 16. 25. P. Niemann's congregation, Cleveland, 58. 58. P. Niemann's virg. congregation, Cleveland, f. W. Schierbaum 10.00. Fr. Wambsganß' congregation, Indianapolis, by H. Fechtmann s. W. Koß 20.00. P. Huge, Bingen, Rev. Bulmahn-Hockemeier f. S., 4th 63rd (S. -319th 32nd).

Students at Springsield: L. Gross' Women's Club, Ft. Wayne, 10.00. I>. Querl's Gem., Toledo, for A. Erdmann, 20.00. B. Rottmann, Florida, Hochz. Boden-Bunke for Negro student, 4.00. 1'. Zollmann, Bear Creek, Hochz. Thomas-Birkemeier, 6.08. (S. -40.08.)

Students at Fort Wayne: P. Schmidt's Gem., Seymour, 28. 00. ?. Hassold's Gem., Fairfield Centre, for C. F. 19. 50. P. Trautmann's Gem., Columbus, 14. 16, v. H. Tellmann f. K. T., 5.00. 1>. Huge, Bingen, proceeds of Lander Foundation s. F. B., 25.00. P. Spannuth's Gem., Defiance, f. K. Palm 5.00. P. Rehwaldi's Sunday School students, Valparaiso, 9.00. 1?. Swan, Cleveland, v. P. P. s. S. 1. 25. L. Lmk's Gem., Laporte, dch. L. Schumm s. C. Fickweiler 22. 20. 1". Markworth, Waymansville, upz. Moormann-Meier, 2nd 16. P. Huge, Bingen, Hochz. Bulmahn-Hockemeier f.B., 4th 63rd (p.-135th 90th).

Pupils in Milwaukee: P. Jensen, Göglein, Hochz. Lahmeier-Stellhorn for A. Dörfler, 10.00.

Delano orphanage: teacher Becker's school k., Akron, 7. 25.

Waifenhaus in Indianapolis: Teacher Grothmann, Lasayette, by George Hosmann, piggy bank, 1. 58. I?. Eirich's Gem. by H. Knippenberg, Aurora, 10.00. P. Trautmann's country school, Columbus, 1. 25, by Minna Suhre, 2.00. 1?. Fischer, Gerald, v. Friedr., Minna, Wilh-, Herm. Badenhop, Wilh. Panning >e 1.00. teacher Ziegeles Schutt., Defiance, 4. 25. L. Markworth's Gem., White Creek, 6.00. P. Kuechle, Marysville, Hochz. Ereenbaum-Fruewald, dch. J. Scheiderer 4. 75. 0. Diederich, Hoaaland, v. C. S. 1.00. Vicar Fleckenstein, Lancaster, Eastercoll-, 7. 62. 1'. Zollmann's common, Farmers Retreat, 8. 73. (S. -52. 16.)

Deaf and Dumb Institution:!'. Wilders Gem., Bremen, Palmscoll., 14. 11.

Saxon Free Church: P. Tirmenstein, Logansport, by Jac.Scherer 1.00. L. Küchle's congregation, Marysville, by J. Scheiderer 20. 42. 0. Niemann's congregation, Cleveland, 40.00. Vicar Fleckenstein, Lancaster, Easter Coll. 5.00. 1?. Wambsganß Gem., Indianapolis, by H. Fechtmann 6. 25. (S. -72. 67.)

Hospital at Cleveland: L. Ratherts Gem., Newburgh, dch. H. F. Nicker p. 6S.

Arlington Heights Home for the Elderly: L. Kretzmann, Vincennes, v. Mrs. Ner 5.00.

Pilgrim House in New Dork: k- Wambsganß, Indianapolis, from Mother Schmidt through H. Fechtmann 1.00.

St. Peter's parish in Indianapolis: Fr. Wambsganß' parish, Indianapolis, through H. Fechtmann 25.00.

Hermannsburg Free Church: L. Niemanns Gem., Cleveland, 14.00.

Mission house at Mansura: P. v. Schlichten, Cincinnati, of Rabe siblings 2.00, v. W.Rabe 1.00, Mrs. Mantel . 50th teacher Dornseld, mute, Bodenstein's debris, Cleveland, 6.07. L. Trautmann's country school, Columbus, 3. 57th P. Schlesselmann, Euclid, by A. S. 1.00. P. Stock at Ft. Wayne by Christ. Wiese 2. 50. P. Diemer, Defiance, by Wwe A. M. Ort 5.00. (S.-21. 64.)

Support Fund: Fr. Querl's comm. to Toledo, 11/19 Northeast Pastoralconf. 1 p.m. Fr. Lange's comm, Minden, 7.00. UL. comm.: Biedermann, Kendallville, 17.00, Miller, Ft. Wayne, by F. E. W. Scheimann 116. 51, Tirmenstein, Logansport, by H. W. Hoppe 29.00, Thieme, South Bend, 5.00, Steimnann, Liverpool, 5.00, Walker, Logan, 6. 10, Jungkuntz, Zion, Columbia City, 4. 90, Koch, both, Hamler, 15. 54, Fischer, both, Gerald, 28. 20, v. H. Lange'2.00, Schutte, Crown Point, 5. 80, v. R. Schmidt . 50, Wyneken, Convoy, 18.09. P. Brueggemann, Hilliards, v. Amalia Fladt 1.00. Gemm, d. UU.: Knust, Chuckery, 4. 50, Kuechle, Marysville, Passionscoll, by J. Scheiderer 20.00, Neudettelsau 10.00, Lehmann, Purcells, 6. 54, Bohn, Ft. Wayne, by N. Keltsch 11.08. Teacher Falhauer's School Coll., Vincennes, 2. 25. Southern Indiana Pastoral Conf. 36. 70. Southern Indiana Teachers' Conf. 28. 75. L. Zorn, Cleveland, by Mrs. Lenz by J. H. Welcher 2.00. ?. Beyer, Gar Creek, Hochz. Schaezer-Gevers 10.00. North Zndiana Pastoral Conference 16. 50. comm. of UU.: Swan, Cleveland, 61.03, Schmidt, Decatur, 5. 80, Monroeville 2. 44, Jensen, Goeglein, dch. H. Stellhorn 15th 17th, Frank, Evansville, 22nd 22nd, Kaiser, Janesville, 5th 61st, Henkel, Julietta, Easter Coll. 10th 00th, Seemeyer, Schumm, 15th 00th, Kretzmann, Vincennes, 24th 65th I'. Kretzmann v. s. Confirmanden 1. 60. B. Zollmann's Gem, Farmers Recreat, 8. 74. L. Weseloh, Cleveland, v. F. Dres 1.00. Gems. d. UU.: v. Schlichten Cincinnati, 15. 20, Barth, Weites, 10. 12, Koch, Husf, 11. 46, Wambsganß, Indianapolis, dch. H. Fechtmann 5. 23. d. Wambsganß by mother R ochow 1.00, by mother Brinkmann 1.00. (S. -659. 34.) Total: -3441. 98.

Fort Wayne, Ind. April 30, 1900, C. A. Kämpe, Cassirer.

Received for the orphanage at Addison, III":

Of parishes, etc., for lousy expenses: P. Grosse, Oak Park, Halste of Easterfcoll., 414. 82. IV Ullrich, La Grange, of sr. Gern. 12. 80 and Hochzcoll. Ullrich Meyer, 7. 50. P. Hafner, Broadlands, by sr. Gem. 11. 80. Fr. Rades Gem. of Yorkville, 15.00. Fr. Reinkes Gem. of Chicago, 81. 25. Fr. Wagner, Chicago, of N. N. 1.00. 1?. Leeb, Chicago, of Gem. 16. 55. Fr. Rösel, Easterfcoll. sr. Gem. in Hampshire, 6.00. IV Heyne, Decatur, by Mrs. Carol. Szeepan 1.00. Cass. Th. Menk, St. Paul, Minn, 1. 50. P. Schroeder of the Gem. at Squaw Grove 14. 70. Pros. Pieper, Springfield, Hochzcoll. Wiegmann-Stiemke, 2nd 50th Kaff. J. H. Abel, Fort Dodge, Iowa,'14. 80. (S. H200. 7S.)

Of children, etc.: 27. 46. (Acknowledged in the "Kcnder-und Jugendblatt".)

Cash closing on June 9.

Addison, III, May 5, 1900. G. R iymann, Cassirer.

For poor students from South Dakota

received with thanks: Kass. Menk v. P. Brauer 410.00. P. H. A. Maas 3. 10. 1'. E. Karstensens Gem. in Canastota 9.00. Conscoll. the. 6.00. 1?. Schneider, thanksgiving dayScoll-, 4. 40. Chr. Reiche! jun. 1.00. Hochz. Reichel-Stahleker and Vogt-Stahleker 10.00. Fr. Oetjcns Zion's comm. in Waubay 4. 66. k. Krenzien, Hoch,. Mich. Weiser, 5. 60. IV Licht pers. 5.00. By Kassirer Menk >6. 93. IV Lange 2. 22. P. Marth v. v. Blumenberg 1.00, B. Kirsinger . 50th comm. at Sioux Falls 7th 86th P. Albrecht 10.00. IV Karstensens North comm. at Palker 3rd 30th P. Lange's comm. at Avon P. O. 8.00. By Kass. Menk 10.00. R. J. D. Ehlen v. Chr. Evers 2.00. P. Doge 11. 23. P. Oberheu 12. 50. Cons. at Scotland 25. 52. (S. 4169. 82.) F. Pasche.

Received for G. Firke in St. Paul: IV Maaß, Coll. sr. Gem. at Blue Earch, -4.00. I?. Bode, ges. au! the silb. Hochz. of Mr. Beyer and wife at Eafion, 5. 90. Coll. on occasion of communion of some kk. at Blue Earth 9.00. IV Maaß, Colt.!r. Gem., 6.00. By IV Wohlseil 5. 38. IV (?), Coll. sr. Gem., 10.00. r. Malkow, coll. on the Hochz. AlbersBurger, 3.00. p. Zemke, coll. from the Hochz. Job-Radtke, 2, 30. p. Hannemann, coll. on the Hochz. Flohrs-Müllcr, 13. 40. from P. H. W. Baumann 2.00. coll. on the gold. Hochz. v. G. Stanke u. Frau in Blue Earth 8.00. - To all kind givers a hearty Gott vergelte.

Blue Earth, Minn, May 3, 1900. H. C. Brinkmann.

With heartfelt thanks undersigned certifies to have received 440.00 through IV Fr. Pennekamp and G35.00 through I?. H. C. Senne for the building of the church in Hannover, N. Dak.

Hanover, N. Dak., April 21, 1900. I. Matthias.

Received for the Indian Mission with heartfelt thanks: P. H. Schonbeck from N. N. 4-26, Auroraville . 61, Barth 3. 63; from my comm. in Shawano 11. 70, from Torvn Richmond 4. 30.

Shawano, Wis, J. May 1900. Th. Nickel.

With heartfelt thanks received from Fr. Fritz's parish from Pilot Knob tzl.SV and from Bismarck 43. 75 for Student A. S. in Springfield, III.

Farmington, Mo., May 8, 1900. A. L. Rohlfing.

The receipt of Mr. Kassirer F. H. Harms had to be postponed due to lack of space.

Changed addresses;

Rev. 0. ÜSelckt, Uitoküelü, Lkermnn 6o., Sedr.
Hev. I-ouls ^llckrss, Dssdoro, 6r "x Eo., Ont-, Oun.
Lev. 6eo. IV. Lrllehauer, -ortb LrUU, OKIa.
Rev. II. V. Uentrup, VIr., Uortll Detroit, IVavae 6o., Hkioll.
Rev. Ebr. DroeMvaueUer, I-Inckeuzvoock, OZIe Oo., IU.
Aev. 3. 6. p. krese, 627 7td Lve., EouuoU UiuLs, Iozvs..
Uev. W. Ilieseliuuu, Sweet 8prluAS, SlcUue 6o., blo.
Hev. 6. Uaunü, Leuuet, ULveaster Oo., Xedr.
liev. li. Ilü^enllorl, btautvOur, Uicüiluvcl 6o., di. I)uk. "
Rev. O. . 1st Hornunn, 8!st I'stosüey 8t., Uetosks/, blind. 4
Rev. 8. uvAtz, Uoedau, I.e" Oo., kex.

D

Rev. L. I.ebmonn, Rolln, kbelps Oo., blo. -
liev. 3. 0. bleuer, ksr^rls I'nIIs, Ot'ertaU 6o., Llinu. 4
liev. R. 0. 8 8ollumm, 109 M. 3S<1 8t., Laxonns, H. 3.
Rev. ü. 0. Staats, UooüeUe, III.
.lolln ü. R. Uastuer, 313 8th Woocl 8t., OdteaM, IU.
Rouls I.acvoun, 818 I4tll 8t., LlUwaüce, IVis.
o. 8. kerslle, 87 krospeet 8t., RoekvUle, Oouu.

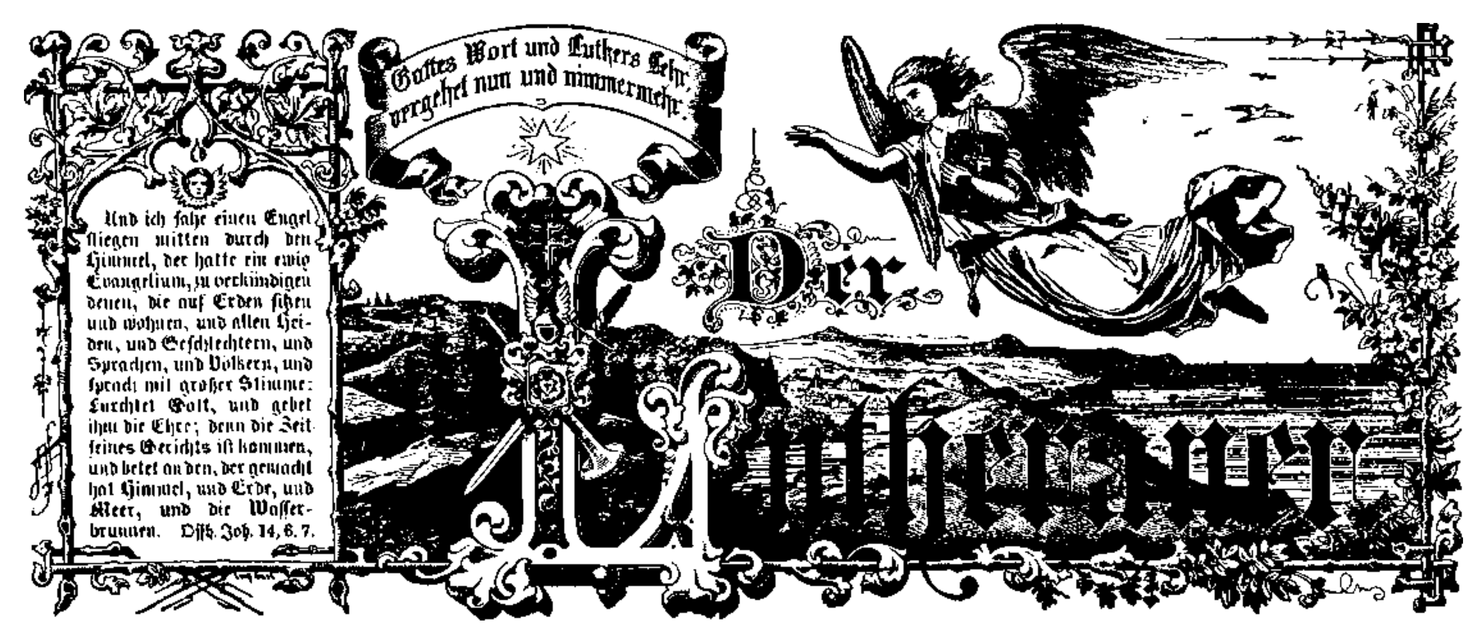
The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought to the house by porters, the subscribers have to pay 25 cents extra for porter's wages.

To Germany the "Lutheran" will be sent by mail, postage prepaid, for 31. 25.

Letters containing business, orders, cancellations, monies, etc., should be sent to: VoneorQlL I*nd!1sttiuA bkauss, IleLsrsou L LlILini 8t., 8t. Ixrvla, Llo. to be sent here.

Those letters which contain notices for the paper (articles, advertisements, receipts, advertisements, etc.) will be found under the address: OoneorätL Üsullt-only^, to be sent to dre Redaction. In order to be included in the following number of the paper, all shorter advertisements must be in the hands of the editors no later than the Thursday morning before the Tuesday whose date the number will dare.

Lvtereck "t III" cost OLoe st 8t. Uouls, Llo., "s secouck-olsss mrctter.



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Edited by the teachers' college of the theological seminary in St. Louis.

Vol. 56. St. Louis, Mo., May 29, 1900. No. **11.**

Pentecost.

At Pentecost we especially commemorate the outpouring and gifts of the Holy Spirit, whom Christ purchased and the Father gave to us for Christ's sake. Of this Spirit Christ himself says John 14:16, 17: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; the Spirit of truth, whom the world cannot receive." And v. 26: "But the Comforter, the Holy Ghost, whom my Father shall send in my name, he shall teach you all things, and bring all things to your remembrance, which I have spoken unto you." Further, chap. 15, v. 26: "But when the Comforter shall come, whom I will send unto you from the Father, the Spirit of truth which proceedeth from the Father, he shall testify of me." And again, Cap. 16,-7. ff.: For if I go not, the Comforter will not come unto you: but if I go, I will send him unto you. And when he shall come, he will punish the world for sin, and for righteousness, and for judgment. . . . But when he, the Spirit of truth, is come, he shall guide you into all truth. For he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and what is to come, that shall he declare unto you. The same shall transfigure me: for of mine own shall he take, and declare it unto you."

From these words of Jesus concerning the Holy Spirit and His ministry it is clear that He was not given to replace Christ, but to preach, glorify and glorify Christ. Christ came into the world for the purpose of saving what was lost. And this purpose he also accomplished, not only half, but all. This he himself expressly declared when he cried out on the cross, "It is finished!" And by the fact of the resurrection Christ has also expressed to these his words the seal of truth. It was not for this purpose that the Holy Spirit was poured out, that he might purchase our blessedness, and that he might do it for us and in our stead. I do not want to do what Christ would have undertaken in vain, but to offer us the benefits of Christ in the Gospel and to move us to accept them. And this very thing, that God the Holy Spirit deigns to work in the hearts of sinful men, is the fruit of what Christ has done for us. Thus Christ remains all in all, Alpha and Omega, the beginning and end of our salvation.

Christ, by his obedience unto death on the cross, has done enough for our sins, and so reconciled God to man. And the Holy Spirit gives the poor sinner, who is afraid of God's judgment, this same comfort in his heart, that God is reconciled in Christ and is his friend. Christ has made God our dear Father again, who looks down upon us as upon his dear children. And the Holy Spirit works in us a childlike heart, which has confidence in God, and appears before his face with all joy, as a dear child before his dear Father. Christ hath made the Father to cease from his wrath against us. And the Holy Spirit, keeping this rightly before our eyes, moves us also to cease from our enmity against God. By his suffering and death Christ has obtained for us forgiveness of sins and justification. But the Holy Spirit, through the preaching of this forgiveness, kindles faith in our hearts, by which we take hold of the benefits of Christ and appropriate them to ourselves. Christ brought God back to man and opened the Father's closed heart to him again. And the Holy Spirit works repentance and return to God in man; he goes after the sinner and leads him repentantly into the Father's arms of love opened by Christ. Christ has purchased for us blessedness and the heavenly inheritance. And the Holy Spirit takes a man by the hand and leads him to the dwellings in his Father's house. Christ has kindled in the heart of God fervent love toward man. And the Holy Spirit produces faith, love and hope in God in the heart of the sinner. Christ has redeemed our transgressions

blotted out of the book, the memory of God. But the Holy Spirit sanctifies our hearts and cleanses them from sin. Christ's work was to redeem us from sin, death, the devil and hell. But the work of the Holy Spirit is to bring the sinner to the knowledge of Christ, his Savior. The Holy Spirit is to call us, enlighten us, kindle the living faith in us, strengthen it, increase it, sustain it, and make it fruitful in good works, and thus build and extend the kingdom of God in us and in the world. This is the office and work of the Holy Spirit.

In order to accomplish this work, the Holy Spirit does not come directly, but in the covering of the Word and Sacrament. Not as if the Word could bind and fetter the Holy Spirit. Rather, the Spirit has voluntarily clothed Himself in the Word, for our good, so that we may find and receive Him in the Word. The Word is the Spirit's chariot, and he who seeks Him apart from and beside the Word seeks Him in vain. When Peter preached in Cornelius' house, the Holy Spirit fell upon all who listened to the Word. Apost. 10, 44. But as in the days of the apostles, so still today. When the word is preached, the Holy Spirit is poured out on all who receive it. When God wants to give His Spirit to a man or a people, He sends Word and Sacrament. In the word the Spirit is given, and with the word it is withdrawn. And to the extent that the Word of God is preached loudly and abundantly in our churches, the Holy Spirit also dwells among us with his gifts.

But as the Holy Spirit comes in the word alone, so he also works through the word alone. The Word, which is the chariot, the veil, the sheath of the Spirit, is at the same time the instrument and the hammer of the Spirit. Through Word and Sacrament, not directly, the Holy Spirit works in man. By the Word He works repentance, contrition, faith, constancy, sanctification, and good works. By the hammer of the law the Spirit breaks the hard, proud, defiant heart of man, so that it despairs of itself and its own righteousness. But by the gospel he raises up the heart, comforts it, and makes it joyful and sure of eternal life. Against the accusation of the divine law, against the great power of the devil, against the terror of death, and finally against the despair and fear of hell, the Spirit always comforts only with the word of the divine promise, the gospel. Thus the Holy Spirit comes in the Word and works through the Word where and when and what He wills. Luther says: "Therefore we should and must insist that God does not want to act with us human beings except through his outward Word and Sacrament. But everything that is praised by the Spirit without such Word and Sacrament is the devil."

He therefore that receiveth the word of God receiveth the Holy Ghost with his gifts and powers. But he that despiseth the word, and putteth it away, putteth away the Holy Ghost. And he who obeys the word and is led and governed by the word is driven by the Holy Spirit, and those who are driven by the Spirit of God are the children of God. But he that resisteth the word of God resisteth the Holy Ghost, which is active in the word. Of the Jews, who would not accept the apostles' preaching, Stephen says: "Ye stiff-necked and uncircumcised in heart and ears, ye resist the word of God. always strive toward the Holy Spirit, as your fathers did, so do you." To despise the Word of God is thus to grieve and reject the Holy Spirit. And the position which Christians, congregations, or synods take toward the Word of God also signifies their position toward the Holy Spirit, who comes only in the Word and works through the Word.

But without the Holy Spirit man must die and perish in his sins. Not because Christ has not redeemed him and obtained forgiveness for him, but because without the Holy Spirit he cannot take hold of forgiveness. Just as the man who fell among the murderers would not have come to the inn without the ministry of the Samaritan, but would rather have remained on the way and been corrupted, so also man cannot come to Christ, his Savior, by his own reason and strength without the Holy Spirit. By himself man can neither think nor do, neither will nor accomplish anything good. Of himself he can only despise and reject the good deeds of Christ. Without the Holy Spirit and of himself, a Christian can neither abide with Christ nor live a Christian life. That we have come to Christ, have remained with him, and have been fruitful branches on the vine, we owe all this exclusively to the Holy Spirit. Without God giving His Spirit, no one can become a Christian. And the moment God takes away the Holy Spirit from a Christian, all spiritual light goes out in him and all spiritual life dies. Just as an electric magnet lets the iron fall powerlessly as soon as the electric current is turned off, so also faith dies out with its life and the hand of faith powerlessly lets Christ and blessedness go as soon as the Holy Spirit withdraws. With David, therefore, every Christian should plead day and night, "Take not thy Holy Spirit from me," and speak with the singer:

"Holy Spirit, thou power of the pious, Enter me poor, And be welcome a thousand times, Let me be thy temple;
Cleanse thou the house of my heart thyself, cast out all that can part me here From the sweet joys of heaven."

F. B.

What does the Bible teach about trouble?

(Continued.)

A Christian, for the sake of his own salvation, must beware both of giving offense to others and of receiving offense from others. He must also fight against the offense given by others.

We considered the first part of this sentence last time, that a Christian should be careful not to cause trouble to others. Today we say, "A Christian, for the salvation of his soul, must beware that he does not cause trouble to others.

A Christian must necessarily encounter much trouble on his way through this world to heaven. For the whole world is full of trouble; every child of the world is a bodily and personal trouble.

because of the sin that clings to them. "Trouble must come," says the Lord Jesus. It cannot be otherwise than that in the way of a Christian there are many obstacles, nets, traps, snares, and snares, all of which are apt to make him stumble in the way of Christian faith and life, and to cause him to fall into error and sin, and into everlasting destruction.

Now as a Christian in his salvation is to beware lest he give offence to others, so a Christian in his salvation is also to beware lest he suffer offence from others, that is, lest he be vexed and made angry by others, and fall by the offences that are in his way.

Do you understand? Annoyance and offence are just there. It cannot be otherwise. But wilt thou be made worse by them? wilt thou fall upon them? wilt thou be plunged into error and sin, yea, into unbelief and sinful service and everlasting damnation? Certainly not! Take heed, then, for the salvation of thy soul, lest thou suffer other men's vexation, lest thou be truly vexed and made evil by others.

Be warned!

God's word warns you.

Rom. 16, 17. the apostle Paul writes through the Holy Spirit: "But I exhort you, brethren, that ye take heed to them which divide and cause offence, beside the doctrine which ye have learned; and that ye depart from them. Here the apostle admonishes the Christians that they should watch out, look out, take a sharp look at those who cause divisions, i.e., ambiguous and thus wrong opinions that are contrary to God's Word. He admonishes the Christians to watch out, to look out, to look sharply for those who are making mistakes apart from the teaching they (the Christians) have learned from God's Word. Christians are to turn off their eyes. Christians should be very careful. Christians should always know that there are many who want to annoy them, make them angry and ruin them. And they are not to have any opinion thrust upon them that is contrary to God's Word. They shall not be led astray, either in faith or in life, to any thing that is contrary to the word of God. They are to judge everything that confronts them according to the teaching of the divine word. And if they perceive that anything is contrary to the word of God, and therefore an offence, a stumblingblock, a snare, a trap, a net, they shall avoid it; and they shall depart from them, avoiding them that would vex and deceive them. Let them also avoid bodily offences, cords, snares, traps, and nets; but much more spiritual ones. Do not fall and be hurt in the flesh, much less in the spirit.

How we are to avoid such aversions and impulses? How are we to recognize them? We have already said that we should judge everything according to the teaching of the divine word. What is contrary to the teaching of the divine Word is an offense. We are to avoid it. "How can a young man go his way blamelessly? If he keep thy words." "Thy word is a lamp unto my feet, And a light unto my path." Ps. 119:9, 105.

Take the Lord Jesus as an example. When his dear, but weak and unintelligent Peter tried to persuade and entice him not to suffer and die, he said, "Get thee, Satan, out of my sight: for thou meanest not what is godly, but what is human." Matt. 16:23, See? Then straightway the Lord Jesus perceived the vexation given him by Peter, and avoided it, yea, thrust it out of his way. And from what did he discern it? From the divine word that lived in him and filled him. He said, "Thou meanest not what is divine, but what is human." As if to say, Thy opinion is not according to the mind and word of God, according to which I am to suffer and die; but thy opinion is a purely human and perverse and corrupt one. And further, when the Lord Jesus was tempted by the devil himself in the wilderness, by what means did he always preserve himself? by what means did he withstand the temptation? by what means did he also then recognize and destroy all the terrors which Satan prepared for him? By the word of God alone. Each time he said, "It is written." So do thou also. Always have the written word of God before your eyes and in your heart. Then you will be able to recognize all, all aversions, to avoid them, to push them out of your way, to defeat them.

You don't have to go along with the unfortunately common speech, "Others believe this, so I can believe it; others do this, so I can do it." What are others to you? Thou must judge thyself by the word of God alone. If thou wilt judge thyself by others, thou art lost. For thou hast seen that even great men, holy kings, and prophets, and apostles, lack and fall.

According to thine own heart also, and according to the desires and lusts that dwell in thine own members, thou shalt not judge thyself. Your own heart is perverse; the desires that stir in your members are corrupt. They want to make you worse, worse, worse, and worse. The Lord Jesus says, "But if thy hand or thy foot offend thee, cut it off, and cast it from thee" (that is, do not do this, resist that to which the evil desire stirring in thy hand or in thy foot provokes thee). It is better for thee to enter into life lame, or crippled," (that is, outwardly injured by such self-denial,) "than that thou shouldest have two hands or two feet, and be cast into everlasting fire." And if thine eye offend thee, pluck it out, and cast it from thee. It is better for thee to enter into life with one eye, than to have two eyes, and be cast into hell fire."

Third, we say: A Christian has to fight the anger given by others.

Certainly. When a decent man of the world sees an offence lying in the way, he not only avoids it for his own sake, but also removes it from the way so that others may not fall over it. Christians and God's children should much more seek to remove the spiritual trouble given by others out of the way, to fight it, so that their brothers and sisters will not fall into unbelief and sinful service over it and be lost.

God's Word also expressly exhorts us to do this.

First and foremost, God requires this of the preachers and teachers of Christianity. He has not only appointed them teachers, but also watchmen, who are to watch that the congregation entrusted to them does not suffer any harm from the many ailments in the world. Just as a shepherd should not only feed his flock, but also watch over it so that it does not suffer any harm from wolves or anything else. A preacher should take it deeply to heart when someone in his congregation is vexed. He is to be like the apostle Paul in this, who writes, "Who is weak, and I do not become weak? Who is vexed, and I burn not?" 2Cor. 11, 29. A preacher, therefore, should carefully call the attention of his entrusted flock to the existing vexations, publicly and particularly, warn them of the same, and show them how to avoid them, and how to stand and overcome them, namely, by God's word. This is how the Arch Shepherd Jesus Christ did it. He faithfully warned his disciples of the coming calamities, saying, "These things have I spoken unto you, that ye should not be offended." Joh. 16, 1. And to the angel the preacher of the church at Pergamus the Lord Jesus wrote, "But I have a little thing against thee, because thou hast there them that hold the doctrine of Balaam, who by Balaam did stir up trouble in the sight of the children of Israel, to eat things sacrificed unto idols, and to commit fornication." Revelation 2:14: and the Lord Jesus reproved the preacher, because he let the trouble go on quietly, and did not earnestly resist it.

But this word of rebuke was not only addressed to the angel, but through the angel to the whole church. The whole congregation of Pergamos had sinned by giving free rein to their anger in their midst. So then, not only the preachers and teachers, but the whole congregation, and all and every Christian, ought to fight against the offense given by others, and to seek to make it ineffective and harmless. This is given by the royal commandment to love one's neighbor, which is even more powerful and urgent when it is a matter of averting spiritual harm from one's neighbor than when it is only a matter of bodily harm. But God help us! Do we always see this? Do we also become weak when our neighbor becomes weak, do we "burn" when he is vexed? Do we have the right, true, faith-born love for our neighbor, and in such love the right heartfelt compassion and pity for him in his spiritual dangers? Are we at all times zealous to remove all spiritual offences out of his way? - God wants us Christians to "take heed one to another"; to be attentive to one another's spiritual welfare and to be anxious to promote it; to "exhort one another". (Heb. 10:24, 25) Let us then be obedient to God in this, and let us be mindful of our brother's and neighbor's spiritual dangers, and let us rightly call his attention to the vexations and offences that lie in his way, and humbly and kindly exhort him to avoid them. If someone in the congregation publicly sins against God's word through speech or conduct, the Christians should not, of course, treat him as a "sinner. But at the same time they should also "mark" him, that is, make him recognizable as one who offends against God's word, and they should "have nothing to do with him," that is, they should not deal with him as if nothing had happened. 2 Thess. 2, 14. 15. for otherwise the evil speech and example of such a one would spread like a cancer, and like a malignant cancer in the body would always infect and make bad several in the church; an evil bitter root would grow up through such a speech and example and cause discord and disruption, and many would be defiled and corrupted by it. 2 Tim. 2, 17. Hebr. 12, 15. In a word, there would be trouble. And if the sinner is hardened against all the brotherly admonitions of the church, and continues in his evil ways, let the church put him out. 1 Cor. 5, 13. Let the Christians count him a heathen and a publican. Matth. 18, 17. Only in this way is the trouble averted. Otherwise it would be according to the words of St. Paul, "A little leaven leaveneth the whole lump." 1 Cor. 5:6, which is to say, that an offence left in the church would not only bring guilt upon the whole church, but would also seduce others, and make them grievous.

God grant us his Holy Spirit, that we may beware, for the salvation of our souls, both of giving offence to others, and of receiving offence from others. May he also help us, out of a holy and right love for our neighbors and fellow Christians, to fight against the anger given by others with all seriousness and in the manner commanded by God. C. M. Z.

(To be continued.)

† P. Phil. Jakob Trautmann. †

"I write these lines not to report great deeds from my life, but to praise the great grace, patience and long-suffering and the wonderful guidance of the faithful God. For I must confess with all my soul: Alas, O Lord, I am too little of all the mercy and faithfulness which thou hast done for thy servant."

With these words, the servant of the Lord, who has now entered his eternal rest and whose name is mentioned in the heading, introduced the records of his life, which he wrote down at the repeated request of his son. In the sense of the above words, then, also the following communications are to be understood, with which the undersigned would like to set a well-deserved memorial to the dear deceased.

Ph. J. Trautmann was born on February 21, 1815 at Lamsborn in the Bavarian Rhine Palatinate. Two years later his father died and left the widow with her minor children in poor circumstances. There the small Jakob had hard times. Although he was small and weak from his youth, he had to go out into the forest in the harsh winter between his school days to look for wood. "There were often tears and cold feet and meagre food," he writes.

But because he showed great diligence and beautiful gifts at school, good friends thought he should study. But what seemed to be his misfortune became, through God's gracious guidance, his fortune: poverty. For if he had taken the usual path of study in his homeland, he would have fallen into the hands of unbelief, which at that time dominated the churches and schools of the unchurched Rhine Palatinate. In God's hands, poverty was the means to protect him from this danger. God wanted to make a pious, Bible-believing church servant out of him, therefore he led him completely different ways.

Trautmann first learned the tailor's trade and came as a journeyman on his travels to Ansbach, Munich, Nuremberg and Fürth. In these cities he heard believing preachers for the first time in his life; for in his hometown "everything was spiritually dead", and for this very reason he himself, "until then without real knowledge, had sunk into unbelief and worldliness". At that time in "this side of Bavaria" it was the springtime of a reawakening spiritual life. Around this time, 1842, the blessed Wyneken and his call came to Bavaria. Following the example of his friend Hattstädt, Trautmann also wanted to be trained for the service of the Church in North America at the mission seminary in Dresden. He traveled there and was turned away for lack of space. Now he sought work in Leipzig. Here he lived under the influence of faithful pastors and professors, and quietly passed the test in the college of inner temptations. In these, his soul wrestled itself free from the swirls of corrupt union, and from the dangerous thoughts which corrupt reason so readily draws from the consoling doctrine of election by grace. To his fervent prayer in his distress, God answered him with Isa. 43:1: "Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine!" "Then it came," he writes, "like heavenly balm into my heart, and I went home strengthened and refreshed, and the pure Lutheran doctrine became all the more the dearer and dearer to me." Now he was inwardly prepared for the holy office of preaching. Now the external training could also take place with success. Through the mediation of Professor Delitzsch, he was soon accepted by Löhe in Neuendettelsau in 1844, and was carefully taught by him along with other pupils. But the calls of distress from America did not leave him much time to study. In spite of all his reluctance, he was examined by Löhe in February 1845, together with others, in the presence of Dean Brandt and many pastors, found capable and delegated. The journey went via Leipzig to Hanover, where Dr. Petri and his friends in Hanover and Mecklenburg took care of the sendlings' travel equipment. The sea voyage lasted 54 days and was fraught with many dangers. After a short stay with Father Brohm in New York, the company traveled westward to Monroe, Mich. and here "good Hattstädt's eyes widened when he saw the bunch of people coming toward him." After six weeks' nesting at the hospitable hearth of his old, faithful friend, Trautmann took his first position in D., O. The father of the Michigan Synod, Rev. Schmidt, of Ann Arbor, Mich. ordained and committed him to all the confessions of the Lutheran Church. This latter circumstance came to him later when he was seeking I had to separate from this synod again for the sake of my conscience. The external and even more the internal circumstances of this first congregation of Trautmann were not very satisfactory. The conscientious man "labored earnestly," but at last he had to declare with a heavy heart that because they did not want to submit to the word of God, he could no longer officiate.

Now he got another job after L., O., from a branch of his friend Röbbelen. He accepted this profession, but "found no paradise here either". Therefore he welcomed it with joy when, through Dr. Sicher's mediation, he received a calling to Adrian, Mich. in 1850. Here he was introduced to his new field of labor by Father Hattstädt on the holy feast of Pentecost, and here it was where the now home-bound man spent his best strength, lived most of his time. He himself says about this: "I liked being in Adrian. After all, it had been my beautiful home for many years! There I had my house and had grown old and gray with the people, was acquainted and familiar with them, had gone through weal and woe, joy and sorrow, their poverty and prosperity with them." For more than 32 years he worked here with great self-denial, with rare faithfulness and conscientiousness, and with obvious blessing. Admittedly, he did not find paradise here either. His records know much of struggle and hardship, of shame and suffering. But the work of the Lord continued blessedly, in spite of all the obstacles that Satan put in the way through his instruments. The little congregation grew large, the church had to be repeatedly built larger, and at the school which he had first kept himself, three teachers were working at the time of his resignation. Trautmann preached the word of God not only here, but also in other places in the surrounding area, and did so with success, as the congregations in Hillsdale and Lake Ridge prove.

Trautmann was a straight, honest character; hypocrisy was foreign to him. His speeches and sermons were simple, plain, but serious and powerful testimonies of divine truth. He used to speak plainly and called the child by its right name, so he sometimes became coarse, but without being repulsive and sinfully hurtful. Therefore he made an impression, as even unchurched people had to confess. In the same way he was straight, simple, and true in his ordinary dealings. As for his conduct and life, he was blameless before men.

In 1870 the municipality organized such a celebration of his 25th anniversary in office, where he was richly presented "with money and other things".

According to his own statement he was happily married. Through Dr. Sicher's mediation he came to his spouse: Maria Charlotte, née Ahlefeld, of Adams Co., Ind. On August 29, 1847, he entered into the marriage covenant and afterwards lived 43 years "in Christian marriage with her and came to know and appreciate her more and more as a faithful, thrifty, industrious housewife." Of six children born to him, only the first born son, C. August, pastor at Columbus, Ind. Three died in tender infancy, his "dear Caroline died August 30, 1874, only 22 years of age," and his daughter "Marie, married to teacher Wagester, died January 6, 1880, leaving four children." On April 30, 189.0

the Lord also gave him his faithful wife, and now the lonely old man had to take up the walking-stick again, leave his dear Adrian, and go to live with his son in Columbus, Ind. where he had passed the last ten years of his life, eagerly awaiting his homeward journey.

The deceased has been a faithful, active, reliable member of the Synod of Missouri, Ohio and others since its foundation. Faithfully and resolutely he stood by it in good and evil days, and fought with it for the treasure of pure doctrine. He always took an active part in the conferences and synodal meetings and only allowed himself to be kept from attending them by unavoidable obstacles.

On his 80th birthday he wrote: "I have been sickly all my life and have seen few days when I have felt quite healthy. Even at the age of 18 I thought I had consumption, and when I went to America I did not think I had long to live. My doctor told me more than 30 years ago that I would have to give up my ministry. And yet I am still alive and today - oh miracle! I am celebrating my 80th birthday. Is this not a miracle of the great, merciful God, who is able to raise up even the feeble vessels?" - After 32 years of ministry in Adrian, however, he was so weighed down by inward temptations and severe physical ailments that he asked the congregation to call another man in his place. When they finally granted his request, he preached his farewell sermon with a heavy heart on December 17, 1882. Because of the rest that was now granted to him, his condition improved noticeably and he was still able to perform many official duties in some places as a substitute. Thus, in 1884, after the death of his dear friend Hattstädt, he served as Vacancy Preacher of the large congregation in Momoe, Mich. Aehnlich in Petersburg and Lake Ridge. At last, however, even this twilight years were drawing to a close. Without being bedridden, he was more ill than usual during the last two months, February and March 1900. On the evening of April 2, the harbingers of death came unawares. He did not know it himself, but when he was told the true facts, he was visibly pleased. Towards midnight he made a clear confession of his faith, then his senses faded. Without regaining consciousness, he passed away gently and blissfully in the Lord in the third hour of the morning, at the age of over 85 years.

In accordance with his wishes, his body was brought to Adrian, where he now awaits his resurrection at the side of his loved ones who preceded him in death in the St. Johannis churchyard.

Trautmann accompanied 372 people to their final rest in the 32 years of his work here. Now he himself has entered into the rest that is available to the people of God. Hebr. 13, 7. J. F.

"If we want to be Christians and have eternal life there, we cannot have it any better than our Lord Himself has had and still has with all His saints. Christ's cross must be borne. The world does not want to carry, but to lay it on: so, of course, we Christians must carry, so that it does not merely lie there or be nothing." (Luther.)

To whom may a Christian burial be granted and to whom not?

(A conference work, sent in by resolution.)

(Continued.)

So far we have talked about whom orthodox pastors should grant a Christian burial, and why they should do so. But it has always been the rule of the orthodox church to refuse Christian burial to unbelievers.

I ask first: Who are the unbelievers at whose burial we are not allowed to officiate? These are all those who, as far as men can judge from the unambiguous statements of Scripture, have the undeniable characteristic of having passed from time into eternity without repentance and faith, in unrepentant, unforgiven sin, that is, in damnation.

This is the case, first of all, with all those who deliberately and consciously put an end to their lives, that is, they are conscious suicides who, in unbelief and despair, lay hands on themselves, as Judas, Herod, Saul, and others have done. There, says Porta in his Pastorale, p. 360, drawn from Luther, "preachers can serve with their office and ordinary ceremonies for burial by no means, but let the same remain in God's and the authorities' courts." But of those who in bodily and mental disorder, in madness, or in the heat of fever, prepare death for themselves, he says: "But with others, who for instance also kill themselves, it has much another occasion, for it happens from ignorance, from deprivation of their reason, that they are not in their senses, but go there, as in a dream, overthrow the neck, fall into water, knives, ropes, fire, and do to themselves death in many ways, thoughtless and imprudent things, without all understanding and reason, as for instance an unreasonable animal falls into a pit, fire, and water, and perishes."

Furthermore, all who are suddenly brought before God's judgment seat in a manifest mortal sin are to be regarded as unbelievers; e.g., if a thief is slain in the act of stealing, a drunkard in his drunkenness gives up the ghost, a duellist is killed in a duel, or a tightrope walker breaks his neck by falling, or who, having committed a mortal sin, depart from life without any sign of true repentance of their deed.

The same is true of all who for years deprive themselves of the means of grace, Word and Sacrament, and do not esteem themselves worthy of eternal life. Here we should not let ourselves be deceived by the outward, respectable life that such people often lead, so that we judge according to the thoughts of the world and still regard such people as Christians. In the sight of God they are on a level with thieves and murderers. Yes, if one still wanted to make a distinction, it would be in favor of the thieves and murderers. Not to hear God's Word, not to go to the Sacrament, not to attend the church where God comes to us and wants to bless us, is such an abominable sin that we cannot adequately describe it in words. There it is: "You reject God's word, therefore you reject God's word.

I will also cast you out." Hof. 4, 6. "Therefore hear ye not, for ye are not of God." Joh. 8, 47. There is a beautiful testimony on this in the "Lutheran" of 1884, p. 186, which reads thus: "But, it might perhaps be objected, there are so many who lead a quiet, honorable life, they do not mock, they do not blaspheme, yes, even more, they send their children to a Christian school, they also do not put anything in the way of their own, if they want to keep to the church, only they themselves do not attend the services, do not go to Holy Communion, how? should such persons also be unworthy of the honor of a Christian burial? Answer: Are such persons not manifestly impenitent, are they not despisers of the means of grace ordained of God? This, that they have no need of God's word and grace, is indeed a very evident proof of their unbelief and their contempt of grace. How is it said in Matth. 22, 5. about those who did not accept the invitation of the king to the wedding of his son? The Holy Spirit calls the not coming to the wedding or the not using the means of grace explicitly a contempt of it. And it is further the sin of grossest disobedience to God, who so earnestly commands in the third commandment, that we should keep his word holy, gladly hearing and learning. Of these people it is true: 'Therefore hear ye not, for ye are not of God? Thou confoundest the word of God, therefore will I also reject thee/ They, with all their civil virtues, lie in manifest deadly sins, and shall one day receive a terrible judgment. Woe to all unbelievers who dwell in a place where they have churches in which Christ's pure word resounds, and who pass by these churches with contempt! They may think that they only despise poor, simple, and sinful men; but Jesus Christ, who is also their God, their Saviour, and their former Judge, says of his servants, "He that heareth you heareth me; and he that despiseth you despiseth me; but he that despiseth me despiseth him that sent me." Woe therefore to all unbelievers, in whose dwelling-place the towers of the churches rising to heaven, the ringing of the church bells resounding far and wide, and the songs of praise of the assembled Christian congregation resounding through the streets, preach to all the inhabitants of the city, "Behold, thy King cometh unto thee!" and who stop up their ears against it, as once the great majority of the inhabitants of Jerusalem stopped up their ears before thy hosannas of the little believing multitude. Even the most godless heathen, among whom Christ's word did not resound, will one day have a better lot than even the respectable unbelievers, who dwelt under the sound of the gospel and would not hear the same. For of the city that would not receive the preaching of the apostles, Christ says, "Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorr at the last judgment, than for such a city." God hath greeted them, and they have not thanked him; God hath invited them to the supper of his grace, and they have not come; God hath opened wide the gates of salvation and blessedness, and they have not entered through them: so shall they also one day not taste the supper of eternal life, but shall be cast out into utter darkness, there shall be weeping and gnashing of teeth/ (Dr. Walther in "Magazin" V, 329.) - It is sad that even Christians allow themselves to be influenced in their judgment of such churchless people by their worldly respectable lives; it is even sadder when even preachers who call themselves Lutheran bury such vile despisers of the means of grace with ecclesiastical honors."

Finally, all who are in bondage are to be regarded as unbelievers. To them the church, and through the church God himself, has pronounced the sentence that they are like Gentiles and publicans. And they are to be treated as Gentiles and publicans even in death. As in the case of the burial of pagans and publicans, so also in the case of the burial of such excluded persons, we should most decidedly refuse any official participation.

(Conclusion follows.)

Our East India Mission.

The workers on our mission field.

(Continued.)

Missionary Näther continues to write about himself and his co-workers: "All four of us are married. Only Missionary Freche is blessed with children at present. I, like him, had two children. But the end of the last hot season with the strong winds that promised rain but brought no rain or almost no rain, destroyed the tender little flowers within four days. The little girl, who came to us on a Sunday and left us on a Sunday, was a real Sunday child - always happy, friendly, laughing. She is now in the hall of joy with the master of joy. Her brother, the beloved one, who already loved to look at the Schnorrs and the pictures in the Weimar (Elector's) Bible, who prayed his Lord's Prayer so earnestly and eagerly, who knew the "little God" in the manger, yes, Jesus on the cross well, went one Ascension morning after his faithful Saviour to his right Father. Of course, we parents have now become quite lonely. And our mission house, which Kellerbauers shared with us before and left mainly because of these children, who needed more space, since they were only allowed out of the house in the late afternoon because of the hot sun, - it now seems to us all the more distant and desolate, the more cramped and joyful it was for us before. But the house has a very comforting name, it is called "Nambickej", that is, trust, faith, hope. And the one who gave the name - the well-known, friendly foster father in faraway America - wanted to use it in his time to encourage us to right faith in him who is with us all the days until the end of the world; he wanted to teach us to hope according to Dr. Luther against all appearances and not to throw away our trust.)

Freches in Vaniyambadi and Kellerbauers in Bargur live at present in mud houses covered with palm leaves and grass, but otherwise airy. I also lived for two years with Missionary Kellerbauer and then with my wife in a mud house which belonged to a Muhammedan and was, by the way, roofed with tiles, but had no window holes and was directly on a busy street. When my

*) According to recent news, Missionary Näther, as well as Missionary Mohn, has been given a child.

be. When a little son was to be born, we had to press the otherwise unconvincing landlord hard to have a hole made high up in the wall of one of the small side rooms and to have it fitted with a kind of trapdoor. Not long after, we were able to move into our own house, which, like the one built by Missionary Mohn in Ambur, was built in a more European style, that is, more cheerful, higher and wider, with more doors and, above all, with window openings. I say "window openings" because we do not have any actual windows there, to which glass belongs. If one wants to close these openings, then door wings (or shutters) are attached for it. During the day these are usually open. In order to prevent uninvited people or crows (unfortunately, we do not know how to protect ourselves from rapacious cats; traps are set up for rats and mice) from entering the room through the window, a row of wooden bars (in Ambur, iron bars) are used as grilles. Our house has two central rooms, each surrounded by a porch to the south and north, and two (smaller) side rooms to the east and west, the latter again protected from the glare of the sun by thatched porches. Of these six rooms we had until recently the three eastern ones at our disposal; now we have the four eastern ones (that is, the middle rooms and the eastern side rooms) in use. The two western side rooms are now vacant after Kellerbauer's removal, and await a young missionary from America. Small bathrooms adjoin the north side of the side rooms. Kitchen, servant's quarters (instead of the servant who resides here, my pariah school teacher and family live in the small room), rumpus room, and chicken coop are housed together in a small building that stands somewhat apart from our residence on the eastern boundary of our land. Such an outbuilding also stands on what has been Kellerbauer's side. In addition, further north of these side cottages are mud huts for my former vehicle (I had to sell it recently for various reasons), and likewise formerly for Kellerbauer's. One now serves as a storage place for all sorts of building materials. In the northwest corner of our three-acre land stands the first school, built of mud and covered with grass (the other, smaller one, is about a mile away in the large pariah quarter). In the southeast corner - diagonally opposite our windows - we see two fresh graves. There rest the bones of our son and daughter next to each other. To the east of our property is the court house, which belonged to us for some months, but into which we were not allowed to move, because the government bought it from us by force, and thus induced us to build our present house. To the west our land borders on a small Pariah village. From our northern veranda we can see the large, 800 foot high Krischnagiri rock about a mile away and in front of it the so-called old town. The new town (or Daulatabad) is about a mile to the south-east of us. The road to it forms the south side of our property.

So I have shown how and where we live. Now people also want to know how we dress. I wear a light cotton shirt, light trousers, a light jacket (both white or grey or whatever colour), cotton stockings and shoes. Often I also had - no shirt on my body, like I had to wear a choir robe, which was also white by the way, especially when I had to conduct services in my former congregations. One must have a very large number of trousers, jackets and shirts at one's disposal, since sweat, dust, etc. soon make them appear dirty. The hat I wear outside has a wide brim because of the sun and is of pressed felt. From time to time I also wore a hat made of cork, which is even larger in circumference. Early before sunrise and in the evening after sunset I wear a light cap and still sweat. Our women also dress in European style, but they prefer lighter and brighter fabrics than they were used to in their homeland.

Th. Näther.

(Conclusion follows.)

Why shouldn't" Christian parents let their children go to sectarian Sunday schools?

In almost all Sectenkirchen, English as well as German, so-called Sunday schools are established. If the number of children is large, friars are established. These friars are led either by a member of the congregation or a young man, or by a virgin. There is prayer and singing with the children, and so-called spiritual conversations are held. Those who can already read must read passages from the Bible, which are then explained by the person teaching.

But doesn't all this sound quite nice, dear reader? Who would not want singing, praying, and spiritual conversations with their children? Who would not want them to go to church? All this is quite right, if it is done rightly. But consider: the heathen also pray and catch-but to false gods; they also go to church-but to the idolatrous temple. So it does not matter both that one prays and sings, but rather that it is right and pleasing to God. It does not matter that we are taught God's Word, but rather that it is taught to us purely and loudly. Therefore, when children go to a church or school, let their parents see to it that it is an orthodox one. Parents should not let their children go to a church of which this cannot rightly be said.

Judge for yourself: there may be a Baptist church near you to whose Sunday school your child attends. Now, in Sunday school, the subject of holy baptism comes up. What does the Baptist say about it? According to his confession of 1742, in the 21st article, he teaches: "that baptism is a mere outward sign, and works no faith. Little children are not to be baptized. This is false teaching and robs children of all the comfort of baptism. God's Word says, "Not for the works of righteousness which we had done, but according to his mercy he made us blessed by the bath of regeneration and renewing of the Holy Ghost." Tit. 3, 5. Matth. 28, 19. it is said, "Go ye, and teach all nations, baptizing them"; and Apost. 16, 33. is told of the jailer at Philippi, "he was baptized, and all his own at once." Or your child goes to Sunday school

of the Reformed, the Presbyterians, the Methodists, the UnirtEvangelicals, etc., and they talk about Holy Communion. What do these people teach about it? They say, "The bread and wine signify Christ's body and blood only, and are images and tokens of the same." But is this the teaching of the Word of God? No, Christ says, "This is my body. This is my blood," and the apostle says, "The blessed cup which we bless, is it not the communion of the blood of Christ; the bread which we break, is it not the communion of the body of Christ?" Or your kid goes to Methodist Sunday School. When good works are spoken of there, the following answer is given to the question, "Are good works necessary to salvation?" "Indeed - good works are as necessary as faith, for the attainment of salvation." What does the Scripture say to this? "By grace are ye saved through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast." Eph. 2:8, 9. Thus we find false doctrines in all sects.

Now the danger in which a child comes by hearing such false doctrines is great. Is he not thereby made indifferent to pure doctrine and to the truth? Does it not come to have no more abhorrence of false doctrine, and no more fear of false prophets than of ravening wolves? And may it not easily be brought out of the way to hell by a single false doctrine? The blessed Dr. Walther says of this: "As every doctrine of the Word of God is a heavenly seed of regeneration to eternal life, so, on the other hand, every doctrine of men in matters of blessedness is a hellish seed of Satan's birth to eternal death. Oh, how many a soul has already one false doctrine for ever brought about a false hope of blessedness, already one false threat, warning, and punishment for ever brought about a false fear and utter despondency, and so at last deprived of soul and blessedness!" (Brosamen, p. 573.) And in another place he says: "It is not to be joked with. False doctrine is a dangerous poison of the soul. Just as a whole large table party, if arsenic is mixed into the cups, can drink themselves to bodily and temporal death, so also a large audience, if the poison of false doctrine is mixed into the sermon, can catch spiritual and eternal death. Even a single false comfort, even a single false punishment, can deprive a man of his soul's blessedness. - O, would that God would even now put into your hearts an earnest fear, yea, a right abhorrence of false doctrine, and by grace bestow a holy desire for pure beatific truth revealed by God Himself." (Law and Gospel, p. 19.) . But hear now, above all things, what JEsus and His Word say of this. Christ Himself saith, "Beware of false prophets, which come unto you in sheep's clothing; but inwardly they are ravening wolves." Matt. 7:15. and Christ's apostles say, "Beloved, believe not every spirit, but try the spirits whether they be of God: for many false prophets are gone out into the world." 1 John 4:1, "If any man come to you, and bring not this doctrine, receive him not at home, neither salute him." 2 John 10. According to this, we must shun and flee all false teachers, so our blessedness is dear to us. Now if God says this to the adults among Christians, who already have trained senses and should be able to distinguish truth from error, how much more does this apply to children!

W. C. K.

To the ecclesiastical chronicle.

America.

On the Hospital Matter. It is reported to us on behalf of those concerned that the Lutheran Hospital Society of Central Illinois, formed for the maintenance of a hospital at Springfield, III, adopted a constitution in accordance with Lutheran principles at a regular meeting on April 19 of this year. Therefore, to the charities of our synod enumerated in our yearbook, there is to be added the Lutheran Hospital at Springfield, III. The officers of the society are as follows: Rev. M. Luecke, president; J. H. Boye and Prof. J. Herzer, vice-presidents; Prof. J. Simon, recording secretary; W. Zapf, corresponding secretary; J. S. Schnepp, treasurer; Miss H. E. Hanser, matron. The total number of sick persons cared for in the hospital during the past year was 361; 294 were discharged; 33 died, 8 of whom were mortally wounded. Days of board were 7727. 115 operations were performed. On January 1, 1900, there were 34 sick persons in the hospital. G. M.

The General Convention of the Methodist Episcopal Church opened at the Chicago Auditorium on May 2. Bishop Andrews read the bishops' very agreeable message to the church. Of the growth of Methodism in our country some idea may be formed by hearing that the number of members of this church has increased from 61,000 in 1800 to nearly 6 millions in 1900; that is, while the population of our country has increased fourteenfold, the Methodists have increased ninety-sevenfold. In recent years, however, the growth has been poor, regressing rather than advancing. The important question of lay representation, which had long troubled the Methodist Church, was settled by the Conference in granting to the laity equal representation with the pastors. The question of whether women should also be accepted as delegates to the General Conference was worked around by the only elected woman delegate voluntarily giving up her seat and vote in the Conference. The negotiations will last about a month. G. M.

The Roman Church is building school-house after school-house in the cities of our country. Thus a school-house was recently completed at Long Branch, N. J., at a cost of $40,000. Likewise, a building requiring the same sum was recently erected in the eastern part of the city of Buffalo, and dedicated with much pomp. Rome, indeed, directs her attention chiefly to the education of her youth in the mind and spirit of her Church, and spares no pains or expense in this respect. Thus the well-known Roman Archbishop Corrigan of New York recently issued a so-called pastoral letter in which he strongly urged the care and cultivation of Roman Catholic schools on the bishops, priests and parishes of his district in the interest of the prosperity of the Roman Church. Should we then cease to encourage our Christian congregations over and over again to establish and maintain Christian parochial schools and to be justly generous and willing to sacrifice for them? The Lutheran parochial school is for the entire Zu-



The future of our Church is of such great importance that we cannot bring up this subject often enough and with enough agility. L. F.

About **"Weltmerism",** a new healing method, which is connected with the "Christian Science" and "Faith-Cure" methods belong in one class, the "Lutheran" said something only the other day, warning against the lies of the false prophet Weltmer. Now we read in the "Lutheran Church Gazette" that this "divine healer," as he is blasphemously called, has come into conflict with the government of our country. The United States Grand Jury has brought against him the charge that he is using the mails for fraudulent purposes. Weltmer, whose full name and title is "Professor A. S. Weltmer, President of the American School of Magnetic Healing," treats all his patients by letter. The mails arriving for Weltmer have been so numerous for some time that the Government's attention has been called to the matter. It is reported that within a short time the Post Office Department will issue an order prohibiting the so-called "divine healers" from using the post office, because it has been concluded that the business of these people is unlawful and fraudulent. But it is much worse that these "healers" harm the souls of those who fall into their snares and endanger their blessedness. Therefore the warning is always necessary: "Believe not every spirit, but try the spirits whether they are of God: for many false prophets are gone out into the world." 1 John 4:1. L. F.

Abroad.

From our heathen mission. After the last issue of the "Lutheran" reported on a Gentile baptism in Ambur and thus on the beginning of a Gentile Christian congregation in the East Indies, today we are able to bring the same joyful news about Krischnagiri. There missionary Näther has received a small congregation of eight souls through his two teachers and their families. One of the two teachers formerly belonged to an English community, the other to the Leipzig Mission. Both of them, after having served for some time in our school there, applied for admission to our Mission, and after thorough instruction and examination, the same has recently taken place. We rejoice in these beginnings, even though they are small, and thank God for them, also for the sake of our missionaries, that they are no longer completely lonely among the heathen. May God continue to strengthen and gladden them, and may our common work prosper in grace! F. Z.

Rome as the refuge of the freedom of the peoples. The following correspondence from the Associated Press in Manila hardly needs further comment: "Manila, April 15. The event which has caused the most sensation during the past week has been the general distribution by the Jesuits of a pamphlet setting forth 'the truths which Christians must observe'. Among the things most strongly condemned by the Jesuits in this paper are religious toleration and recognition of civil marriages. As a result, this move by the Jesuits is seen by many as an attack on the American administration. The aforementioned Scripture says: 'The commandments of the Church must be kept (observed) in the same manner as the law of God. You must submit your own judgment to the judgment of the church and think exactly as the church thinks; for the church cannot be overcome. You must reject and condemn the (Free) Masonic sect, which has so often been rejected and condemned by the Popes. You must also reject and condemn the freedom of worship, the freedom of the of the press, freedom of thought, and the other freedoms of corruption which are rejected and condemned by the church. You must also reject and condemn liberalism and also modern progress and modern civilization as a false progress and a false civilization. Civil marriage must be utterly abominable to you, and you must regard it as mere pandering (concubinage). You must also condemn and reject the interference of the civil authorities in ecclesiastical affairs, which is now so frequent. Finally, you must hold fast to the belief that the church, by virtue of its origin, possesses divine and supernatural power and therefore stands above the civil power; and reject and condemn the doctrines that the church is independent or should separate itself from the state. The children must be educated in the above views, so that they condemn all that the Church condemns. And the children must be taught only in Catholic schools by genuinely Catholic teachers, and under no circumstances in religionless (unsectarian) schools, which are most strictly forbidden by the Church." Herewith compare, for example, Archbishop Ireland's sweet songs of peace and liberty, which he so often and so gently sings to our American people. How does the last sentence compare with Leo XIII's famous: "Tolerari potest" (The state school can be tolerated)? But a Jesuit, as we know, can rhyme anything, so at least this too. - And there are Lutherans (?) who claim that Rome has become more lenient. Rome hardly spoke more presumptuously in the time of Gregory VII, writing in 1077, than in the above-mentioned writing. But now we write 1900. J. A. F.

Bekennermuth.

Across from us on the train sat a distinguished lady. After she had looked at us sharply for quite a while, she suddenly started a conversation with us. It was not long before we were in religious territory.

"Yes, if only we did not too often lack the courage and joy to stand up in the right way for what is most sacred to us, how often would our life of faith be better off," she exclaimed. "I was a coward for a long time, until at last I could stand it no longer because of remorse.

"In a society I often met with an amiable officer who had taken to mocking in the most ungodly manner Bible verses and hymns, of which he had a very great treasure. I kept silent for a long time, even though my heart ached at the loose jokes; I dared not say anything because the others cheered the young mocker. But one evening, as I was about to say my evening prayers, my denial fell heavily on my heart. I could not rest until I had sat down and written a letter to the young officer. There I told him in loving, motherly words how much it saddened me that he had so misused the verses and sayings that had become a source of rich comfort to me in difficult situations. He might also be in need and distress one day, where he would need consolation; what should the beautiful source of consolation be to him, which he himself had polluted and misused? I begged him to take my letter and advice as it was meant from the heart. The very next day the young officer came and asked me for forgiveness, thanked me for my motherly words and promised never again to commit such abuse. He had unfortunately done so, and the applause of the others had driven him even more into jokes. Through my letter he was all the more

...came to the realization of his wrongdoing. Now he was deeply ashamed and asked God to forgive him. But I," concluded the narrator, "begged his heartfelt pardon for not having had the courage to tell him sooner and to help him to do right. - "He that confesseth me before men, him will I confess before my heavenly Father. But whosoever shall deny me before men, him will I also deny before my heavenly Father." Matth. 10, 32. 33.

The snake.

Some years ago a tamer gave a performance in London. He did his tricks with lions, tigers, leopards and hyenas, and showed an amazing boldness and self-control. Finally, he gave a performance with a giant snake (boa constrictor) 35 feet long. He had taken possession of this snake when it was only a few days old, and for 25 years he had dealt with it daily, so that one might think it was entirely under his control and quite harmless.

The curtain is raised. The stage depicts an Indian landscape. A rustling noise is heard; soon a huge snake winds its way out of the thicket. In the middle of the stage it holds still. Its head is raised high. She and the man stand facing each other. Their eyes meet. The snake writhes before the man. Under his direction, the snake performs a series of movements. At a beckon, it approaches him and begins to coil around him. Higher and higher the ringlets go up him, until at last the man is covered by the ringlets of the serpent; high above the mass rises the head of the serpent. The assembly breaks into tumultuous applause. But hark, what is this? A death cry rings out, terrifying everyone. It was the death cry of the tamer. The serpent had crushed him; one could hear how it broke every bone in the man's body. The serpent, which had obeyed its master for 25 years, had become his master and robbed him of his life.

This incident is a true picture of what sin does. It is carried in the bosom; it is cherished; it is played with; it grows stronger and stronger until at last it takes life. "Sin is the ruin of men." How terribly serious and warning is the word of the Lord: "If thine eye offend thee, pluck it out, and cast it from thee. It is better that one of thy members should perish, and not that the whole body should be cast into hell. If thy right hand offend thee, cut it off, and cast it from thee. It is better for thee that one of thy members perish, and not that the whole body be cast into hell." Matth. 5, 29. 30.

Obituary.

P. W. A. Fischer, faithful pastor of the Lutheran congregation at Danbury, Conn. was called home by the Lord of the church to the rest of God's children on May 17 of this year, after a short illness. Funeral services were held in the midst of his congregation May 20, and interment of his mortal remains May 21, beside his preceding godly parents, in Woodlawn churchyard, New Dork. He brought his age to 43 years and 7 days. He leaves a widow and four children. His self-chosen funeral lyric was, "Where I go ye know, and the way ye know also." Joh. 14, 4.

I. H. S.

New printed matter.

Scriptural and edifying explanation of the Revelation of St. John by G. Goesswein. Concordia Publishing House. St. Louis, Mo. price: K1. 25.

The Revelation of St. John is the New Testament book of prophecy. The prophecy is only understood when it is fulfilled. And this has now largely happened with the present prophecy. In the time of the Reformation, especially the Church of Christ's eyes were opened to the visions of John. For the great Antichrist, whom Luther unmasked and judged with the word of truth, this arch-enemy of the New Testament Church, is here already shown to the holy seer from afar. And the scriptural explanation of the Revelation offered here now draws from the Reformation writings, as in general from the treasure of the older Lutheran literature, and thus strikes at the void by showing the lies, abominations, temptations, tribulations of the antichristic time as the actual main theme of the prophecy. In the interpretation of individual visions, even orthodox interpreters can have different opinions, since some passages of this book of prophecy are and will remain obscure. Goesswein's explanation places Revelation in the history of the Christian church and explains the correspondence between prophecy and fulfillment. Thus one finds here a brief history of the church in the light of Scripture. The antichristic time is the last time of the church. The Revelation of St. John prophesies the tribulations of the Church in the last days and gives strong consolation as well as serious admonition. And so Goesswein's interpretation also proves to be an edifying one, in that it gives that rich comfort and encouragement to the Christians of our day. And so not only theologians, but all Scripture-loving Christians will profit from this new book. G. St.

The Ten Commandments by *William Dallmann.* Second Edition. Revised. Price: K1.00.

Luther says of the Ten Commandments: "So then we have the Ten Commandments, a volume of divine teaching on what we should do to please God with our whole life, and the right fountain and tube from and into which all good works must spring and go, so that apart from the Ten Commandments no work or being can be good and pleasing to God, however great and delicious it may be to the world. Therefore it is not for nothing that it was commanded in the Old Testament that the ten commandments should be written on every wall and corner, yea, even on the garments; not that they should be left alone written there, and that they should be worn, as the Jews did, But to have it without ceasing in the sight, and in the remembrance, and to do it in all our doings, and in all our actions; and let every man put it into his daily practice, in all his dealings, and in all his business, and in all his doings, as though it were written in every place where he looked, yea, whithersoever he walked or stood." - This purpose is also served by the writing of Father Dallmann, which applies the ten commandments correctly to the conditions of our time and country, and in a gripping and - at times strongly - popular manner.

F. B.

Standard American Arithmetic. *Book II.* St. Louis, Mo. Concordia Publishing House. 1900. - 65 pages in cloth cover; price: 15 Cts.

Answers to Book II. Price: 5 Cts.

Standard American Arithmetic. *Book III.* st. louis, mo. concordia publishing house. 1900. - 69 pages in Canvas cover; Price: 15 Cts.

Answers to Book III. price: 5 Cts.

These are the already announced further booklets of the new series of arithmetic books, which our Synodal Bookshop publishes. What was said in the previous number of the "Lutheran" about the first booklets also applies to these booklets. Look H contains types of calculation with named numbers, Look III the continuation of these types of calculation and the teaching of the common and decimal fractions. The tasks are of a practical nature and to the extent that they meet the needs of school teaching. The typographical arrangement is, as we are accustomed to find in our printer, excellent. A. G.



Ordination and Introductions.

By proxy of the Honorable Presidency of the Wisconfin District, Land. Ernst Schlerf, berusen to be Vicar to Bethlehem Parish, Milwaukee, Wis. on the Sunday of. Cantate, with the assistance of F. Lochner and C. Eißfeldt ordained and introduced by his father Johann Schlerf.

By order of the Venerable President Walker, Fr. F. C. G. Schumm was ordained on S. March, assisted by ??. S. Keyl and W. Dallmann in St. JoHannis parish at Bayonne, N. I., introduced by A. H. Holthusen.

By order of the Honorable Presidency of the Iowa District, Rev. M. Von der Au was introduced to his congregation at Grant Tp-, Iowa, on Sun. Misericordias Domini in his parish at Grant Tp-, Iowa, introduced by C. Runge.

At the conferring of the Honorable Presidency of the Kansas District, Rev. Geo. W. Arkebauer was installed in his new office as traveling preacher at North Enid, Okla. Jubilate, he was installed in his new office as traveling preacher in the congregation at North Enid, Okla. by E- Mähr.

By order of the Venerable Praeses Hafner, Father H. F. C. Ch. Grupe was introduced on Sunday. Jubilate in the Dreieinigkeits-Gemeinde near Gerardy, Kans. introduced by F. Pennekamp.

By order of the Venerable Praeses Zürrer on Sunday. Jubilate ? C. Dreyer with the assistance of 1^. Ph. Dornseif and F. Bonoosky in Iowa City, Iowa, introduced by C. W. Baumhösener.

In the discharge of the Honorable Pres. Punishments, on Sunday. Jubilate F. J. Geske was introduced to his congregation at Rankin, Wis. by A. Lüblemann.

By order of the Honorable Presidency of the Nebraska District, on Sund. Jubilate L. Gottl. Haack introduced to his congregation on the Nömaha and Stevens Creek, Nennet, Nebr. by G. Allenbach.

By order of the Venerable Praeses Punishments was on Sonnt. Cantate ?. Carl Gutekunst in his two congregations at Washburn and Baysield, Wis. with the assistance of the Rev. H. Ohldag, introduced by Phil. Lange.

By order of the honorable Praeses Spiegel was on Sonnt. Cantate

F. L. Schroeder in his congregation at Waldenburg, Mich. with the assistance of Biedermann, Wüst and Wilson, installed in office by Th. Schöch.

By order of the Venerable President Succop, Fr. Christoph Drögemüller was introduced on Sunday. Rogate in the Immanuels-Gemeinde zu Lindenwood, III, with the assistance of P. A. C. Staats introduced by E. Heinemann.

By order of the Honorable Presidency of the Western District, on Sun. Rogate P. C. Büpler in Little Rock, Mo., with the assistance of Prof. H. Schöde, introduced by Br. Rohlfing.

By order of the Honorable Presidency of the Western District, on Sun. Rogate, Rev. E. Lehmann was introduced at Peace parish, near Rolla, Mo. by Wm. C. Schmidt.

Einn-sitzungon.

On Sunday. Jubilate our congregation at Wykoff, Minn. dedicated their new school (brick building 26X^6 feet). A. Dub berste in.

On sunday. Rogate the Lutheran Christ congregation of Orland, III. consecrated their new graveyard. The ceremonial address was held

Joh. H. H. Schulz.

Groundbreakings.

On sunday. Jubilate the foundation stone of the Lutheran St. Matthew's Church near Nortonville, Kans. was laid. Celebrant: L. C. Vetter "ev.

Emil Polster.

On Sun. Cantate, the Lutheran congregation of St. Paul at Fulda, Minn. laid the cornerstone of their new church (32X58 feet). The solemn preacher was 1°. Paul Ristau. F. Brasch.

Judiiiiunr.

On Sunday. Jubilate, the Lutheran Oelzweig congregation near Okawville, III. celebrated its anniversary of the consecration of the church, to which three sister congregations were invited. Festive preachers: Prof. G. Mezger and P. E. Köstering. Collecte after deduction: P33. 1S. Emil Koch.

Conferenz - Ads.

The Dodge-Washington County Mixed Conference will meet, God willing, from the 5th (evening) to the 7th (noon) of June, at ?. Brandts at Lebanon, Wis. Preacher: W. huth (C. Lescow). Confessor: C. Probst (G. Stern). Work to be supplied byH. Brandt, O. Hanser, G. Stern, A. Grothe. Registration with the local pastor desired.

F. J. Bliefernicht, Secr.

The Western Kansas Districtsconference will meet, v. v., from June 7 to 11, at the parish of 1°. R. Hellwege at Hillsboro, Kans. Pastoral sermon: O. Mencke (H. Schiobohm). Sermon: J. Jacob (because Nlfr. Dietrich is out of office). Confession: J. Timken (C. Tews). Please register early with the local pastor. H. F. Gronemsyer, Hülfssecr.

The Northern Nebraska Districtsconference (pastors and teachers) will hold its meetings this year June 7-12 at J. G. Längs Church near Hooper, Nebr. - Works: Paper: ID. A. W. Frese (continued), P. Matuschka, K. Gutknecht. Pastoral sermon: 1'?. Kühnert (Schulze). Confession: ??. Treskow (H. Wallner). Sermon on Sunday: Rk. Tönjes- Ollenburg (Walther). We urgently ask for timely registration at the L. loci. Departure station is Hooper; the brothers will be picked up there on June 6 in the afternoon. Those who come with their own carts are asked to inform the local pastor in advance.

I. D. Schröder, Secr.

The Southeast Missouri Specialconserence meets June 11-13 at Fr. Nösener's home in Altenburg, Mo. - Papers, "Of the Pastor's Giving of Government in the Congregation." - Exegesis on 1 John 2. - Aergerniss.

Carl Rehahn.

Southern Districtsconference of Iowa. Place: State Centre. iool: A. J. Boehm. Time: Tuesday through Thursday in the week following Trinity (June 12-14). Preaching: Clöter (Lorraine). Confession: Heinke (Tisza). Work: On the high priestly office of Christ (exegetical-homiletical): Steege. Catechesis: "How can water do such great things?" (after new catechism): Markworth; criticism: Otto. Pretgt lecture: Brauer; criticism: Schlegel. F. Lothringer, Secr.

Bekanntmachuuge "n.

The announcement in the "Lutheran" of February 189V: "The congregation in Berlin, Ont., has removed its former pastor, W. Burmester, from his office, and he is not eligible for appointment before the hand", is hereby withdrawn in all its parts.

W. Weinbach.

The little congregation of El Paso, Tex. hereby thanks all kind givers for the abundant gifts received for the building of their little church. God reward all the kind givers.

On behalf of the community signH . A. Hübotter.

The Illinois District

of our Synod will hold its sessions this year, God willing, in the midst of St. Jacob's (k. K. Schmidi) congregation at Chicago, III, June 6-12, 1900. Theme for doctrinal proceedings, "Of the Christian Cross." - Immediate registration is requested from the local pastor.

F. P. Merbitz, Secretary.

All the railroads of this State have granted a discount for the journey to the Synod Iß; but it is absolutely necessary to observe the following rules: 1. When purchasing one's ticket, demand a "csrtiücatö," which signifies that the full price for the outward journey has been paid; without a "csrtiücato," no discount. 2. tickets for the outward journey must be bought within the period from the 3rd to the 8th of June; if one cannot obtain a "türougü tickst" at one's station, one should travel to the next larger station and buy a "türouAll ticket" there, but have "certiücate" given to one on both occasions. (3) On the first days of the Synod, hand over to the undersigned his "csrtiücats" plus 3 cts. for lloint AZent. (4) On June 9, the llotnt A^ont will hand out the "csrtiücatss" personally to the delegates, therefore everyone must be present on that day to receive his "csrtiücats. 5. as 100 or more "cortillcatsn" must be there to obtain return passage for ß of the full price, it would be highly desirable that all who live in the vicinity of Chicago should purchase tickets, and "ccrtiü-

cutss" require, that is, if the trip costs over 50 cts. e.g. Addison, Joliet, Lemont, etc., as all "cortilloutss" over 50 cts. are counted. For the return trip, "oortiücmten" are valid until tS. June inclusive.

F. C. Leeb, railroad agent, S04ö 8. kckarsdllolck Ave, LüiaaM, III.

The Michigan District

of our Synod shall assemble, w. G., from June 13 to 19, at St. Peter's Church (k. P. Meinecke), Detroit, Mich. Those desiring quarters must have reported to IV P. Meinecke (2IS Vieres 8t.) no later than June 2. No registration - no quarters! - Deputies are asked to turn in their credentials immediately after the opening service.

C. J. Umbach, Secr.

The Wisconsin District

Will meet, v. v., June 19 evening and remain in session until June 25 incl. at Zion Church (V. Matthes) in Milwaukee, Wis. Entries requested for lodging or luncheon. The railroad matter is in charge of Mr. D. Markworth, teacher, Sheboygan.

The Western Vvssen^er Lssoeiatiun will grant the usual reduction to our delegates and teachers who pay in full for their journey to the Synod, if 100 Oertlüaato" are delivered. These 6ertiüea.te8 are valid from June 16 to 29. No one should fail to have one given to him by his IleLetLAent. They must be given, where possible, to Mr. Markworth, teacher, on the very first day of the meeting, and signed by the same. On delivery 5 cents are to be paid to raise the 86.00 which the, 1oint äuem claims for his services. The same will personally return the "Osrtitieute" to the persons concerned in the morning of June 22nd at the meeting-local, whereupon they will be given passage home from Milwaukee at the usual rate.

L. G. Dorpat, Hülfssecr.

Minnesota and Dakota District Assembly.

The Mnnesota and Dakota District will gather this year in the midst of the St. Paul community from June 21-27. The meetings will be held at St. Stephen's Church (V. R. von Niebelschütz). Those who wish quarters must have registered with IV von Niebelschütz by June 1. The deputies do not want to forget to bring their credentials to the opening service, as they will be called for after the service.

F. Pfotenhauer, President.

Proceeds to the Treasury of the Illinois District:

Synodical treasury: by Chas. Link in Springfield, Palm Sunday coll. of Trinity congreg. -30. 41, dch. Pres. Succop 2.00 (found in coll. basket), coll. by IV Traubs Gem. in Aurora 37. 62, IV Hieber at Mattison by sr. Gem. 8.V0, IV Link in Red Bud by Wilhelm Gübert sen. 50.00, dch. N. M. Tcyler by IV Heine's Gem. in Rodenberg 8. 23, dch. L. Kölling, Easter coll. of 0. Katthain's Gem. in Hoyleton, 5. 36 u. of IV Berg's Gem. in Beardstown l l.OO. (S.-152. 62.)

Synodal building fund, spec. for Milwaukee: V. Link in Red Bud by Wilhelm Gübert sen. 50.00.

Synodal building fund: IV Wunder in Chicago from K. Mickow 3.00 z for signatures: IV Graupner from the congreg. in Benson 33. 50, V. Hölter, 3rd Zhlg-, from the Imm. congreg. in Chicago 109.00 u. P. Budach, 1st Zhlg., from the congreg. m Washington Heights 25.00. (P. -107. 50.)

General Inner Mission: Father Lochner in Chicago, proceeds from the savings of a parish wife and Steinfakh's bequest, 14. 40.

Mission to Spokane, Wash.: IV Link in Red Bud by Wilhelm Gübert, Sr. 50.00 and IV Noack in Arlington Heights vou F. Gehrke 2.00. (v. 852.00.)

Polish Mission in Chicago: IV Hölter in Chicago from Jungftauenver. for rent 10.00 and 7. 58 for an organ. (S. -17. 88.)

Inner Mission: IV Brust in Prairie, Abendmcoll., 12. 13, IV Seils i" Woodworth v. Wwe. Küster 10.00, Iv Evers in Golconda v. d. Gem. 8. 50, I'. Link in Red Bud v. Wilhelm Gübert, Sr. 50.00, P. Graupner in Benson "on a missionary friend 10.00, P. Bergen, Coll. of the Gem. in Steeleville, 7. 35, IV Budach in Washington Heights v. Frauenver. 5.00; from Chicago: I'. Engelbrecht of Gustav Kühn 5.00, IV W. C. Kohn of Elisabeth Weyel 1.00 & Mrs. Gareiß . 75, IV K. Schmidt by Lina Wurster 1.00; IV Haake in Elk Grove by N. N. 3.00. (p. 8113. 73.)

Chicago City Mission: IV Link in Red Bud by Wilhelm Gübert Sr. 20.00.

Negro Mission: V. Seils in Woodworth from Wwe. Köster 10.00, IV Succop:n Chicago from Mrs. Eduard Klotz 1.00, IV Link in Red Bud from Wilheln Gübert sen. 25.00, Teacher K. H. Flöring in Addison from s. Schül. 1st 50, IV Budach v. Women's Ver. at Washington Heights 5.00 and IV Haake at Elk Grove v. N. N. 3.00. (S. -45th 50th).

English Missions V. G. Link in Red Bud v. Wilhelm Gübert sen. 50.00.

English Lutheran Congregation in Chicago, III: IV K. Schmidt in Chicago from Young Men's, Young Women's and Women's Club 15.00, IV J. E. A. Müller from sr. Gem. das. 10. 50. (S. -25. 50.)

Jewish Mission: IV Succop in Chicago by Mrs. Messmann 1.00, IV Link in Red Bud by Wm. Gübert sen. 20.00 and IV Haake in Elk Grove by N. N. 3.00. (S.-24.00.)

Emigrant Mission: IV G. Link in Red Bud by Wm. Gübert sen. 20.00.

Heathen Mission: V. Seils in Woodworth from Wwe. Küster 10.00, IV Link in Red Bud from Wilhelm Gübert sen. 25.00, IV E. Werfelmann in Chicago v. N. N. 2.00 u. V Haake in Elk Grove v. N. N. 2.00. (". -39.00.)

Indian Mission: IV Ropes in Woodworth v. Wwe. Köster 10.00.

Support fund: IV Bergen in Litchfrelv from Mr. Bedemeier 2.00, IV Graupner in Benson, half of Easter coll, 5. 75, IV Bergen of Steeleville comm. 8. 78, Teacher Appslt of Chicago Teachers' Conf. 21. 75, IV Roesel in Burlington, Dankopser of Mrs. N. N., 2.00, IV Bode in Ash Grove, Coll. at Seggebrusch-Wegeners High;., 8. 50, IV Hieber at Mattison v. sr. Filial Gem. 6. 70, IV Link in Red Bud v. Wilhelm Gübert Sr. 50.00, H. Schweer in Crete v. IV Brauer's Gem. 25. 82 & Mrs. N. N. . 50, IV Bart ling, Coll. sr. Gem. in Austin, 12. 40, IV Bruegmann's Gem. at NashviUe 5. 80, IV Krebs in Tinley Park, Coll. at Schultz-Breitbartos Hochz., 10. 45 u. U. Drögemüllcr v. d. Arlington Heights Pastoralconf. 10. 75. (S. -171. 20.)

Students in St. Louis: iv Leeb in Chicago from Jungfrver. for A. Lahl 5.00 u. IV Lölter das. from Jungsrver. for poor students 15.00. (S. -20.00.)

Washkas His Springfield: Prof. Simon v. Women's Ver. in Springfield 2.00.

Students in Springfield: Pres. Succop in Chicago, Theil d. proceeds of Krieg-Siekmamr's bequest, 10.00, Pros. Stretching of I'. Seils' Gem. in Woodworth for Eisele 17.00, IV Hölter in Chicago from Jungfrver. f. Blödel 15.00, IV E. Werfelmann das. f. O. Steffen from the Women's Association 10.00, Jünglvcr. 10.00 a. Jungfrver. 10.00, teacher Theo. Bornemann in Hamel by V. Flachs Gem. 9. 25. (p. -81. 25.)

Pupil at Fort Wayne: IV Oetting, Easter Coll. v. IV Gerkens Gem. in Demon for Herm. Kowert, 4.05, IV Muller in Ehester by Mrs. Ch. M. for Heinr. Gross 8.00. (S. -S.07.)

Pupil in Milwaukee: Praeses Succop in Chicago, part of the proceeds of Krieg-Siekmann's Jermächt for Herm. Meyer, 22.00, IV Brust in Prairie, half of the Easter coll. f. Wilhelm Hitzemann, 25. 45 u. dch. IV Hölter in Chicago v. Jungfrver. for Tehmann 15.00. (S. -62. 45.)

Seminary household in Addison: by L. Kölling, PalmscoU. v. IV Katthains Gem. in Hoyleton, 11. 90.

Seminarians at Addison: IV Haake at Elk Grove v. N. N. 2.00, IV H. Sieving at Dork Ceutre by N. N. for Alb. Sieving 8.00, IV G. A. Muller in Schaumburg, Coll. at Schering-Haberkamvs Hochz. f. Wm. Rudow, 3. 80, IV W. C. Kohn in Chicago ".Frauenver. for Bernh. Hoppe 18.00 and I". E. Reinke das. v. Jünglver. for Meyer 10.00. (pp. -38. 80.)

Pupil at St. Paul: IV breast in Prairie, half of Easter coll. for Adelbert Hitzemann, 28. 44.

Illinois District Church Building Fund: IV Hiebers Gem at Mattison 5. 86 & IV Link in Red Bud from Wilhelm Gübert Sr. 50.00. (p. -55. 86.)

Deaf and Dumb Institution: IV Hieber at Mattison, Coll. at Schmeckpeper-Schramms Hochz.) 11.00.

Deaf and Dumb Mission: IV Hieb?rs Gem. by Mattison 6.00 & dch. IV Link in Red Bud by Wilhelm Gübert sen. 20.00. (p. -26.00.)

IV Lenks Gemeinte in Planen, Saxony: IV Müllers Gem. in Ehester 10.00.

Saxon Free Church: IV Link in Red Bud v. Wilhelm Gübert sen. 20.00.

Mission in Hanover, Germany: IV Noack in Arlington Heights by F. Gehrke 2.00.

Parish at Spckane, Wash.: IV Graupner at Benson, half of a coll. on March 4, 4. 35.

Community in El Paso, Tezv: IV Wagner in Decatur v. J. V. 2.00.

Parish in Pre lon, Md.: Coll.dch.IV Schwankt v. d. Gem. in New Berlirr 6. 25.

Needy people in East India: Teacher J. F. Döpke in Prairietown from children and others 15.05.

Congregation in Harrisburg, Pa: IV Raven in Warsaw v. Youth Society 5th W & Coll. at Grams-Sonneborns Hochz. 4.02. (S. -10.00.)

Mission church in London: IV Müller's church in Ehester 12. 95.

Mission in London: IV Link in Red Bud by Wilhelm Gübert Sr. 25.00.

Mission in Berlin: IV Link in Red Bud from Wilhelm Gübert sen. 25.00 u. IV Noack in Arlington Heights from F. Gehrke 1.00 u. Thanksgiving offering from N. N. in Illinois 1.00. (S. -27.00.)

Orphanage in Des PereS: IV Breast in Prairie by N. N. 5.00, IV Bergen in Steeleville, Coll. at Wolters-Gramenz Hochz., 13. 16, IV Link in Red Bud by Wilhelm Gübert sen. 50.00. (S. -68. 16.)

Hospital in St. Lours: IV Link in Red Bud v. Wilhelm Gübert sen. 50.00.

Hospital at Springfield: Prof. Simon, Coll. at LoomannSiekmann's Hochz. at Beardstown, 5. 65 u. v. Concordia-Ver. that. 6. 77, IV Miehler at Carlinville, Ostercoll. that. 10. 54. (pp. -22. 96.)

Altenhcim in Arlington Heights: O. Dietz in Chicago by sr. Gem. 8. 30.
Orphanage at Addison: by O. Succop at Chicago from W. O. 10.00, P. Link at Red Bud from Wilhelm Gütert, Sr. S0.00, P. Winter at Hampton from N. N. 5.00, N. W. Teyler from L. Heine's Gem. at Rodenberg 15. 99, 1". Haake at Elk Grove of N. N. 2.00. (S. 882. 99.)
Total: 41684. 31.
R6. In the receipt in No. 10 read under "Heathen Mission": P. Schüßler von Aid. Janke (not Jeske) 2.00; under "Pupils in Milwaukee": P. W. Krebs . . . 4. 12 for F. Hassenpflug; under "Nllg. Inner Mission": thank offering from N. N. in Illinois 19. 60 (not from the Gem in St. Paul).
Addison, III, April 19, 1900. H. Bartling, Cassirer.

Proceeds to the treasury of the Kansas district:

Orphanage in Fremont: P. C. Hafner by Kath. Benne -2.00, by Bertha Dietrich 1.00. P. Oesch by W. H. 5.00. 9. Brauer's school!. 2. 80. P. Eggert by C. K. 2.00. Eschbach's Gem-, Odee, 2. 75. 1?. Sennes Gem., Block, 4.00. (S. -19. 55.)
Inner Mission: Fr. Senne's Gem. block, 10. 76, Fr. Wendt's Gem. 21.00, Fr. Jacob, Witte-Wente wedding, 7. 40, Fr. Schilling of Paul Thiema, Goffo, 1.00, Gem. d. t't': Möller, Chepftow, 5. 34, Senne, Block, 12.00, Hoyer, Gerardy, 10.07, Plüdemann 29. 40, Eggert 28. 83, Neitzel, Cushing, 3.00, Roglitz, Albert, 8. 42. P. Mahr by Mother K. Tunken 5.00.
Eggert by E. E. 6.00. P. Keller by Ed. Jungck 1.00, Bro. Riekenberg . 15. b'. Schmid by Mrs. Therese Tragisch 10.00. (p. -156. 36.)
Synod Building Fund: comm. d. Ok.: Storm, Spring Valley, 27. 50, Schmid, Alma, 13.08, Brewer, Claslin, 1. 55. (p. -42. 13.)
Mission to Brazil: by O. Jacob, birthday celebration, 1. 60. k. Drögemüller by F. Rindt 2. 50. P. Jacob, high;. Nägeli-Hesterberg, 5.00. !>. Roglitz' Gem., Otis, 3. 70. (S. -12. 80.)
Negro Mission: O. Jacob, church piggy bank, . 80. P. Wefiphal's Gem 11. 51. P. Möller's Gem, Chepstow, 4. 70. k Keller by Ed. Jungck 1.00. 1?. Schmid by Therese Tragisch 10.00. (p. 428.01.)
Psarrhausbau in Mansura: Byl. L.HornbostelofH., Palmer, 2.00. 1". Fr. Pennekamp by Dora Riggect 5.00. (S. -7.00.)
Parish at Cushing, Okla.: Gemm. d. 1'1-.: Vetter4.00, Frese 7.00, F. Pennekamp 26.00. (S. -37.00.)
El Paso Parish, Tex.: I?. Vetters Gem. 4.00.
Parish at Marquette, Mich.: lk.VettersGem. 2.00. k.Jacob of J. I. . 50. (p. -2. 50.)
Widows and orphans: P. Hahn of M. H. 2.00.
Indian Mission in Arizona: Fr. Jacob a. d. Kirchensparbüchse 1. 10.
Hermannsburg Free Church: By J. C. Hornbostel of H. in Palmer 5.00.
Jewish Mission: Fr. Oesch's Gem. 2.00.
Students at Fort Wayne: P. Hoyers Gem., Gerardy, 11. 60.
Orphanage in New Orleans: O. Krenke by Phil. Stoehr 1.00.
Saxon Free Church: O. Mähr by Mother K. Tunken 10.00.
Kansas student treasury: P. Senna's comm. block, 4.00.
Total: -346.05.
Leavenworth, Kans. April 1, 1900.
H. F. Oelschläger, Kassirer.

Proceeds to the treasury of the Minnesota- n. Dakota District:

Inner Mission: Fr. Sievers of Reichmuth in Minneapolis-1.00.
Bode, Tauscoll.'H. Schliche at Columbia, 5. 15. teacher H. EhlenS pupil. at Waconia 3.00. O. Schlüters Gem. at Courtland 15.00. P. B. J. Otte's Gem. at Haverhill . 50. O. Kirmis' Confirm. in Potsdam 1. 75. O. Sievers v. Reichmuth i.OO, v. Melinat 1.00, v. Ag. Sievers 1.00. O. Walther's Gem. at St. Paul 8.00. P. Bode, Coll. at H. Ramthum, 5.00. P. E. Rolf's Gem. at Hollywood ll. 25. P. R. v. Niebelschütz' Gem. at St. Paul 11. 60. Fr. Apitz of Mrs. Hohenstein 2.00. P. Zemke's Gem. at Amboy 9. 30. k. Walther's parish at St. Paul 24. 25. Fr. Kretzschmar of Mrs. Kuhlisch at St. Paul i.OO. Gemm. of the ?1?: Koehler at Mountville 8.09, Grabarkewitz at Good Thunder 16.00, Seltz at Euclid 8.07, at Wylie 1. 52, E. Kalbe at St. Cloud 6. 22, Hertwig at Gaylord 16.00, Drews to Plainview 10. 20, Wolfs at Montevideo 9. 57, O. Wolfs v. Moritz Vetter 1.00. Gemm. d.: Oberheu at Wentworth 12. 10, Karstensen at Canastota 10.00, Stirrup at Crystal 3. 94, at St. Thomas 4. 56, Bartz at Alerandria 11. 20, Hilgendors at Beiford 8. 32, B. I- Otte at Elgin 5. 40, Ulbricht at Unity 1st 40, Kirmis at Haverhill 2nd 01, Daberkow at Swanville 2nd 40, Nickels at Rochester 10th 00, Melinat at Webster 12th 28, Albrecht at Fairfield 10th 00, Shtble 15th 13, Horton 2nd 02, Porisch at St. James 5. 83, Sell in South Branch 8.00, Brasch in Fulda 11. 74, UHImann in Howard 3.00, J. C. Meyer in Menno 7. 56, A. Brauer in Freeman 23. 37, Hilpert at Niagara 4. 20, in Grand Harbor 2. 25, by Fr. Nowack . 25. Gemm. of the k?.. Beck at Bellingham 12. 00, Meichsner at Wheaton 8. 50, Hinck at Great Bend 11. 60, G. F. Potratz at Hillsboro 2. 30, Reuter at Green Isle 10. 60, Schoknecht at Valley Creek 6. 27, Üde at Willow Creek 13. 50, Hertrich at Plato 10. 50, F. H. Kolde at Howard Lake 7. 25, Malkow at Rost 12. 50, Okabena 2. 68, List at Elysian 9. 25, Rädeke at Chaska 17. 25, E. Müller at Madison 11. 50, Aug. Müller at Ottertail 15.00, Maas at James 3. 70, Eifert at Corona 3. 94, m Browns Valley 6. 25, at Grant 1. 90, Thusius at Flensburg 12.00, P. Schers at Fräser 4. 56, Kohlhoff at Northrop 10. 68, Th. Reuter at Princeton 3. 47, Baumann at Stern 5.00. Coll. of Herm. S. llilk in Hardwick 5.00. Gemm. d. kO.: Zimmermann in Great Falls, Mont-, 20.00, Zabel in Gibbon 14.00, Baumhöfener tn Poung. America 22.00, Strolin at Minnesota Lake 4. 15, Ferber at Belvidere 8.00, at Jacksonville 2. 75, at Lincoln 1. 70, Becker at Joses 8.00, at Waseca 2. 85, Schmiege at Wilbert 15.00, Pfotenhauer at Hamburg 26. 26, Kuntz at Silo 28. 10, Bartling at Odessa 10. 27, F. W. Potratz at Willow Creek 8. 71, Robert at Arlington 7. 80, Destinon at Stanford 4, 50, at Bradsord 2. 20, Hannemann at Cadwell 11. 67, Böttcher at Freedom 17. 48, at Vivian 3. 65, Schedler at Fisher 4.00, Raedeke in Carver 8.03, v. Schenk in St. Paul 6. 30, F. W. Brandt in Height os Land 5. 50, Groh in Perham 11. 27, in Gormann 4. 76, Fackler in Ofseo 10. 21, Agather (German & Polish) in Saul Rapids 5. 74 and 6. 53, in GUman 2. 53, W. M. Meyer at Millard 8. 00, Klingbeil at Howard Lake 8. 67, H. Böttcher at Springfield 11. 26, Kaiser at Benton 31. 50, Matzat at Freiberg and Elisabeth 11. 00, Gräbner at Aberdeen 8. 00, O. Richter at Melrose 5. 00, Gahl at Elk Ricer 8. 20. (S. -938. 22.)
Synodal treasury: Gemm. d. : Nitzschke in Alb ee 8.00, Lange in Hay Creek 9. 59, Pfotenhauer at Hamburg 32. 64, v. Schenk at St. Paul 3. 90, E. Rolf at Hollywood 11. 30. (S. H65. 43.)
Synodal building fund: Gemm. deck?: Dubberstein at Mykoff 15. 45, Brasch at Fulda 5. 10, A. Brauer at Heilbron 10.00. O. Maas o. C. Bode's gem. at Columbia 25.00, gem. of kk.: Rumsch at Claremont 22.00, Lange at Hay Creek 51. 25, Friedrich at Waconia 50.00, E. Rolf at Hollywood 10. 75, Buescher at Lester Prairie 7. 75. 1'. Daberkow, Supplemental, 2nd 75th (p. -200.05.).
Support fund: Teacher H. Ehlen, contribution, 4.00. P. A. W. Brauer, contribution, 5.00. 1>. Kirmis' Gem. in Potsdam 11. 32. 1'. E. Rolf v. N. N. in Hollywood for Wwe. Maaß 5.00. P. Zemke's Gem. in Amboy 5. 80. P. Nitzschke's Gem. in Albee 7. 80, from Frl. L. Ladwig, thank offering for health attained, 1.00. Gemm. of the: Drews to Plainview 5.00, Brinkmann at Blue Earth City 4.00, Bartz to Carlos & Engkish Grove 2. 15. O. Kirmis by Aug. Ferryman, Potsdam, 1.00, P. Kirmis, contribution, . 50. k. Ude's Gem. at Willow Creek 16. 50. O. F. H. Kolbe's Gem. in Winfted 3. 42, O. F. H. Kolde's, contribution, 5.00. P. List's, contribution, 2.00. H. Rädeke's, Conferenzcoll. in Chaska, 15. 80. J. Brauer's Gem. in Hart 12. 80. P. Schers, Hochu Noforth Miller, 6. 50. O. Langes Gem. in Hay Creek 7. 15. L. Hudtlofs, contribution, 2.00. Gemm. d. OO. Groh at Perham 3. 34, Frederick at Waconia 68. 50, Dreyer at Glencoe 8.03, Fackler at Ofseo 8. 57. O. E. Rolf, contribution, 3.00. P. Richter's gem. in Melrose 6. 80. (p. -221. 98.)
Negro Mission: Fr. Sievers v. Hubrich 1.00. Fr. Kretzschmar v. Mrs. Kuhlisch for church building in Meherrin (Missionary Schooff) 2.00. Gemm. d. 1°?.: Hertwig at Gaylord 4. 22, Beck at Bellingham 2.00, F. H. Kolde at Winsted 1. 35, Eifert at Wilmot 14. 35. Praeses Pfotenhauer of Confirm. 2.01. O. Hudtlosf v. Pros. Homburg 2.00. (S. -28. 93.)
Emigrant Mission: O. Sievers v. Bro. Patzwach 2.00. Bro. Hillgers Gem. in Tyro 5. 25. (p. -87. 25.)
Jewish Mission: Gemm. d. Ok.: Hertwig in Gaylord 2.00, Mbricht in Unity 1. 25, Waack in Corinna 8.00. Pres. Pfotenhauer v. Mutter Grün Hagen 2.00. (S.-13. 25)
Heathen Mission: 1'. Bruß v. G. Kirchner 2.00. P. Sievers v. F. C. Volkert 15.00. P. Aug. Müller's congregation in Ottertail 5.00. P. Bartling's congregation in Odessa 5. 50. 1?. Fackler v. Mrs. Schäfer 2.00. (p. -29. 50.)
Deaf and Dumb Mission: Gemm. d.kl'.: Hertwig in Gaylord 2.00, Ulbricht in Unily 1. 35, Schedler in Fisher 3. 50. (p. -6. 85.)
Deaf and Dumb Institution in Norris: Gemm. of the ??.. Hertwig in Gaylord 3.00, Lange in Hay Creek 6.09. (S. -9.09.)
Orphanage in Wittenberg: O. Drews' Gem. zuPlainview 5.00. ?. J. C. Meyer's Gem. in Menno 1. 72. (p. -6. 72.)
Orphanage in Addison: P. Wolfss Confirm. in Montevideo 2 88.
Orphanage in Belle Plaine: Teacher H. Ehlens pupil. in Waconia 10. 40.
Waifengesellschast in Milwaukee: Fr. Walther's Gem. at St. Paul 3.00.
Gem ei nd ein Hannover, N. Dak.: O. Wohlfeils Gem. zu Delafield 21. 39.
Free Church in Germany: O. Döges Gem. zu Wall Lake 8. 50. k. Sievers of Hillmann 1.00. O. Hertwig's congreg. at Gaylord 2.00. (S. -11. 50.)
Danish Free Church: O. Hertwigs Gem. in Gaylord 3.00.
Church Building Fund: P. Bartz's Gem. in Lake Amelia 3. 65.
Mission in Brazil: Gemm. of kk,: Ulbricht in Unity 1.00, Czamanske at Madelia 5. 46, at Billfry 5. 33. (p. -11. 79.)
Household in St. Paul: P. F. H. Kolbe's Gem. in Howard Lake 2.00. P. Bartling's Gen", to Odessa 4. 75. k, Fackler of Wm. Ballhorst 1.00. (S.-7. 75.)
Poor students: P. Hilgendors, Hochz. Schröder-Hohenstern, 4.00, desgl. Buck-Medenwald 6. 35. comm. of Hk.: Reuter at Green Isle 4. 50, Nickels at Rochester 6. 25, Aug. Muller at Ottertail 8. 50, Stroelin at Minne sola Lake 1.00. P. Fackler, contribution, 10.00. (S. -40. 60.)
Students in St. Louis: P. Bügel's Gem. at St. Thomas for Aug. Sieving 2.00. O. Ehlens Gem. at Groton for F. Selle 4. 30, at Groton for dens. 8. 80. (S. -15. 10.)
Students at St. Paul: I>. Koehler's Gem. at Mountville 6.00. 1>. Albrecht's Gem. at Fairfield 5.00, at Shible 7. 83. P. Böttcher, Confirmcoll-, Freedom, 15. 67. (P. -34. 50.)
Students in Milwaukee: 1?. Schlüters Gem. in Courtland f. Hermerding 15.00.
Springfield students: Bügels Gem. at St. Thomas f. Th. Sieving 2.00.
Poor students from South Dakota: O. Nitschke's Gem. in Albee 5. 60. O. A. Brauer's congregation in Heilbron 11.05. (p. -16. 65.)
S c m i n a r i s t s i n Ad d i s o n: D. Grab arkewitz's Gem. in Good Thunder

kür F. Fieesc 10. 25, for Hillgärtner 5.00. P. Bügels Gem. at St. Thomas for Mb. Sieving 2.00. (p. "17. 25.)
Parish in Scandia, Nebr.: P. H. Meyers Gem in Waltham "5. 86.
E Studirende Waisenknaben- P. H. Meyer v. Frau u. Frl. S. . 75.
Orphanage in Fremont: Fr. Potratz, Hochz. Johnke-Mergenlhal, 2. 80, deSgl. Johnke-Beermann 5.02. (S. -7. 82.)
Rectory in Mansura, La.: Fr. Kaiser of Br. Brueschoff 5.00, Wwe. Brueschoff 1.M, Mrs. Maria Brueschoff 5.00. (S. -11.00.)
74L. In the receipt of April 2, read under "Inner Mission": Fr. Wolfs from the Loren family; in Montevideo 5. 50 (instead of 5.00.).
St. Paul, Minn, May 1, 1900, Theo. H. Menk, Cassirer.

D Receipts to the Nebraska district treasury:

G Synod Building Fund: P. Mahler of N. N. -3. 50.
Inner Mission: Fr. Hilgendors, Abdmcoll., 5.04. D. Becker's congregation in Seward 14. 71. H, Pflüger, Abdmcoll. of Fr. H. Schulze's congregation, 5.00, Thank Offering of H. Pflüger 5.00. 1>. Mahler, Epiphany coll. of, 5. 25. U. Brakhage, Hochz. Weslpha! Lüdtke, 4.00. Fr. Hoffman" by W. Meißner 1.00, by Fr. Neuwerk . 25. p. Küster of s. Gemm. and preaching places (Jan. to Jan.) 241. 25. (p. -281. 50.)
Heathen Mission: 1'. Predöhls Gem. in Osburn 3.00, Germanville 7. 90,, Wellsleet 5.00, Prediglplatz in Union Church 1. 85. P. Seltz, Hochzcoll. Hossschneider-Naber, 10.00. (S. -27th 75th).
Mission in Brazil: P. W. Flach, Klingelbcoll. s. Gem. 9. 75. I'. Becker's Gem. at Seward, 14. 38, v. F. W.H., 10.00, v. D. Meyer, Sr. . 50. I'. Mahler, Weihncoll., 5. 45. D. Hoffman" v. Hans C. Werner 1-00. (p. -41.06.)
Mission in London: P. Hoffman" by F. Schlien . 25, A. Schlien . 85. (p.-. 60.)
Widows' and Orphans' Fund: W. G. Stamm, Treasurer, 10. 10. U. Becker's comm. in Seward 18. 78. D. Seltz, Hochz. Pieper-Wildner, 11.00.
Harms, Febc. coll., 6. 00. P. J. P. Müller, Abdmcoll. s. Christus-Gem., 20L5. P. Treskow, Abdmcoll. s. Gem-, 3. 50. P. Mahler, Klingelbcoll-, 12. 12. P. Hoffman' of D K. Jahn's Gem. 6. 50, v. h. Jost 2.00. 1'. H. Prange 5. 40. P. Asseldt's Gem. at Litchficld 1. 45. (p. -97. 10.)
Orphanage in Fremont: KassirerG. Wendt 11.00. Fr. Becker v. Fräut. Boll . 50. p. Brakhage, high;. Westphal-Lüdtke, 4. 50. P. Seesko, Abdmcoll., 1. 50. (S. -17. 50.)
Pupil H. Auls in Seward: D. Becker's gem. in Seward 12. 75, silb. High;, by J. F. Gbhncr & wife 17. 72. (p. -30. 47.)
Seward Payroll: By Treasurer O. E. Bernecker of U. G. Haack 6. 50, by P. Catenhusen 9. 50. (S. -16.00.)
Famine in East Africa: P. S. Rathke 10.00. D. C. Predöhl 5.00. (S. -15.00.)
Famine in India: D. S. Rathke 6.00. 11 C. Predühl 5.00. (S- -11.00.)
Seminar in Seward: P. F. H. Jahns Gem. 8. 13. P. Mahler v. Antje Menßen 2. 50. (p. -10. 63.)
Poor students: P. F, H. Iahn by Wwe. Fischer 2.00.
Student Th. Gutkuecht: P. v, Gemmingen v. N. N. 7.00.
Poor Students in the Southern District: Fr. Mahler v. Antje Menßen 2. 50.
Building Fund of the District: 11 C. W. Meyer, Church Coll., 23.00. il Mission of the Southern District: H Mahler of N. N. 2. 50.
German Free Church: P. Mahler by N. N. 2. 50. 11 Hoffman" by E. Pränner 1.00. (p. -3. 50.)
Negro Mission: HHoffman" v-Nud. Edens . 15. total: -592. 76. !. Bancrost, Nebr. March 1, 1900. f. h. harms, cashier, i

Income to the Western District coffers r

Synodal treasury: Gemm. d. UU.: Fühler in Eisleben-3. 50, Zschosche in Frohna 26. 50, Langehennig in Jackson 9. 20, Schäfer in Lone Elm 4. 73, Gräbener in Augsburg 1. 50, Nau in Lutherville 4. 76, Winkler in New Wells 7. 14, Bundenthal in Augusta 2. 46. H Mießler in Prairie City v. Chr- Volkmann 1.00. (S.-60. 79.)
General Building Fund: Gemm.d.DD.: Grese at New Mile 41. 25, Gänßle at Corning 50.00, Nething at Lyons 17. 65, Roschke at Freistatt, first num., 33.00, second num. 34. 50, Hamm at Longtown 5.05. (p. -181. 45.)
Progymnasium at Concordia: Gemm. d. Du.: Höneß at Lincoln 13. 60, Lentzsch at Craig 9.00, Ehlers at Norborne 7.00. (S. -29. 60.)
Inner Mission of the District: Gemm. d. DU.: Ahner at Kiel 10. 60, Mahnke at Sarcoxic 2.00, Parts at Gordonville 4. 53, v. N. N. 1.00, Grese at New Meile 4. 20 & 4.05, Klug at Mt. Pleasanl 5. 20, Friedrich at Knoxville 10. 53, Fühler at Eisleben 3. 50, Meyer at St. Joseph, nachtr., . 25, Meyer at Jesserson City 12, 40, v. Mrs. J. Hosmann . 50, Walther at Brunswick 8. 10, Purzner at Egypt Mills 12. 60, Lentzsch at Craig 11.00, Schmidt at Crrrollton, nachtr,, 1.00, Walther at Babbtown 3. 40, Griebel at Perryville 7. 55, Gielow at Charlotte 4. 16, Schaefer at Lone Elm 7. 14, Rehahn at Cape Gtrardcau 5.00, Winkler at New Wells 7, 15, Meyer at Black Jack 17. 51, Stark at Jerico 1. 68, Nütze! at West Ely 9.00, Ehlers at Norborne 15.00, Gihring at Freedom 3. 50, Muller at Wentzville 10. 25, Wagner at Tilsit 9.00, Gieselmaun at Sweet Springs 2.00, Kaiser at Little Rock 47. 50. St. Paul's Gem. at Little Rock 8. 10. D. Mießler at Prairie City by Chr. Votlmann 2. 50. P. Höneß at Lincoln by H. Eckhoff 2.00. D. Viets v. f. Gem, at Cole Camp 3rd 75, at Cole Camp 4th 75, v. N. N- . 50, D. SHmidt at St. Louis by Ed. Junghans 5.00, Mrs. Hoge 1.00. P. Nething in Lyons from Mrs. H. Bohle . 35. Fr. Kretzschmar in St. Louis by M. Ahner 1.00, Miss M. Ehlert . 25. Fr. Bernthal in St. Louis by Frauenver. 6.00. Fr. Blitz in Concordia by Fr. Brackmann 5.00. U.'Hanser in St. Louis by Gust. Fischer s. English inner mission 2. 50, P. Wittrock in Lincoln by Chr. Heffc 1.00. <p. -282. 40.)
City Mission: From Si. Louis: Fr. Janzow from F. Schriefer . 25. U. Bernthal v. s. Gem. 5.00, Frauenver. 6.00. P. Hansers Gem 50.00. (p. -61. 25.)
Negro Mission: Gemm. d.DU..- Eolditz in Pyrmont4. 50, Zfchoche in Frohna 14.05, Winkler in New Wells 8. 18. D. Mießler in Prairie City v. Chr. Volkmann 1. 50. P. Honeß in Lincoln v. H- Eckhoff 2.00. Teacher Eichmann in Alma v. s. Pupils 2. 68 f. Rectory in Mansura. Wm. Waltke in P. Kösteüng's parish 25.00. (p.-57. 91.)
Heathen Mission: Father Meyer in Jesferson City, Mission Hours Coll., 2nd 60th Dir. Burgdorf by Dr. Jac. Graul 5.00. (S, -7. 60.)
Emigrant mission: P. Hüschen's congregation in llniontown 8.00. D. Rohlsing's congregation in Farmington 4. 80. (S. -12. 80.)
Support Fund.- UU. comm.: Klindworth at Feuecsville 5. 75, Lentzsch at Craig 10.00, Nething at Lyons 5.00, Bundenthal at Augusta 3.00. Cross comm. at St. Louis 56. 21. St. Louis Teachers' Conf. 1. 75. (S. -81. 71.)
Orphanage near St. Louis: Kaff. Th. Menk 1.00. D. Schmidt in St. Louis by Frt. L. Schmidt . 50. Kass. G. Wendt 5.00. D. Janzow in St. Louis by F. Schriefer 1.00. D. Kretzschmar in St. Louis by Wm. Bück . 50. D. Nützels Gem. in West Ety 1.00. D. Friedrich in Knoxville v. s. Sunday School 4. 33. (S.-13. 33.)
Hospital in St. Louis: D. Hanser in St. Louis from Gust. Fischer 2. 50. D. Roschke at Freistatt by R. Bohnenkamp 4.00, L. Kaiser Jr . 50, Ernst Kaiser 1.00. D. Wittrocks Gem. in Lincoln 5. 40. (p. -13 40.)
Students in St. Louis: D. Friedrich in Knoxville, thank offering". N. N-, 1.00. D. Zschoches Gem. in Frohna, Kostg. for Ad. Vogel, 18.00. D. Biltz in Concordia, coll. a. d. Lochz. Brunkhoft-Martens f. C. Wiedusch, 3.00. (S. -22.00.)
Students at Springfield: P. Ehlers at Norborne v. cll. Limbs s. Gem. 15. 50 u. v. s. Confirm. 4. 50 f. Hellmann. D. Biltz in Concordia, coll. a. d. Lochz. Wolters-Flandermeyer for Jac. Müller, 6. 20. (p. -26. 20.)
Seminarians in Addison: D. Hüschen's Gem. in Uniontown for I. Hüschen 10. 25.
Pupil in Milwaukee: D. Schwartz in Kansas Ciiy, Coll. a. d. Pitgrim's Silver Highz. f. J. Kowert, 5 43.
Church building fund: u. Zschoches Gem. in Frohna 14. 50. Actie of N. N. in Frohna 5.00. (S. -19. 50.)
German Free Church: D. Höneß in Lincoln by H. Eckhoff 1.00.
D. Large congregation at St. Joseph: Kaff. Th. Menk 3.00.
Mission in Brazil: D. Grese in New Melle by N. N. 1.00.
Needy in India: P. Meyer in Jesserson City from Mrs. Schneider 1.00, K. Bcck 1.00, Misses Helene & Emma Büsche 2.00. (S. -4.00.) Parish at Jerico, Mo.: D. Maiuschka's comm. at Lake Creek 8. 50. total: -903. 12.
St. Louis, May 19, 1900. h. w. c. waltke, cashier. 15258t .

Proceeds to the treasury of the Wisconsin - District:
(Until May 1, 1900.)

Synodical treasury: Gemm. d. D?.: Brewer, New Fane, -7.00, H. C. Mueller, Hanover, 2.00, Houses, Portage ".Lewiston, 22. 95, Strasen, Watertown, 50. 15, Rubel, Milwaukee, 14. 80, Strasen das. 28.00, Schlerf das. 24. 32, Präger, Town Granville, 10. 12, M. Otto, Town Scott, 7th 80, Mundinger, Manawa, 5th 14, Karth, Symco, 6th 06, Fuhrmann, Clinionville, 15th 15, Pella opening 5th 76, Embacrah 4th 17, Town Line 2nd 56, Lüber, Milwaukee, 27th 50, Theo. Hoffmann, upper comm. at Hochheim, 12.00, uniere comm. that. 10.00, Blumenkranz, Lavalle, 10. 40, Prühl, Plymouth, 22. 70, Sievers, Milwaukee, 35. 13, Luebkemann, Forestville, 2.00, Matthes, Milwaukee, 23. 54, Albrechtdas. 8.00, Hunter, Nicholson, 6. 60, Rathjen, Bonduel, 5.00, Wolbrecht, Sheboygan, 27. 20, Kuechle, Milwaukee, 29. 18, Rathjen, Theresa, 5. 39, Seuel, Freistadt, 20.01, Sprengeler, Milwaukee, 63. 15, Schmidt das. 16. 80. (p. -530. 58.)
Synodal building fund: D. Hoffmann v. etl. Gl. of lower Gen." 20. 50. D. Nickel, Shawano, from Herm. Depan, 1.00. DD. comm.: Huchthausen, Laurium, 15.00; Brewer, New Fane, 4. 50; Prekel, South Lake Linden, 13. 48; Ebert, Berlin, 8. 38. D. Bartling v. J. Bess, 1.00. P. Bartling, 2nd payg, 5. 25. D. Gutekunst, Coll. at Hay Creek, 5. 62. D. Wildermuth's St. PaulsGem. 14. 35. D. Bürger, 3rd Sendg, 11. 75. D. Wolbrecht, thank offering from W. Kroos, Sr. 30.00. D. Diehl, Coll. at Ellisville, 11.00. D. Wcsemann, Coll. at Grafton, 12.00. E. F. W. Zimmermann, Sheboygan, 5.00. (p. -158. 83.)
General Inner Mission: D. Duerr, Coll. in Wayside, 2.00.
Inner Mission: Gemm.d.DD.: Thormählen, Perley, 1. 45, Kuring, Colby, 12. 13, Engel, Tigerton, 14. 74, G. Naumann, Hudson, 3.02, Latsch, Chippewa Falls, 13. 25, Houses, Portage unv Lewiston, 20. 58, Bretscher, Wausau, 18.00, Strasen, Milwaukee, 20. 50, Eggers the. 7.00, Fiehler, Butternut, 7. 65, A. Grothe, Clyman, 9. 17, Reeseville 5. 48, Monhardt, Burnette Junction, 9. 50, Imm, Spencer, Joh. & Tritt, 12th 00, Daib, Merrill, 44th 65, Maack, Pittsville, 5th 85, Ebert, Berlin, 6th 29, Bittner, Grand Rapids, 11th 33, Drögemüller, Town Washingion, 7th 40, Pulciser 3rd. 43, Rohrlack, Needsdurg, 50. 50, Bartling, Waterford, 9. 25, Dorpat, Town Wilson, 9. 00, Feustel, West Bloomfield, 14. 69, Mundinger, Manawa, 3. 15, Roehrs, Clinton, 11. 13,



Schmidt, Stevens Point, 7th 25, E. A. Grothe, Dreieinigk. near Reescville, 11th 69, Möcker, Whitllesey, 3rd 13, Chelsca2. 51, Grecnwood 1st 76, Spirit 1st 63, Ogema 1st 00, v. Chas. Weak 1.00, Keusche, Grand Rapids, 4.05, Schmidt, Coons Valley, 5. 43, Pleasant Valley 1. 20, Elevas 1. 55, Sylvester, Eau Claire, 7. 61, Siebrandt, Merrill, 22. 65, Bürger, Sheboygan, 10.00, Becker, Sandusky, 12.00, Oetjen, Muskoda, Boaz u. PineKnob, 8.00, Sievers, Milwaukee, 25. 40, Lugenheim, Phillips, 7.05, Grimm, Antigo, 8.00. Luebkemann, Forcstville, 8. 78, v. W. Gormoll 1.00, Duerr, Waysidc, 7. 71, Albrecht, Milwaukee, 11.00, F. Nammacher, Ashippun, 15. 60, Georgii, Dorchester, 6. 40, W. Naumann, Underhill, 1st 60, Town Washington 7.00, Plah, Neosho & Brown Corners, 2nd 00, Borger, Simon öc Ludington, Fall Creek, 19th 50, Baumann, Saliers, 5th 42, Rathjen, Bonduel, 5th 00, Kuechle, Milwaukee, 22nd 10, v. Mrs. Legs 2nd.00, Wilhelm, Mayville, 16.00, Hudtloff, Joh. & Martini, 9.07, Scuel, Freistadt, 27.00, Brandt, Lebanon, 10.00, Wesemann, Grafton, 10.00, Schmidt, Milwaukee, 11. 54, Wichmann, Cedarburg, 11. 90, Fredonia 3. 64, G. E. Naumann, Glennwood, 3. 42, Woodville 3.^. (S. -692. 31.)

Emigrant Mission to New Dork: 1'. Plaß, Coll. Neosho & Brown Corners, 9.00.

General Mission to the Deaf and Dumb: Gemm. d. Lk.: DrogeMüller, Town Washington, 4th 37th, N. C. Müller, Center, 2nd 25th, Diehl, Ellisville, 10th 00th. P. Seuel v. Wwe. W. Hilgendors 3rd 00th (S. -19th 62nd).

General Heathen Mission: Gemm. d. 1°?.: Imm, Spencer, Joh. & Trin, 4.00, Krusche, Grand Rapids, 6. 72, Huebner, Adcll, 19. 11, Boeiger, Fall Creek, Simon <L Ludington, 1.00. 8. W. Georgi v J. & A. Düllenbach each 1.00, v. F. R. & Ch. R. Düllenbach each . 50. (S. -33. 83.)

Negro Mission: For the parsonage tn Mansura: From d, WisconsinSynod by Kass. L. Knuth 10.00. P. Pröhl, Plymouth, by C. Sanders 5.00. teacher Gertenbach by Phil. Moritz 2.00, F. R. Nesch . 75, Mrs. Prüsse 1.00. L. Böse, Coll. in Concord, 8 40. Ill Schlers v. W. Liedlke . 8 25, Kurinq, Coll. at Green Grove, 4. 75, P. Rohrlack, Coll. at Reedsburg, 10. 50, v. N. N. das. 3.00. Ill Möcker, Whittlesey, v. E. Daube . 30, F. Möcker . 70, Ill Wolbrecht v. H. Cbeling 1.00, 8th Seuel v. etl. Confirm. . 75. P. Platz, Coll. in Neosho & Browns Corners, 2, 35, For the parsonage in Mansura: L. Scuel, Freistadt, v. Wwe. Wille 2.00. (S. -52. 75.)

General Indian Mission: 8th Mueller, Hanover, v. H. Scheel 5.00,

General Jewish Mission: Gemm. d.LL.: Rohrlack, Reedsburg, 11.00, Schoenbeck, Auroraville, 6. 26, Brandt, Lebanon, 5.00, Börger, Fall Creek, Simon & Ludington, 1.00. (S. -23. 26.)

Mission to Alaska: k-Siebrandt, coll. at Merrill, 19 Oct. Ill Hudtloss, Belle Plaine, v. Schulk. 1.00. (S. -20 Oct.).

Saxon Free Church: L. Hübner, Coll. in Adcll, 25. 84. P. Lübkeman", Coll. in Forestville, 1.00, (p. -26. 84.)

Danish Free Church:?. Blumenkranz, Lavalle, Krllger-Rathke Hochz., 2. 50. L. Wichmann v. Mrs. Borchardt 1.00. L. Lübkemann, Coll. in Forestville, 1.00. (S.- 4. 50.)

Mission to London: III Floral Wreath, Krüger-Rathke Highz., 4.00.

Mission in Berlin: I?. Blumenkranz, Krüger-Rathke Hochz., 4.00.
Ill Hudtloff, Belle Plaine, 3.00. (S. -7.00.)

South American Mission: III Studtmann, Coll. inBeloit, 5. 50. x. Baumann, Coll. in Saliers, 4. 75. L. Seuel v. Wwe Hilgendors 1.00. (S. -11. 25.)

Students in St. Louis: L. Wolbrecht from the Women's Assoc. for G. Kanieß 10.00.

Students in Springfield: For C. Eisele: Schneider, Wittenberg, 2.00. For J. Sillack: L. Rubel, Aug. Kuhsahl's silb. Hochz., 3. 65; x>. Matthes v. Frauenver. 5.00, For Fred Otto: 1'. Brandt, PlambeckMaas Hochz., 7, 53. (S. -18. 18.)

Students in Milwaukee: For Paul Fellen: III Wildermuth, coll. at Town Lima, 5. 50; 11 citizens 5.00. For Schütz: k- citizens 9.00. For Schreiber: L. Theel, coll. at Newton, 5.00. For Nosenwinkel: III Theel, coll. at Newton, 5.00. Ill Dürr, coll. at Wayside, 2.00. L. Hudtloff's Martini congreg. 3. 43, Joh. congreg. 2. 34. (S. -37. 27.)

Students in Fort Wayne: For Theo. Andres: III Meeting 10.00, Preparands in Addison: For M. Leyhe: Herm. Christian's silb. Hochheim, 7. 50. For Theo. Wichmann: III Wichmann by Mrs. Borchardt 2.00, L. Laubenstein 1. 50, F. Langnäse 1.00, E. Stanzke . 50. (S. -12. 50.)

Support fund: B. Matthes, Proff. and Pastors' Conscoll. 11. 10. Dill contributions: H. C. Müller 3.00, E. Monhardt 5.00, Dorpat 2.00, Kuring 2.00, W. Naumann 2.00. Ill Wambsganß, Coll, 18. 42. Ill Theel, Coll. at Newton & Crystal Lake, 4. 50. 8. Luebkemann, Coll. at Forestville, 1. 10. Teacher Ahrens v. d. Milwaukee Teachers' Conf. 3. 50. Ill W. Naumann, Shawano County Specialconf., 1. 50. D. Hudtloff, Aug. Wenceslas Hochz., 5. 77. Ill Börger, contribution, 8.00. Gemm. d. DD.: H. Nathjen, Bonduel, 5. 50, Nathjen Jr, Theresa, 7. 26, Brandt, Lebanon, 5. 50, Wichmann, Cedarburg, 6. 34. Ill Wichmann, contribution, 4.00, v. Mrs. M. H. Hochheun 5.00. (P. -101. 49.)

Wisconsin church building fund: III Wilhelm, Coll. at Mayville, 4.00.

Township at Stevens Point, Wis.: L. Studtmann, Coll. in
Beloit, 4.00. Ill Sprengeler, Coll. at Milwaukee, 50th 50th (p. -54th 50th) Deaf and Dumb Institution: III Rohrlack, Coll, at Cedarburg, 30.00.
Ill Hudtloff, Belle Plaine, Martini, 4th 90, (p. -34th 90th).

'Waisenhaus in Wittenberg: Aus d. Oestl. Distr. dch. Kass. Spilman 5. 50. ill W. Georgii, Dorchester, by E. Nixdors . 10, v. H. Hübscher . 25, by Mrs. Arndt . 10, from the Wisconsin Synod dch. Kass. D. H. Knuth 53. 52. (pp. -59. 47.)

Orphanage in Addison: From the Wisconsin Synod dch. Kass. D. H. Knuth 5.00.

Ev.-Luth. Kinderfreund gcsellschast: 8. Müller, contribution, 1. 00. 8. Penalties, Watertown, v. d. Conürm. 2. 75, 8. Ebert, Coll. in Berlin, 8. 48. 8. Rohrlack v. Frauenver. 10.00. Contributions: Bartling 1.00, J. Ebert 1.00, L. Hcvenbrock 1.00, Mrs. Frd. Bliesner dch. 8th Wambsganh 1.00. Gemm. d. 88th: Krusche, Grand Rapids, 3rd 42, Treff, Hermansfvrt, 5th 35, 8th Hudtlofs, Belle Plaine, Joh., 3rd 33. 8th Brandt, Fried. Karsten Tauscoll-, I.M. 8th Baumann, Lemke-Maaß Hochz., 3rd 35th 8th Matthes v. Frauenver. 10.00. (p.-52. 68.) Total:- 2000. 86.

Signatures for Synod alb aukasse: 8. Küchles Gem., Milwaukee, 400.00. 8. Kellers Gem., Racine, 100.00.

Milwaukee, Wis. p. May 1900, G. E. G. Küchle, Cassirer. 2820 8tato 8t.

Received for the Old Folks Home at Monroe, Mich-, since April 4, 1899: From the Old Folks Home Women's Association at Monroe, Mich., 23 "ruZ" (value -10. 35), 2 tablecloths, I oilcloth, goods and monies valued at 19. 30, Christmas presents (value 47.00). (Zus. -80.00.) From 8. AndreS' Gem. in Sandy Creek, Mch-, 4 p. oats, 2 p. hulled and 9 p. unhulled grain. From the Woman's Club, out of 8th Walker's Gem. at Logan, O-, 2 ouilts. From 8th Backhus' comm. at Burr Oak, Mich-, 70 bu. Cart. From 8. Berner's comm. to Port Hope, Mich-, 39Bu. Cart. From tzrn. Beruh. Farmer at Monroe, Mich. 3 p. aehreukorn. From Mrs. Siebert at Detroit, Mich. 15 yrs. "Night School." From Mr. and Mrs. Tegge in Detroit, 30 lbs. of candy for Christmas. From Mueller Amendtdc Co, Monroe, Mich, l p. of rye flour. From Mr. Ben. Treidenberg the, 6 p. of wheat flour. From Messrs. Weiss <v Merz the. Medicines and other valuables for the institution's pharmacy. From Mrs. Georg Finzel, 1 morning dress for a sick person, 2 other dresses, -night shirts. From Mr. Georg Schmidt, tailor, a skirt and waistcoat. From Mrs. Johann Probst this. Clothes and shoes. From Mrs. Julius Weiß the framed Luther motto: "Ein' fest" Burg" etc. From Georg Greening the "framed" oleaginous painting "The Holy Supper". From Mr. J. Baumgart the 15 volumes of Luther's popular library. - This certifies with heartfelt thanks

Monroe, Mich. May 22, 1900, Emilie Stutzki, matron.

Received by 8th A. Schälke from L. Holland-Letz -5.00 for G. Schimmel; by Prof. L. Dorn from 8th J. H. Hartenberger 14.00 from his comm. in Paducah, 6.00 from his comm. in Melder for F. Kerksiek; from H. Tiarks in Monticello, Iowa, 5.00 for Joh. Streckfuß. - Many thanks to I

Fort Wayne, Ind. May 22, 1900. Dr. O. Siemon.

Received for the support of Adolf Paul from the Woman's Association of the Gethsemane Church, Chicago, III, -5.00. For E. Ten-, 8. E. F. I. Richter, Garner, Iowa, -7.05, collectirt from Hochz. Jatz-Bohn, and 9. 90 from his confirmands and school children.

Milwaukee, May 18, 1900. M. J. F. Albrecht.

For the building of the church at Margaette, Mich. by G. J. Möhring, Taylor Center, Mich. 8, -7.00; by C. A. Kamp", Fort Wayne, Ind. cashier deMtttleren District, 19. 45. - To all the dear givers in the name of the congregation heartfelt thanks 1

Marquctte, Mich. 15 May 1900. C. Aeppler.

Received for the church building at El Paso, Tex. with hearty thanks: From 8th W. King at Pitcairn, Pa. -1.00. From F. Maßmann of Cisco, Tex. 15.00. H. A. tzübotter.

The receipts of Messrs. Kassirer A. C. Reisig and F. H. Harms had to be deferred for lack of space.

Uevärrdrrte addresses:

Usv. 6so. IV. ^rkoiiauor, Xontä Luick, Kartlslck 6o>, Okla.
Usv. Ebas. Laspler, Dtttlo Hook, Saline 6o., Icko. j
Uüv. P. Lness, Eranck Uaxicks W. 8., Wis. I
Uöv. 6. vainill, sinsi., 8t. Edarles, Llc>.
Usv. 6. vrsvsr, 24 -obuson 8t., lova Eitx, lorva. ß
Usv. William Oieselivaun, 8west SprinZs, Saline Eo., Irlo. F Rsv. 8. ölaeär, Eropxsr, trarüsiäEo., OKI".
Usv. 8th öitotüovvslli, 223 Wadunsiü Wvs., Ebica^o, III.
Usv. Hieb. 0. Heitrsl, Eampköli, Lnna 8. 0., Do^nn Oo., OKI", lisv. E. P. 8coeül, Oerinan Oit)', Woockdurx 6o., lova.
Usv. Linst 8oklert, 415 24^ St., Itlilvraullee, Wis.
Usv. W. Scbrveppe, Last ckorckan, 6üarievuix 6o-, ölieii.
Uöv. W. IV enrsi, 8sal^, Wnstiu Eo., Tex. 's
Wm. 8llnA, 7b4 18tä St., öliirvaukss, Wi". I
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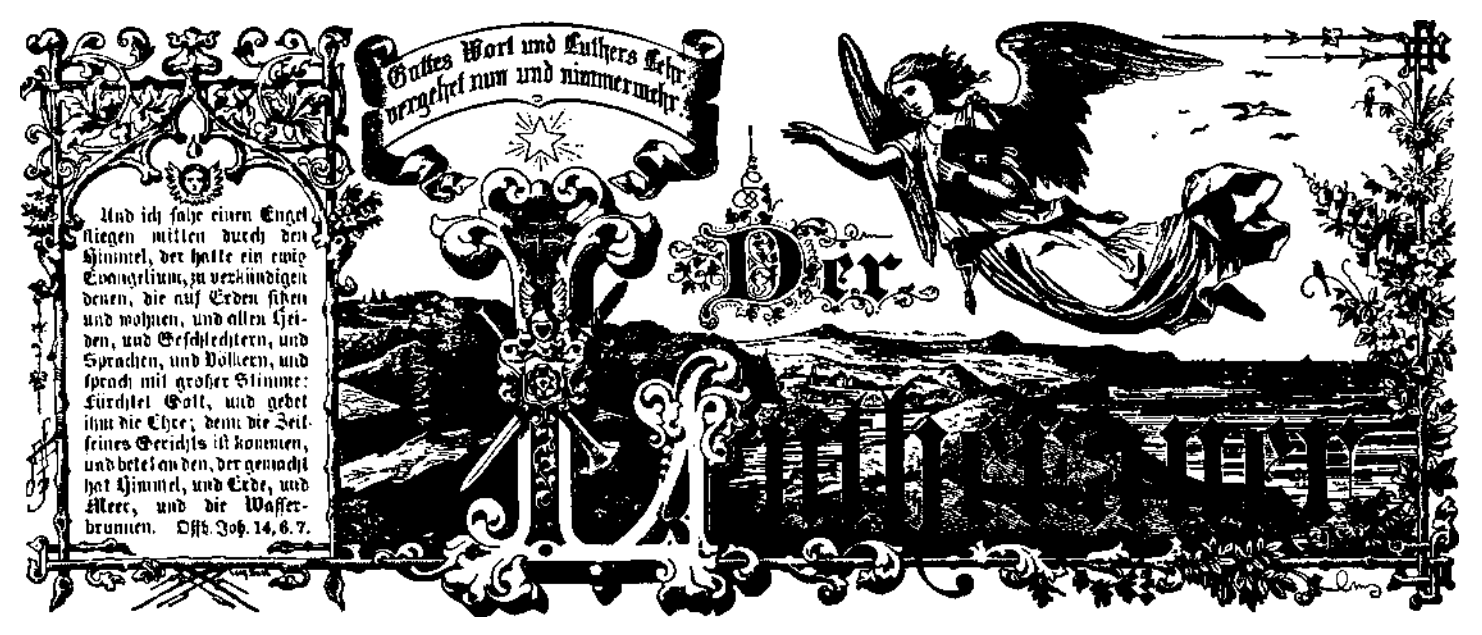
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What does the Bible teach about trouble?

(Continued.)

The "taken" offense is the offense which unbelievers and weak believers, by virtue of the erroneous delusion or the evil desire and the evil will of their hearts, cause themselves out of a good thing.

That's our fifth set. -

We are now talking about the aergemiss taken, from the aergemiss take.

What do you mean when you talk about taking away aggravation? When people are said to take offense at something, they mean that they take offense at something and become upset by something that, by its nature, is not at all offensive. If something by its nature and constitution is not an annoyance at all, if therefore something in itself is not at all suitable to cause a man to stumble on the path of Christian faith and life, and to fall into error and sin, and to become annoyed, - and if a man then nevertheless becomes annoyed at it and thereby becomes more annoyed: then the man takes and makes and prepares the annoyance for himself out of this thing. It is then entirely his own fault that he is annoyed by it. The thing itself gives him no annoyance. Only an evil thing, as we have seen, can really cause annoyance. The given offense is, as our third proposition says, all outwardly conspicuous evil in doctrine or life, by which others are provoked and seduced to error or sin. A good thing cannot give offence. A good thing, by its very nature, can only do good, can only serve good and correction. But if there are people who are annoyed, that is, made angry, by a good thing, it is not because of the thing, but because of the people. Spiders also suck poison from roses. Thus there are people who ...even out of the very best suck the poison of vexation. They then take offense.

What kind of people are they?

These could not possibly be believers who are firm and well grounded in the Word of God. They do not even receive anger, that is, they do not even let themselves be angered; they do not become angry through an evil thing. Much less do they take offense at a good thing. A good thing serves only for edification and training in godliness for faithful Christians who are firmly and well grounded in God's Word.

But first of all there are the unbelievers and the wicked. They take offence at what is good, and are made worse by what is good.

How so?

Say, what is the very best thing that God has given us poor sinners in this world? Without a doubt, it is Christ and his word, which teaches us to recognize him as our Savior and then shows us how we, as God's children, should live chastely, righteously, and godly in this world until he finally takes us into the eternal kingdom of heaven. Now, this very best is also offered to the unbelieving and ungodly. But what do they do with it? Through their self-inflicted blindness they see this very best as evil, and with the evil lust and will of their hearts they monkey it and reject it and pervert it and fight it. But always the gospel and word of God stands steadfast before them. Then they become more and more blind and foolish and wicked and angry. So they get angry at this very best, so they become more and more angry through this very best. But whose fault is that? It is their own fault. They take offense at this best of all.

And as it is with this very best, so it is with other good gifts that God has given us humans on this earth. The unbelievers and the wicked abuse them. For example, they misuse their intellect in order to mislead God.

They often abuse food and drink to devour and drink; they abuse wealth to avarice or lust; they abuse the healthy members to fornication; If God sends them the cross and tribulation to bring them to their senses, they abuse it for grumbling and blasphemy against God; if God is patient and spares them to lead them to repentance through his goodness, they abuse it for security and recklessness. In this way the good gifts of God become a source of trouble to them, and they only become worse. But this is neither the fault of God nor of his gifts; it is the fault only of the unbelieving and ungodly. Because of their blindness, and because of the evil desire and will of their hearts, they take offense at what is good.

And there are also the weak in faith. They, too, often take offense at what is good; they, too, are often made worse by what is good, through their own fault.

How so?

The weak believers are indeed Christians and children of God. But they are weak, weak in faith. They lack the right knowledge of the divine word, and they lack the right certainty and firmness of faith.

Thus it often happens that they consider a thing that is evil and contrary to the word of God to be good and according to the word of God, and then also desire it and do it. But not only this. It also happens that they consider a thing that is good and according to the word of God to be evil and contrary to the word of God. And in their delusion they regard the good thing as evil, and two things easily happen to them. Either they scatter and blaspheme and fight against this good thing, precisely because they regard it as evil. And that is a wicked thing! So they are annoyed and become annoyed at the good thing. But they take offense at it because of the delusion of their hearts in which they are caught. Or else it happens to them that they accept the good thing in question, which they regard as evil, and go along with it. This they do with an evil conscience. Though they regard the good thing as evil, yet they do it. Thus they violate their conscience and their faith. For in thinking that they are doing sin, and yet doing it, they are really doing sin. And this also is grievous. Yes, it is very bad. In this case also they are angry and become angry in the good cause. Even in this case they take offense. And to this they are brought, on the one hand, by the delusion of their hearts, in which they regard the good thing as evil, and, on the other hand, by the weakness and incompleteness of their faith, in which they do what they regard as evil.

Let us, in order to make this matter quite clear, give two examples.

There are a great number of Christians who, for lack of the right knowledge of the divine Word, consider the doctrine of the Lutheran Church concerning Holy Communion to be a false, even an abominable doctrine. That the holy supper should be "the true body and blood of our Lord Jesus Christ, under the bread and wine instituted by Christ himself for us Christians to eat and drink" is something they cannot grasp. This is appalling to them to hear. In this bias of theirs, they do not find it taught in the Scriptures either. And they deny and blaspheme and fight against this teaching. So they deny and blaspheme and fight against the Lord Jesus Christ's own precious doctrine. They take offense at it. They take offense at it. They cause offense to themselves.

On the other hand, there are also a great number of Christians who mistakenly think that it is a mortal sin to do any manual work on Sunday, such as cooking and the like. They think that Sunday was established for the Sabbath of the Old Testament, and that all the prohibitions which in the Old Testament related to the Sabbath now relate to Sunday. But some of these erring Christians are induced by the example of others or by other circumstances to do this or that manual labor on Sunday, although they consider it sinful. They then do it with an evil conscience. They violate their conscience and their faith. They do something which in itself is not sin, but which in itself may be quite right and good; but because they think it is evil, and yet do it, they are made worse by it. For whosoever doubts anything, and yet does it, is condemned: for it is not of faith. But whatever does not proceed from faith is sin. Thus teacheth the Holy Ghost Rom. 14:23, They take offence. It is the weakness and lack of firmness of their knowledge and faith, and the carelessness and evil desire and will of their heart, by which they take offense and become angry at something that is not itself evil and displeasing.

It is not uncommon for weak believers to be offended by certain statements of Scripture and to become completely misguided and doubtful. This, however, is not the fault of these statements of Scripture or of Scripture in general, but rather comes from the fact that the weak believers do not understand Scripture correctly and are not sure and certain in their faith. For example, a man once came to his pastor in the middle of the night and complained to him, obviously in great sadness and distress, that he did not know which he should take care of before God, grace or disgrace. The pastor pointed out to him the clear word of God: "As surely as I live, saith the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way of being and live." The man answered that he knew this, but that he also knew another word of God, which is this: "Cursed be every man that continueth not in all things which are written in the book of the law, to do them." And he said, What shall I believe? At one time God speaks so kindly and graciously in the Bible, that I only want to take hold cheerfully and rely on God's grace; but then come very different words again, demanding, commanding, terrible, condemning; then I become despondent again." This man did not know the difference between law and gospel. And so he took offense at the only seemingly contradictory words of God.

Let us now look into the Holy Scriptures and see what they say about the trouble taken.

First we find the passage Rom. 9, 31-33 which reads like this: "But Israel followed the law of righteousness and did not come to the law of righteousness. Why is that? Because they sought it not by faith, but by the works of the law. For they have stumbled at the stumbling-stone: as it is written, Behold, I lay in Zion a stumbling-stone, and a rock of offence: and whosoever believeth in him shall not be put to shame." - What is taught here? Here is what is taught: the people of Israel had the law, the law of God, in which God set before them righteousness. The people also sought after this law; they wanted to obtain the righteousness that was held out to them. But they did not obtain it. Why not? Not because they did not seek this righteousness held out to them as a gift of God's grace, that is, by faith, but because they wanted to attain this righteousness held out to them by their own deeds and works, which is not possible for any man. And there follows a more detailed explanation of what has been said: The righteousness which the law demands, and which no man can attain by his own works and deeds, God has prepared for us through our Lord Jesus Christ, and now offers it to us as a gift of grace; we are only to accept it, we are only to believe in this Christ, then we are righteous before God and will not be put to shame. But the people of Israel do not want to believe in this very Lord Jesus Christ; indeed, they reject, hate, and persecute him, because they are always under the false and ungodly delusion that they must acquire the righteousness demanded by the law through their own deeds and works. Thus he is offended and vexed by Christ, and Christ is to him a stumbling-block and a rock of offense, as was already prophesied. Instead of being justified and saved through Christ, the people of Israel become more and more angry through Christ and fall over him. But they take offense at Christ, the dear, good, united Savior; they take offense at Christ because of the erroneous delusion and the evil desire and the evil will of their hearts. The people of Israel, through their own fault, bring this trouble on themselves. For Christ himself is not a stone of stumbling and a rock of trouble, but rather the foundation and cornerstone that supports his church forever.

Now you also understand the saying 1 Petr. 2, 7. 8. which deals with the Jews and all unbelievers. It says, "But unto them that believe not, the stone which the builders rejected, and which became the corner stone, is a stumbling stone, and a rock of offence: who stumble at the word, and believe it not." - Christ and his word cannot be separated; Christ is always connected with his word; as the word dulls him, so is Christ; where the word is, there is Christ; where the word is not, Christ cannot be obtained. Forasmuch then as unbelievers are offended and vexed at the word of Christ, at the word of the grace of God in Christ, and believe it not, they are offended and vexed at Christ; and Christ, the corner-stone, is unto them a stumbling-stone and a rock of vexation; they run against Christ, They fall by him, they are put to shame by him, they run on his head in defiance. They take offense at Christ because of their unbelief, because of their delusions, and because of the evil desire and will of their hearts.

That is why St. Paul says in 1 Cor. 1:23 that the crucified Christ preached by him and his fellow apostles is "an offense to the Jews and a foolishness to the Greeks. There he speaks of the vexation which the unbelieving Jews and Greeks take in Christ crucified. In the same sense he speaks Gal. 5, II. of the "offense of the cross".

When Matth. 13, 57. is told that the people of Jesus' "fatherland", namely in Nazareth, were angry with Him, it is meant that they, despite the wisdom they heard from His mouth and the signs they saw from Him, were angry with Him because of His lowly appearance, which they had known for years. They took offense at this, because this lowliness of Jesus was good; without it we could not have been saved. So they caused themselves to be offended out of a good thing, by reason of the delusion and the evil of their hearts.

So the Pharisees, of whom Matth. 15, 12. is told, took offense at the good, holy, but punishing words of Jesus. Because of their evil will, which did not want to bow down to the word of truth, they became even more angry because of it. This was their own fault.

Joh. 6, 59-66. the following is told. The Lord Jesus had taught in the school of Capernaum. Then many of his followers said, "This is a hard saying; who can hear it?" and murmured and took offense at it. Then said the Lord Jesus unto them, Do these things offend you? And he said again, "It is the Spirit that quickeneth: the flesh is of no use. The words that I speak are spirit, and they are life." Hereby he tells the grumblers and the discontented that their unspiritual and carnal disposition is to blame for their taking offense at his words of the Spirit and of life. But that did not stop them; they did not believe, and henceforth they did not walk with him.

The Lord Jesus also speaks of such vexation, when he said to his disciples on the night in which he was betrayed, "This night ye shall all be vexed in me. Matth. 26, 31. Likewise, when he speaks Matth. 11, 6: "Blessed is he that is not offended in me."

Matth. 13, 21. The Lord Jesus says: "If tribulation and persecution arise because of the word, he will soon be angry." And Matth. 24, 10. He says, "Then (namely, when tribulation and hatred and torment come upon His disciples for His name's sake) many shall be vexed." So when tribulation and persecution come upon JEsu's disciples, that is, upon believers for his name's sake, many will say, "What? shall we have this by believing on JEsum and following him? Is this how God protects his children? No, the gospel cannot be truth!" And so they will take offense at tribulation and persecution, and fall away. But tribulation and persecution for the name of JEsu is not evil, but-



but something good and wholesome. It is a testimony and a purification of our faith. True Christians should rejoice and be glad about it. God's Word teaches this in countless places. Therefore he who is angry for its sake takes offense at something good and holy and blessed. And this is the fault of his lack of faith, of his fickle, carnal heart.

Rom. 14, 20. It says, "All things indeed are clean: but it is not good for him that eateth it with a stumblingblock of conscience." - This is speaking of food and of weak believers. All food is pure. A Christian need not have any conscience about any food. He can accept and eat any food. There are no food prohibitions in the New Testament. But there are those of weak faith who have not yet come to this right knowledge, and still think that they must not eat this or that food. So they reckon some food to be common, unclean, forbidden. They make a conscience of it. If such weak believers eat what they think is forbidden, it is not good for them, for they eat it with an offence to their conscience, that is, their food causes them vexation, they become angry because they think they are doing something that God has forbidden. But they take such vexation by reason of the delusion, and also by reason of the evil desire and the evil will of their hearts. For they think that God has forbidden this food, and yet they eat it.

Finally, Rom. 11:9, "David saith, Let their table (happiness) become a snare, and a rapture, and a vexation, and unto them a recompence." - This is a word of judgment upon the apostate and hardened Jews. Now out of God's judgment all things shall be a snare to them, and a torment, and a vexation, and a retribution, that is, a farther hardening, even their "table," their happiness in which they live. But this is a taken offense: out of God's judgment they shall also take offense at their happiness, which is in itself something good, because of their hardened and hardened minds.

So now, God willing, we have understood what the taken offense is. It is the offence which unbelievers and weak believers cause themselves out of a good thing, by reason of their own delusion, or the evil desire and will of their hearts.

(To be continued.)

To whom may a Christian burial be granted and to whom not?

(A conference paper, sent in by resolution.)

(Conclusion.)

If we have seen last time that orthodox pastors have to refuse a Christian burial to openly unbelievers and despisers of the means of grace, the important question now arises as to why we should and must do this? There are many reasons for this. I will mention only a few. We desecrate by the Christian burial of a god.

...and we take the name of God in vain. We are guilty of a gross lie while still using God's Word, Christian songs and prayers. By our whole conduct we say yes where the Lord says no. We declare that the ungodly are partakers of the body of Christ, while Scripture says the opposite. By our actions we join ourselves to those from whom God has separated us. In such a burial, therefore, the word of God and the ministry of preaching are used for a purpose for which neither may be used.

But this is a gross sin that has sad consequences. We may arrange such a funeral as we please, and say what we please: we thereby give offence, we weaken our confession against sin and unbelief, strengthen the unbelievers in their godlessness, make the indifferent still more indifferent, and may become the cause of their falling away altogether. From the pulpit we proclaim God's wrath and eternal damnation to all despisers of the divine word - even to the so-called respectable. And now we bury these same people with Christian honors. Many think: You see there again, when the preachers in their sermon speak of hell and describe those who go into it, it is not to be taken so seriously. For when such people die as belong to hell according to the preachers, then these same preachers go along as preachers to the funeral and grant them a Christian burial. "Yes, when the preachers' mouths are silvered, they still praise the deceased as good people, who had their weaknesses, but about whom it is not our place to judge. It is impossible to say what damage is done to souls by the fact that so many preachers bury the despisers of the divine word and the holy sacraments like faithful Christians." ("Lutherans" 35, p. 36.)

On the other hand, by refusing to give the ungodly a Christian burial, one bears powerful witness against unbelief and sin. No sermon can be preached which would have more effect on such an occasion than that of resolutely refusing all ecclesiastical attendance. One thereby gives glory to the truth. In this way he testifies that the unbeliever is free from God and is separated from him even after death. People know this very well. That is why they are so anxious to have a preacher at the funeral. Yes, they are usually willing to let the preacher say something, if he will only officiate. But he's supposed to officiate. And this he cannot and must not do, if he does not wish to blur the effect which the death of an ungodly man is supposed to have, and to do harm to souls. In this connection it is necessary to take to heart what we read in Romans 15:2: "But let every one of us so set himself that he may please his neighbour for good unto correction." But this is not done by officiating at the burial of the wicked. On the contrary, the name of God is profaned and the neighbor is harmed.

If we look at the Scriptures, we find examples of the wicked being denied the honor of a solemn burial by God's command. Thus we read Jer. 22:18, 19: "Therefore thus saith the LORD concerning Jehoiakim the son of Josiah, the

Kings Judah: He shall not be lamented: Alas, brother, alas, sister! He shall not be lamented, Alas, lord, alas, noble one! He shall be buried like an ass, bruised and cast out at the gates of Jerusalem." To this the pious Aepinus writes: "Since God the Lord has thus punished these ungodly men, I would like to hear with what reason and Scripture one would want to prove that ungodly men, who have despised God's Word and His Sacraments, and have died in their ungodly nature, should be buried most honestly with Christian ceremonies, with spiritual songs and psalms?" (Hartmann, Pastorale, p. 1441. - Cf. also 1 Kings 14, 13. 21, 23. 13, 32.)

In the church of God, therefore, it has always been held, when it was right with her, that one did not bury open unbelievers with Christian honors. Luther writes, for example: "In our church it is the custom that with him who stiff-neckedly despised to hold fellowship with us in life, therefore, when he has died, we also hold no fellowship; that is, we let him be buried whoever and wherever one pleases, outside or inside the graveyard of God; but we with our disciples do not go along, do not sing to him either, let howl who bury him, according to the words of Christ: 'Let the dead bury their dead' (Matth. 8, 22.). Because the dirges sing of him that cometh in the name of Christ, therefore we cannot sing the same without lying, and not without injury to conscience, yea, not without blasphemy, concerning a man that died in blasphemy and ungodliness." We read, therefore, that zealous Lutheran preachers preferred to be deposed rather than to have a man Christianly buried who had passed away in impenitence. Andreas Kesler reports the following about such a case concerning a drunkard: "The zeal of Dr. Conrad Becker at Güstrow in the Duchy of Mecklenburg is to be praised, who allowed himself to be deposed before he would consent to the ceremonial burial of a high potentate's envoy, who, against the warnings of many, submitted to a great and impossible drink. ("Lutherans" 35, p. 36.) Many more examples of this could be cited from older and more recent times, but the one cited may suffice.

However, we would like to look at some of the objections that have been raised against our position.

It is said that preaching, praying, and singing are not done for the sake of the dead, but for the sake of the living. The pastor should comfort them in their grief and sorrow and therefore be present at the burial of their dead. He should not disgrace them by refusing to do so, so that they have to carry their loved ones away without ecclesiastical honors. It is heartless and unchristian, indeed, contrary to the love that Christ taught, to refuse his services here. The answer to this is: By a Christian burial, one may pretend what one likes, an honor is paid to the deceased that is only due to a Christian after his death. Thereby the testimony of belonging to Christianity is given to him, just as the participation of the Lodge in a funeral testifies that the one who is carried out is a Brother of the Lodge. ("Lutherans," 49, p. 129.) And if people who belong to a congregation are only concerned with the consolation of God's Word, when unbelieving relatives are called away, then the The minister of the word should bring it to them before or after the funeral and should do so as their pastor, but at such an hour and in such a way that no one can get the idea that he officiated at the funeral. It is true that it is a great sorrow and a disgrace in the eyes of the world to have to bury someone who has died in unbelief without a preacher. But we must not put God's will out of sight in order to remove a disgrace from men.

Yes, say others, at such a funeral service the preacher has opportunity to preach God's word, and he should seize that opportunity. To this it would be necessary to reply: There are times when the preacher testifies most powerfully when he is silent; and such a time is the time of the burial of an ungodly man. If the preacher then proclaims what he ought to proclaim, namely, that the deceased has gone to hell, only then does real enmity arise. And the vexation is not left out. For many hear what we have done, and not what we have spoken. But if the preacher speaks only in general terms, the damage is even greater and the result even sadder.

The consequences of refusing a Christian burial to an unbeliever, I hear another object, are precisely what cause me to condemn such a refusal. As a result, people become angry with the pastor, often call another preacher, and sometimes even leave the church. What shall one say to this? This: The favor of God and the salvation of souls should be more important to us than the favor of the world and the name Christians. But if the members of a congregation say to their pastor, "If you do not come, we will send for a sectarian preacher," then he should call their attention to the sin they are about to commit. If they do not want to be pointed out, he has a clear conscience. No one can say to him, Through your fault a false believer has come into the house of the souls committed to you. And as for leaving the church for such reasons, if all warnings remain fruitless, he is to command him who judges aright. We are never to forget: The end does not justify the means. We must never act on the principle, "Let us do evil, that good may come of it." Rom. 3:8. We are to do right, and then leave the consequences of our action to God. "For righteousness must be righteousness: and unto it shall all the upright in heart fall." Ps. 94, 15. The devil, that infernal lion, roars terribly when he is met in his servants the unbelievers, but the lion of the tribe of Judah always shows that he has destroyed the works of the devil, and gives victory after victory to those who faithfully cleave to him, and that faithful adherence to his word does not destroy but increases his kingdom.

I close with the prayer of Aepinus:

"May God, the almighty Father of our Lord Jesus Christ, graciously keep his godly and good-hearted congregation in the right knowledge and confession of the truth, and may he rule them with the Holy Spirit, so that they may mean and seek his glory with all their heart, and may keep and be saved their souls' blessedness in this blind and evil world. Amen." ("Lutherans" 40, p. 187.) J. W. M.



Our East Indian Mission.

The workers on our mission field.

Missionary Näther continues to write about himself and his co-workers: I am also asked by the foster father of our mission in America what we missionaries eat. Early in the morning I usually get up at four o'clock five times a week - sometimes even earlier, sometimes a little later - and boil water on the oil stove. I pour the same on the coffee I made the night before and on some raw eggs (which are smaller in this country than in Europe). I drink the coffee, eat the eggs, and eat one or two slices of bread baked by the servant from semolina in a primitive clay oven. These slices of bread are usually spread with white butter, which has been prepared by the servant with a whisk in a small pot from the cream of the cow's milk which is bought daily. Then I drive or go to the heathen sermon. If I come back about nine o'clock, I give another lesson at school until ten. Or I come back later, and it is sometimes eleven o'clock when I return home, or even later - in short, afterwards my wife usually puts some fried eggs in front of me, which she has quickly prepared on the kerosene stove, to which some coffee is drunk again and a little bread is eaten. This second breakfast is omitted on the days when I have not been at the heathen sermon early in the morning. About half-past one o'clock, if the servant is not unpunctual, comes the midday meal, which usually consists of two courses: 1. Sheep's or goat's meat, prepared in some form or other, or, if there is none to be had, a chicken, also boiled or roasted or in cutlets or in some other form - together with potatoes (which, however, are much smaller than at home; often one has to put half of them away, they go bad so quickly): if these are not to be had, which often happens, then the housewife has to prepare some kind of pastry, e. g. flour dumplings or nuggets of bread. 2. boiled rice and a spicy pepper sauce (karri), in which there are small pieces of meat or Indian vegetables. In the afternoon one quenches one's thirst - one stimulates the slackened nerves with coffee or tea. Since I have been married, if I am at home, I sit down at the table for a few minutes between five and six o'clock. In the evening, after half past seven, I have dinner, which usually consists of a simple soup and the rest of the midday meal. Afterwards I may drink a cup of tea. If one wants to have good and clean Estonian food in spite of the few ingredients, the European housewife has to do a lot of checking and to tell, show and demonstrate many things over and over again to the cook, who in our case has been trained by herself, to run into the kitchen often through the blazing sun, and so on. Yes, if the sun and heat were not there! She could, as she often wishes, go to the bazaar herself to buy the day's necessities and stand by the open fire herself - then we would not need a servant and would often have less excitement or trouble.

From the bodily Estonian be that enough! "How do you nourish yourself spiritually?" our dear foster-father asks further. I have already hinted at that. It remains with the verse:

Let thy word be my food all the way, To feed my soul, to defend me, When misfortune comes along, That may soon turn me.

But the Word of God can also be presented to the soul in various ways and forms. Thus, in my eight years as a bachelor, instead of family devotions, I have read the German Bible in whole and in part in the morning and in the evening, as well as the Greek New Testament several times, yes, even the French once, or I have edified myself in a devotional book (e.g. in the beautiful one by Amadeus Creutzberg or Philipp Balthasar Sinold, called von Schütz, who, a pious jurist, lived from 1657-1742). For years we have been reading the Weimar Bible in the mornings and Carl Heimich Rieger's reflections on the New Testament in the evenings in our home devotions. From a dear former friend we have also adopted the habit of refreshing our souls a little at the end of lunch. The name "Manna" fits this quite well, which was written by none other than our foster father, to whom I am here to answer questions. On Sundays I preach tamul to a number of people (especially our Christian teachers and our pagan servants) in the morning. In the afternoons we read - for years together with siblings Kellerbauers - German sermons. Luther, Lütkemann, Herberger and others, and especially Walther, we heard God's word acted out, and this year old Johann Gerhard is preaching to us. What else I have to and may study in God's Word, old and new books, synodal reports and church publications (especially for the sermons to the Gentiles and the missionary conferences) is of course also spiritual food, even if this can only be taken sparingly now, compared to the time when Missionary Kellerbauer provided the first school here.

Such study, however, is not only food but also work, a part of our work according to the command of God through St. Paul: "Continue reading, exhorting, teaching. To a picture of our life in the heathen country, which, in spite of that missionary enemy, is not arranged according to the rule he laid down: "Missionary-idle-goer," therefore also belongs the answer to the question: "How long can a missionary usually work in one stroke?" This depends very much on the strength of the individual, on the time and manner of his work, on his age, and on the heat that prevails about. I will therefore again speak merely of myself, gladly giving precedence to better workers. In my first two years in India, for example, the munschi or language teacher arrived early, at about half past or three quarters of seven o'clock. I worked with him for two hours, and in the afternoon, usually right after lunch (because otherwise he couldn't get away), for another two hours in all the heat. In the remaining hours in the morning and until half past five in the afternoon, I was in the print shop, where there was always continuous work for about 25 employees, for the book trade, and for the accounting and caste system of the extensive Leipzig mission. Then the other Tranquebar missionary, "old S ....", picked me up for .... a walk to the sea. (He had already been in India for a quarter of a century and was not allowed to do anything after five o'clock in the afternoon, if he did not want to collapse - he also died, in spite of

of the above epithet not yet old, soon after after only one day of influenza). After the mostly lonely evening meal I read some Hebrew or prepared myself for my sermons which were to be preached every two weeks in Manikramene, which I had to write down and learn word for word in the still little known language. There I usually sat until eleven or twelve in the evening. Later, in the other places where I was assigned, I had a lot of school and church work, as already mentioned - I also had to travel a lot to the outlying places (in the Sengalpat district surrounding Madras I was often on the road for nine to fourteen days in a row). Nevertheless, the office work did not stop at all; even then I was able to work in one tour (not counting the meal times) from early morning until evening, even if the work had to be gradually reduced after dinner, if I did not want to lose a large part of my sleep afterwards. Now I have to get up much earlier, as a rule, as already mentioned, at four o'clock, because of the heathen sermon to be preached in the early hours of the morning. In return, I have to lie down and rest after lunch, that is, if I can - which is not really possible, for example, especially in the "hot" time because of the enormous heat - sleep one to one and a half hours. Otherwise, praise God, I can still work "in one stroke," whatever comes of it, but in the evening I must be careful, confine myself to reading, and possibly go to bed at ten o'clock, if I do not want to have a more or less sleepless night and be half unable to get up in the early morning. At dusk, that is, in the short time of half an hour or three quarters of an hour between sunset and nightfall, I go for a little walk with my wife (and before that we went with our dear little children). However, the walk is usually omitted if I have not made a pagan sermon lour early in the morning and am instead away talking to pagans in the neighbourhood towards evening. The time that remains after the heathen sermon in the morning until lunch - usually about two hours - I use for morning devotions and written work. The time that remains to me in the afternoon till sunset is essentially devoted to the two schools. The first is near; but for the other there is already a good half hour on the way.

This already answers the question half and half in a nutshell: in what way do we work on the Gentiles, namely through sermons and talks, through tracts, which we mostly write ourselves, have printed and distribute, and through schools. But this chapter is to be presented in more detail. Therefore, for this time, God be praised!
Th. Näther.

The Eastern District

of our Synod held its meeting this year from May 9-15 in the beautiful new church of Zion Lutheran Parish in Boston, Mass. It was a heart-soothing meeting. The complete unanimity in the important doctrinal matters discussed, and the evident willingness of all to seek with unanimity the best of the church, even in practical matters, could not but strengthen the faith and contribute to the welfare of the church. The result was the strengthening of the brotherly relationship. Not the reputation of otherwise highly esteemed persons, but the testimony of the Holy Scriptures determined the verdict everywhere.

It was a great joy for the Synod to have the Honorable General Praeses in its midst for the first time. His active participation in all the discussions contributed much to the clarification of the matters discussed.

The Synod was opened on May 9 by a service in which Prof. F. Pieper preached the sermon on the basis of the passage 2 Tim. 1:13: "If we believe not, he abideth faithful; he cannot deny himself."

The doctrinal discussions were based on five theses written by the Honorable General Vice-President, Father Brand. They dealt with the question: "How can the dangers be overcome which particularly threaten the life of faith of Christians in our time? We let the theses follow in their wording:

I. By the life of faith of Christians we understand the new life of believers, which is wrought by God alone, and is also sustained by His grace and power alone, but is always threatened by many dangers, and can actually be lost.

II. As the first principal danger, which in the latter days of the world does not diminish, but increases, we mention the temptations to false doctrine.

III The other main danger is the temptation, so great for the Christians of our time, to conform themselves to the world in life and walk.

IV. These dangers cannot be hidden from us; indeed, we should diligently keep them in mind.

V. The only means to overcome these dangers is God's Word.

It would go too far to go into the individual points of the presentation here. But it was very timely. It was a wake-up call to examine the times in which our lot has fallen, a call to take up spiritual arms to protect the most precious gift of God in our life of faith. We are living in the last world age. And the dangers of this very time, foretold by the Spirit of God, are already threatening the spiritual life of the congregations and of individual Christians on all sides. False doctrine and ungodly character want to rob the Christian of his new nature on the right and on the left in coarse and subtle forms. If we Christians do not test the signs of the times, who shall test them? If we do not lay hands to meet the enemies that war against the soul, who shall lay hands? But therefore are the dangers revealed unto us, that we may know them, and meet them valiantly and courageously in the Lord. But the weapons of our knighthood are only of a spiritual kind. Not human measures, but God's word, rightly divided, must do it. God's word will surely be victorious. Therefore:

> Thy word is our heart's defence, And thy church's true protection; In this, dear Lord, keep us, That we seek no other thing more.

From the large amount of business negotiated, the Inner Mission deserves special mention first. At thirty



Mission fields are under the care of the Commission for Inner Mission. With great faithfulness and much self-denial the missionaries have worked the often stony ground. But the goodness of God has also confessed itself to their work. In most places, victories of the Word over much that was repugnant could be reported. In particular, the church school maintained by the missionaries has become a source of blessing to many a Mssion. In the current year this work will require about $6500, if the missionaries are to be provided with the moderate salary subsidy granted in all cases. So far, the love of Christ has always made the hearts of the dear members of the Eastern District willing to provide the necessary funds for this mission, so that the General Fund for Inner Mission has never had to be burdened by us. Certainly, also in this year, gratitude to God for the so abundantly given physical and spiritual goods will drive the congregations of the District not to let this important work suffer any lack.

Working hand in hand with the Inner Mission is the Caste for Church Building Aid. The report of the Committee showed that during the past year this labor of love has reached the sum of $10, 755. 47, by two very considerable grants. True, this is not a considerable sum, compared with the church building funds of the sects; but still, since the year 1898, an increase of more than -9000. Next to the caste for Inner Mission, this caste should be considered in every godly way. Poor congregations, especially mission congregations, find this as the greatest external hindrance to their growth, that they do not have a suitable church locale for holding public worship. This caste is intended to help such congregations to acquire a simple property. Since the interest-free money advanced must be paid back to the treasury in certain periods of time, the money donated for church construction serves many needy congregations over the years. The sects have long since recognized how necessary and useful this kind of mission is, and have collected large church building funds. May God grant us that in this matter, too, the longer we continue to recognize and do what serves the building of His kingdom.

Some time was also devoted to the negro mission. The report of the General Commission of the Venerable Synodal Conference on the present state of the mission was followed by an address by Missionary J. C. Schmidt, who attended the meetings of the District with the permission of his Commission. In a gripping manner, the difficulties of the work among the Negroes, but also the wonderful successes already achieved, were presented. With joy and gratitude the Synod saw that this work is not in vain.

The election of the officials resulted in the following: Praeses: Fr H. Walker; Vice-Presidents: Fr Ad. Biewend; Secretary: Fr. Theo. Groß; Treasurer: Mr. C. Spilman.

Much more of interest could be mentioned, e.g. a short paper by P. A. T. Hanser on unwarranted interference in professional matters; but this report has already taken up almost too much space. More detailed information will be given in the next synodal report.

We return to the beginning: It was a heart-warming Synod. This was due in no small part to the love of the Boston congregations, whose hospitality was so warm. exceeded the usual measure by far. Thus the synod's decided thanks was a sincere one, and among other things it was especially directed to the presentation of the daily, common midday meal.

With a communal Our Father and the singing of the verse: "Praise, honour and glory be to God" the Synod adjourned in order, God willing, to meet again in May of the coming year. Friedr. B.

In memory of the former Professor H. C. Wyneken.

The "Lutheran" of July eleventh of last year brought the news that Prof. Heinrich C. Wyneken died on June 21 at Springfield, III, at the age of 54 years, 6 months and 5 days. May it now be permitted to give some information about his life and work. He was a son of the former President Wyneken, the father of our Inner Mission, and the former Sophie Wyneken, a native of Buuck, Adams County, Ind. On December 15, 1844, he was born at Fort Wayne, Ind. where his father was pastor at the time, the younger of two twin brothers, after whose birth his father wrote to his aged mother in Germany, among other things, "Never was I happier than today. Never have I been more richly blessed at Christmas. The faithful God has given me two healthy children, and in honor of this event I also let something go on it: on my table burn" two tallow candles." After a little more than a year the father accepted a calling to Baltimore, whence he moved to St. Louis in 1850, and became pastor of Trinity parish. Meanwhile Henry had become of school age, and was now sent to school with Teacher Koch. After he had also graduated from teacher Roschke's class, he attended Albach's high school for a while, and was then confirmed by Father Brohm in 1859. His education at the Gymnasium in St. Louis was soon interrupted by the relocation of his parents to Adams County, Ind. However, after a short stay in the preparatory school of the practical seminary at Fort Wayne, he returned to St. Louis in the fall of 1860 with his twin brother Martin, where both entered the quarta. The transfer of the institution to Fort Wayne a year later brought the brothers back to the vicinity of their parents' home for a few years. In 1865 they entered the seminary in St. Louis, and after three more years received the certificate that they were now sufficiently prepared to take up the holy preaching ministry.

Our Henry was endowed by God with rich spiritual gifts, which made it possible for him not only to keep up with his studies in spite of many interruptions caused by illness, but also to always be one of the first in his class. In particular, he possessed the gift of logical dissection and clear presentation of the subject matter. He was therefore primarily qualified for teaching in the school, to which work he was also drawn by a special inclination. This was also recognized by the old Father Brunn in Steeden, whom Wyneken visited in 1869 on a trip through Germany. He asked him to take over a position as assistant teacher at his proseminary. Wyneken

agreed, and Hai thus began his official activity here. But he was not to remain long in this position, which soon became quite dear to him. His father had been pastor of the Zion congregation in Cleveland, O., since 1864, and needed help. Since the congregation had to let the assistant preacher H. Crämer move to Zanesville, O., they now called the young candidate H. Wyneken to assist his father in the ministry. But even here he was allowed to continue the work in the school, the congregation giving him the senior class of their school. Now followed some years which were among the most pleasant memories of his life. With all his soul he devoted himself to the teaching and education of the children under his command, and had the joy of seeing his efforts crowned with success. Even to this day some of his pupils at that time keep him in affectionate remembrance. He was, indeed, later called to be the first pastor of the church, and was therefore relieved from the school; but when, in 1876, he received an appointment to the second professorship at the practical seminary for preachers at Springfield, III, he followed the same with joy, much as he was conscious of the high task he would have to perform. The work of preaching had always become quite difficult to him, and he directed his ministry with much groaning over his weakness. But to teach and to instruct, and now even to help prepare young people for the preaching ministry, that was a profession that corresponded to his whole inclination; and he had the confidence that God would also give him gifts and abilities for it. And he did bestow them upon him. Exegesis, homiletics and catechetics, that is, the interpretation of Scripture and the art of preaching and catechizing correctly, were the main things he had to do with the students. In addition, he also taught church history and read the symbolic books with the students. The necessary training in English preaching was also in his hands. His gift of being able to communicate with young people, to entertain them pleasantly, and at the same time to have a stimulating and instructive effect on them, combined with a special joyfulness, allowed him to devote many an hour to his students in addition to the prescribed lessons. He attended their debates, served them as a singing teacher, and sang with them not only the church chorales but also the beautiful German folk songs. Thus he filled his place beside the unforgettable Professor Crämer, the real father of our practical seminary, and his work was certainly a blessed one. To his great sorrow, he often had to interrupt his work for longer or shorter periods of time, forced to do so by the sickliness that had been with him since his youth. Towards the year 1890, this ailment increased to such an extent that he recognized it as God's will to resign from his office.

But one more ecclesiastical work, which he undertook in Springfield besides his professorship, should be remembered here. Among the beautiful gifts God had given him was that of missionary work. He could not have been with unbelievers or false believers for long if he had not, without seeking it, initiated a conversation with them about the one thing that is necessary. Now, in the seventies, mostly only Portuguese and Negroes lived in the neighborhood of the Seminary. The ignorant people lived in the belief that the institution was a medical one and that it was dangerous, especially for children, to go near it. to come, as one might be caught by the students for clinical purposes. Wyneken now took great pains to take away the poor people's suspicions and win their trust. He soon had such success that several times Negro children came into the seminary courtyard. The students began to talk with them, and Wyneken had the idea of setting up a Sunday school for Negro children in the seminary. This was the beginning to the Negro Mission in Springfield, which still exists today, and which Wyneken conducted for years with the help of some students. C. C. S.

(Conclusion follows.)

To the ecclesiastical chronicle.

America.

From the proceedings of the General Conference of the Methodist Episcopal Church in Chicago, the beginning of which we reported in the last number, and which has now reached its close, we would like to point out a few things. The convention adopted a new constitution for the Methodist Church. This Constitution must now be submitted to the individual annual Conferences for confirmation. If three-fourths of these Conferences approve it, then it will be valid. If it is approved, it will be permissible in the Methodist Church in the future to elect women as delegates to the General Conference, contrary to the clear word of the apostle: "Let your wives keep silence among the congregation." (1 Cor. 14:34.) Paragraph 248, dealing with worldly amusements, and enumerating as such as are unbecoming Christians, the following: Dancing, theatrical attendance, card-playing, attendance at horse-races and circuses, dancing parties and dancing schools, remained unchanged in spite of vehement hostility from some quarters. The most important change, however, which the Conference adopted, was the removal of the time limit on the employment of pastors. There is a rule among Methodists that each year the bishops assign individual pastors to individual congregations. Until now, the rule was that a pastor could only be assigned to the same congregation for five consecutive years. A pastor was therefore allowed to work in one congregation for a maximum of five years. This regulation has now been abolished. Each Methodist preacher, however, still receives his appointment from year to year from the bishop, but he may be sent by him to the same congregation as often as the congregation desires, and the bishop deems it good and wise. This is undoubtedly a step in the right direction, but still the Methodists do not recognize the right, scriptural principle that the congregations have power and right to call their pastors, and that by the calling of the congregation God the Lord Himself sets the individual pastors to the congregations to be "bishops" (Acts 20:28.), that therefore also only God can again dissolve this relation between pastor and congregation. G. M.

The Presbyterians also held their great annual meeting ("General Assembly") here in St. Louis last month. From their proceedings one resolution in particular is of general interest. For years there has been a large and steadily growing party in the Presbyterian Church, which no longer finds the old confession of their church, the so-called "Westminster Confession," agreeable or suitable, and which has long since departed from the doctrine of the confession. This party particularly takes offence at the harsh Calvinism of the Confession, at the

The first thing that is said in the confession is: "It has pleased God according to the inscrutable counsel of his will, according to which he offers or withholds mercy as he pleases. For it is said in this confession, "It hath pleased God, according to the unsearchable counsel of his will, by which he offereth or withholdeth mercy, as he pleaseth, to pass by the rest of men, to the glory of his supreme power over his creatures, and to ordain them to dishonor and wrath for their sins, to the praise of his glorious justice." (Cap. Ill, 7.) As early as ten years ago the Presbyterians had begun to consider the change of their confession, but had again dropped the matter, partly from a false love of peace, partly because other doctrinal disputes and doctrinal customs occupied their attention. At this year's meeting, however, it was decided by an overwhelming majority to appoint a committee to consider this matter of changing the confession and to report back next year. Men of all persuasions are represented on the committee, and agreement as to what should be changed and how it should be done will not come soon, if it ever does. The confession of the Presbyterians should, however, be changed, for it contains the leaven of reformed false doctrine. But there is unfortunately no hope at all that it will be changed in the right way and that it will express biblical truth. If a new confession is made in place of the old, it will probably be so general and indefinite that the most diverse teachers can profess it, each in his own sense. This is the whole direction of our time: to break off the tops of every confession, in order to have all kinds of people together in an ecclesiastical community out of a false love of peace, in a unionist spirit, without true unity of faith. And on such human plans and works God's blessing can never rest. L. F.

A great council was held last year by the Catholic bishops and archbishops of Mexico, Central and South America, and the West Indies. The meeting took place in Rome, and one cause of it was the sad moral conditions which prevail in the Roman churches and among the Roman clergy of those countries. The proceedings and resolutions of this council have just been published. In them are again to be found the familiar condemnatory verdicts on the Protestants, and it is asserted with a bold face that "from Protestantism come all the political and social aberrations which trouble the States, communism, socialism, and nihilism, the most disgusting signs of the times in human civil society, and almost the destruction of the same". Of course, Protestant and other "heretical" books are again condemned, especially the Protestant translations of the Bible into the national languages, as published by the Bible societies. Furthermore, the indifference of the middle classes, which wants to allow the state to have no concern for religion, is vehemently attacked. (After all, we are talking about the countries where the Catholic religion is the state religion). The Assembly declared itself opposed to public schools in which no religion is taught, and asserted that "those are quite in error who say that there must be a separation between Church and State." No marriage may take place except by the priest; a civil marriage is "nothing but a shameful and criminal concubinage," and the children of a marriage contracted by civil officials are "illegitimate before God and the Church." In reference to the sad moral conditions in those countries, which are sometimes made out to be not so bad, or denied altogether, we find the following sentence: "The plague of fornication, widespread far and wide, is to be deplored and condemned, but especially the most shameful plague of concubinage, which spreads publicly and privately, and, whether in large cities or in small villages, plunges not a few people of all classes into eternal ruin." This concession shows that the reports coming from the South American states, in particular, are not made up out of thin air. And all the negotiations and resolutions reveal Rome again in her true form, as the implacable enemy of the Holy Scriptures and their beatific truth, as the most dangerous opponent of all ecclesiastical and civil liberty, and as the den of vice.

L. F.

Christian Science. The devil disguises himself into an angel of light. *Christian* Science is what they call nowadays what is cheap "*Devil's* Science" should be called. There can hardly be anything more devilish under a Christian name. The founder and spokeswoman of the so-called "Christian Science," Mrs. M. B. G. Eddy, not only in her own little writings, e. g. in the pamphlet "he People's Idea of God," turns the whole Christian religion, the whole teaching of the Holy Scriptures, upside down; she not only decisively denies the Bible's teachings of the Holy Trinity, of God's nature, righteousness, omnipotence, etc., but in a truly diabolical way she tears out the heart of the Christian religion. She says outright in the little scripture cited on p. 5: "The belief that God's wrath had to be atoned for by the sacrifice and agony of His beloved Son is a belief which has produced sin, sickness, and death." "Sin, sickness, death, have had their origin in the belief that the Spirit has assumed a real body,-that the Infinite has become finite, or a man, and the Eternal has entered into time." This is to put the crown on satanic wickedness, to say, This is Christian Science: all sin, sickness, and death come from believing that God's Son became a man, and by his suffering God was reconciled. It is certainly a sign of the times when Satan goes out so rudely through his instruments, makes the heart of Christianity the source of all evil and all evil, and insolently advertises it as the true, right Christian religion. And likewise it is a sign of the times that so many who bear the Christian name allow themselves to be deceived and cheated by it. Should not every one who still wants to be called a Christian, who has only a spark of Christian knowledge, be terrified of a society that leads such satanic teaching? Should not every one who still wants to be called a Christian abhor seeking help in bodily sickness from such henchmen of Satan? Certainly.

C. L. Jl.

Abroad.

From the Danish Free Church we have received the news that Fr. Michael from Hamburg has now accepted the call to the congregation in Elsinore and has moved to Denmark. We are informed of the following concerning his field of work, which will certainly be of interest to the readers of this newspaper. These readers take part in the joys and sorrows of the small group of their fellow believers in Denmark, accompany the proclamation of the pure doctrine there with their prayers and support it with their gifts. The letter says: "Three years ago the congregation in Elsinore consisted of a married couple and has now, by God's grace, grown to a group of 22 souls, although some deaths have occurred and five persons have moved to Copenhagen for the sake of their earthly profession and thus belong to the congregation there. In Elsinore another couple has applied for admission to the church.

reported to the congregation there. The services are generally well attended even by strangers. In the beginning the sermon was held in the living room of the first mentioned couple. Soon, however, it became necessary to rent a hall. This hall was furnished for the church by the kind donations of poor working people. But because the house was used for other purposes than before, we lost our church hall. And unfortunately the prices of the other halls in Elsinore were so high that we could not even think of renting one of them. Then the good Lord provided for us in an unexpected way. There was a favourable opportunity to buy a plot of land with a one-storey house, in which two rooms could be converted into a suitable church locale. At the same time, two apartments can be rented out, so that the interest on the capital, which we admittedly had to borrow, is covered and the hall is still somewhat cheaper than the one that the congregation had rented until then. It does cause costs that we have to rebuild the two rooms into a hall, but that was the way the Lord showed us to get to a church home. It should also be mentioned that in Asminderöd, which is close to Elsinore and where some members of the congregation live, a church hall has already been beautifully furnished. There a service with a sermon is held about once a week from Elsinore. The service is also well attended there. About five adults are so close to us that we can expect them to join us soon. Finally, not far from Asminderöd there is a large estate whose owner regularly attends the church services in Asminderöd and has given us a place in his large house for church meetings. With him and his wife, too, we can have the good hope that they will once again become members of our Free Church. All, even the strangers, are glad that a preaching ministry has been established in Elsinore. May the Lord, who has so wonderfully guided and helped us so far, also bless the sowing of His pure Word in Denmark." We add that the important post in Hamburg-FlenSburg has also been filled again. Father Knippenberg, who studied at our institutions in Fort Wayne and St. Louis, and who served the Hermannsburg Free Church in Uelzen, Hanover, for three years, was assigned to his new work in Hamburg a few weeks ago. L. F.

The Famine in India and our Mission. The undersigned has repeatedly been asked whether there is also famine in our mission district in India. The answer to this is that, according to the reports which our Commission for Heathen Missions has received from our East Indian missionaries, the part of India in which our missionaries are active has so far been spared the famine. Our Support Commission will distribute the funds that are handed over to it for the needy in India among the council of our missionaries in India, probably in the famine district that lies closest to our mission field. For the sake of better order, the money intended for the hungry in India should also pass through the hands of the district treasurers.
F. P.

God is not mocked.

In a parish (so a pastor tells me) where I was employed as a vicar for five years, a blacksmith lived opposite the parsonage with his wife. The wife was a quiet, calm, industrious person, but the couple had no children. The people lived in very favourable circumstances. The husband was physically of striking size and quite unusual strength. With his nervy, sinewy arms he was quite the consummate picture of a capable blacksmith. He was very industrious and very skilful at his trade, and in quiet minutes it was pleasant to talk with the well-travelled man and to be told of his journeyman wanderings. But to any one who knew this man more intimately, to deal and converse with him was very embarrassing and very anxious. For every little thing, the most insignificant, harmless utterance could often drive this unhappy man into an indescribable rage. In this rage he would strike the anvil with his hammer so that the sparks flew out at the guests, that the anvil swayed to and fro, and the house trembled. Then he began to curse and to rush, to rave like mad, and each time, accompanying each sentence with a terrible blow on the anvil, he uttered the terrifying words, "And lame will I become, and deaf will I become, and dumb will I become, and blind will I become!" And then a new host of the most vile curses came from his mouth, and then at last he was silent,-to begin again, perhaps, after a while. If the man was in this frenzied state, then, full of disgust and fear, people crept quietly past his house, his wife hid herself, and his usually very brave and vicious dog quietly hid himself in his hut. Once, as I passed before his workshop, and found him quite calm in conversation, I made the most fond introductions to him. He listened to me calmly; it even seemed to me that I saw tears in his eyes. But I rejoiced in victory too soon; for scarcely was I a few steps from his workshop, when a thunder-like blow roared on his anvil; the sparks that rushed out almost reached me.

"What?" he began to cry again furiously, "what am I to be told by such a young person?" and again he concluded with the most appalling words, "And lame will I become, and deaf will I become, and dumb will I become, and blind will I become."

A few years after my imminent departure from this parish, I visited it again. As I walked down the street toward the parsonage, I noticed that the blacksmith's shop was closed and that everything around it was quiet and as if dead. I asked a man who was passing by if the blacksmith had died.

"Only visit him yourself!" the man answered me briefly. As soon as possible I did the same. When I entered his living room, his wife pointed with her finger behind the stove. Then I saw a sight that almost froze me. Behind the stove crouched a figure that could hardly be called human. In these few years, God had executed his judgment on this man; he had collapsed so that he could no longer walk, could see and hear almost nothing, and his speech was almost like a slur.

A cure for swearing.

A pious farmer had a servant who cursed at every opportunity, often during the day. His master often rebuked him with stern words, but the farmhand would not stop swearing; he did not mean it so badly, he said, and he was so used to it that he could not stop! Then the farmer resorted to another means. He promised him a thaler if he would not swear at all for three days. And behold, the unbelievable happened: he was not heard to curse for three days. Even if one wanted to escape from him, then



he thought quickly of his thaler and pushed back the evil word. He got the promised reward, but he also heard the reproach from his master's mouth: "For the sake of the coin you were able to overcome yourself and did not curse for three days, but for the sake of your God and your soul you did not do it! Is the thaler more dear to thee than thy God?" Now this is an old story, which perhaps many have already heard; but it is very much worthy of heeding, not only on the part of the curser, but also of every one who bears the Christian name, and yet will not take seriously to fight and put away a bad habit that clings to him, while for the sake of money he can do anything and is ready to make any effort.

Obituaries.

On May 2, died at St. Louis, Mo. of a heart attack after a dangerous operation, Rev. F. Ottmann of Collinsville, Ill. He was born at Augsburg, Bavaria, April 29, 1829, and brought his age to 71 years and 3 days, having served the Lord in the preaching ministry 48 years, ^of which the last 27^ years were in Collinsville.

On May 13, after a long and severe illness, teacher Karl Iahn, formerly a teacher in Indianapolis, Ind. passed away. He reached the age of 51 years, 1 month and 13 days.

New printed matter.

Proceedings of the Thirteenth Annual Meeting of the Southern District of the German Lutheran Synod of Missouri, Ohio, &c. St., held at New Orleans, La. St. Louis, Mo. concordia publishing house. 1900. 88 pp. Price: 18 Cts.

The first of this year's reports of our District Synods has made its appearance. In addition to the usual synodal address by the President, it contains the beginning of a paper on the third petition of the Lord's Prayer. We also emphasize as particularly interesting and important the very detailed report on the extensive missionary work of this district. This report is well suited to encourage us anew to support this most important work of our Synod, the work of the Inner Mission, quite faithfully and diligently through our prayers and gifts. And especially the Southern District is in great need of such support, since it is still too weak to maintain its extensive missionary work alone, and therefore its missionary treasury is often in bitter need. May God also in this respect bless this report, so that the hearts and hands of many will be willing to do good to everyone, but mostly to their comrades in faith (Gal. 6, 10.). G. M.

Lecture on the bodily resurrection of Jesus Christ as a fact of salvation. 15 pages 9X6. Price: 10 Cts.

Lecture on the resurrection of the flesh. 18 pages 9X6. Price: 10 Cts.

Bible, Luther Bible, Revised Bible. 34 pages 9X6. Price: 15 Cts.

All three papers are available from Concordia Publishing House, St. Louis, Mo.

These lectures, given by Praeses Willkomm of the Saxon Free Church in the winter of this year before larger assemblies in Zwickau, and which have caused a sensation in regional church circles, have already been discussed and recommended in the "Lutheraner". See p. 107 (No. 7) and p. 139 (No. 9) of the current volume of this paper. We hereby call attention to this fact once again and inform you that our publishing house is now able to fill orders for these three publications immediately.

L. F.

Christian Science Unchristian. By *William Dallmann.* The Index Publishing Co. Winfield Junction, N. Y. 15 pp. 4^X3. Price: 5 Cts, 100 copies Y1. 25, postage paid. To be obtained from the publishers or from theAmerican Lutheran Publication Board, Pittsburg, Pa.

A very small, but quite useful scripture, which presents in short sentences the ungodly doctrines of the unholy "Okrigtian Science" and proves them from the main work of this sect standing outside of Christianity, from the so widely spread scripture "Science and Heaitd" by the founder of the community, Mary Baker G. Eddy. But it would, in our opinion, have been well if the false teaching had always been contrasted with the truth in some Bible verses. The proceeds of the booklet, which is intended for mass distribution, are earmarked for English-Lutheran missions.

L. F.

Evangelical Lutheran City Missionary. May 1900. 4 ppm 12X9. Price: 10 copies 10 Cts, 50 20 Cts, 100 35 Cts, 500 V1. 60, 1000 V2. 75. To be ordered from Rev. J. E. A. Mueller, 859 Melrose St., or Rev. Th. Kohn, 1114 S. California Ave, Chicago, Ill.

Like "6dristian Science," the sect of the "Christian Catholic Church" started by the false prophet Dowie in Chicago and other places is a mischief and an abomination from which all Christians should beware, as dear as their salvation and blessedness is to them. Why they should do this is shown in the last number of the excellent little "City Missionary" from Dowie's words and is clearly and convincingly proved from Scripture. We very much wish that this publication, the price of which is also so ridiculously cheap in lots, be given into the hands of all those who have allowed themselves to be beguiled by the beautiful-sounding words and much-praised "healings" of Dowie.

L. F.

The wing of the angel. A voice from the desert in the fourth jubilee year of the art of printing. By † Franz Delitzsch, former D. and professor of theology. New reprint for the five hundredth anniversary of Gutenberg. With a preface by O. H. Th. Willkomm. Zwickau i.S. Printed and published by Johannes Herrmann. 1900. 73 pages 9X6. Price: 1 Mark. To be ordered from Concordia Publishing House, St. Louis, Mo.

Dr. Luther says, as was recently read again in this paper: "The printing press is summum et postremum donum (the highest and last gift), by which God advances the cause of the Gospel; it is the last flame before the extinction of the world." The purpose of the foregoing writing, which is being published just at this time when the five-hundredth anniversary of the birth of Joh. Gutenberg, the inventor of the printing press, is being celebrated in Germany and elsewhere, is to teach the reader to recognize this supreme and final gift. Admittedly, the writing is not new, but old, written 60 years ago. And the author, the childhood friend and study friend of the fathers of our synod, the later well-known Prof. Delitzsch, who died 10 years ago, would probably not have written everything at the end of his life as it is written here. He wrote this book in his first love for the Lutheran Church, while later he took an un-Lutheran position on important questions. The writing itself, however, is certainly worthy of being pulled out of oblivion. We have read it with great interest, and herewith recommend it most earnestly. "It gives glory to Him alone who also governed the inventive spirit of a Gutenberg and made it subservient to him. It teaches the true value and right use of the noble art (the art of printing), namely, that it should spread God's word and help to build God's kingdom." And it bears the title, which at first sounds somewhat strange, "The Wing of the Angel," with reference to Revelation 14:6, 7, and to the great support that Luther's "work of reformation" received through the newly discovered art of printing. Delitzsch appropriates the words of the old Lutheran theologian Solomon Deyling, who said in a sermon: "If Lutherus was the angel flying through the church heaven, as John saw him in the Spirit and Apoc. (Revelation) 14 described, the printing press and his printed books may have been the wings and wing feathers,

He is the one who has raised the evangelical doctrine, and has made known both his first "Doctrines against Tetzel" and the Augsburg Confession of Faith together with the German translation of the Bible and many other good writings throughout Germany and all of Europe, indeed throughout the world in a very short time, convincing the readers of the truth of the pure evangelical doctrine and overthrowing the papacy. The author's writing is at times not so simple and clear as it should be in a S chrift calculated for the Christian people. L. F.

Index to the "Ev.-luth. Schulblatt". Volumes 1-33. 1865- 1898 . 58 pages 9X6. Stiff paperback. St. Louis, Mo. concordia publishing house. 1900.

This register, diligently compiled by teacher Chr. Rüdiger by decision of the Synod, will be of great use to all who hold or formerly held the "Schulblatt" published by our Synod. The valuable articles, which are scattered in the many volumes of the Schulblatt, will thus be made more easily accessible to them. And in addition to this, this Register is to be sent free of charge to all those within our Synod who are or once were subscribers to the paper. All you have to do is contact Concordia Publishing House. Perhaps, too, some who survey the rich contents in the Register may get a desire to purchase a former or the current volume. And we think that every teacher of our Synod should also be a reader of their school journal. L. F.

Ordinatiorlorr and introductions.

On behalf of the Honorable President Spiegel, Cand. C. J. Hamann on Sunday. Rogate under the assistance of 1'. H. Speckins in his congregations at Petoskey and Ayr, Mich. and was ordained into office by W. Schweppe.

In accordance with the order received, Cand. Louis A. Linn was ordained on Sun. Rogate at Springsield, Mass. assisted by D. Franz Miller, and inducted by Wm. Mönkemöller.

On Sunday. Rogate D. C. H. Pröhl was introduced to his congregation in German City, Iowa, by F. Walter.

By order of the Hon. Praeses Spiegel on Sonnt. Exaudi 1>. G. vornemann in Port tzuron, Mich., with the assistance of D. G. Wangerin introduced by Th. Engelder.

On Sunday. Exaudi, D. E. Bäse was commissioned by the Hon. Praeses I. Strasen to serve in his congregation at Town Sigel, Wis. assisted by 1'. H. Maack introduced by Julius T. L. Bittner.

Initiations.

On Sun. Misericordias Domini, the Lutheran Concordia congregation at Fort Wayne, Ind. dedicated their church and school building (30X93 feet, two stories) to the service of God. Aug. Lange.

On sunday. Rogate, the Lutheran Zion congregation in North Germany, Minn. dedicated their log church to the service of God. Preachers: DD. F. C. Ahrens and H. Bouman. On the same Sunday the congregation dedicated their God's Acre. Assisted by D. F. C. Ahrens, the dedication was performed by S. Bouman.

On sund. Rogate, the Lutheran St. John's congregation near Atenna, Md. dedicated their newly built church (16x34 feet) to the service of God. ES preached in German and EnglishR . W. Hübsch.

Groundbreakings.

On Sannt. Cantate, the Lutheran Immanuels congregation at Sterling, Nebr. laid the cornerstone of their new church (50X30 feet). Preachers: rl>. August Firnhaber andTheodor Hansfen.

On Sunday. Exaudi the Lutheran Zion congregation near Holstein, Aebr. laid the foundation stone for their new church. It preached R. Ludwig.

Mission Festivals.

On Sunday Jubilate: the churches at Gillett and Crocketts Bluff, Ark. Preachers: kL. Kaiser and Norden, Sr. D. Kaiser also gave an English lecture. Collecte after deduction: -35.00.

Sunday Cantate: The Church in Orange, Cal. Preachers: Runkel and Reiser. Collecte: -68.00.

On Sunday Exaudi: Immanuel's congregation at Chattanooga, Tenn. Preacher: Rev. Klein (and Engl.). Collecte: -21st 50th-The congregation at Cosfeyville, Kans. Preachers: Ramelow and Prof. Stöppelwerth. Collecte after deduction: -28.00.

Conferenz - Ads.

The Northeastern Specialconserence of the Iowa District will assemble at the church of the undersigned, July 10 and 11. Preacher: UU. Wolfram-Matzat. Prayer speaker: Uk. Beer-Busse. Work: LU. Knies-Beer. Pickup finoet to be held from Sumner on afternoon of July 9. Timely registration is requested by the P. locl.

-Theod . Händschke.

The Peoria-Rock Island Specialconserence meets, D. v., the third full week in July (July 17 to 19) at the congregation of D. O. L. Hohenstein's at Peoria, III. preacher: Dörffler - Pflug. Confessor: Winter - Kirchner. Timely registration is desired.

A. C. Dörffler, Secr.

Announcements.

In all presidential matters, the Vice-President, Mr. D. C. H. Becker, should be contacted until further notice.

Arlington, Nebr. May 25, 1900. I. Hilgendorf.

The railroad affairs of the Nebraska District are placed in the hands of D. Otto Erbe. Address: Uev. Otto Lids, 2408 bl. 28tb Lve, Omaba, bledr. F. C. Knies.

The Wisconsin District

Will meet, I). v., June 19 evening, and remain in session until June 25 Inol. at ZionS Church (k. Matthes) in Milwaukee, Wis. Entries requested for lodging or luncheon. The railroad matter is in the hands of Mr. D. Markworth, teacher, Sheboygan.

The Yesterday Kissing Association grants the usual reduction to our delegates and teachers who pay in full for their journey to Synod, if 100 Osrtiücatss are delivered. These oorllüoates are valid from June 16 to 29. No one should fail to have one given to them by their Dickst. They must, where possible, be handed in to Mr. Markworth, the teacher, on the very first day of the meeting, and signed by him. S cents are to be paid on delivery to raise the -6.00 which the ckolot ^Mnt claims for his services. The same will personally return the oertiüoates to the persons concerned on the morning of June 22, at the session local, whereupon they will be given passage home from Milwaukee at j of the usual price.

L. G. Dorpat, Hülfssecr.

Minnesota and Dakota District Assembly.

The Minnesota and Dekota Districts will meet this year from June 21-27 (not, as stated on the theses, from the 20th to the 26th) amidst the congregations at St. Paul. Meetings will be held at St. Stephen's Church (k. R. of NiebelsMtz). Those who wish quarters must have registered with 1'. von Niebelschütz by June 1. The deputies should not forget to bring their credentials with them to the opening service, as they will be called for at the end of the service. F. Pfotenhauer, President.

In order to obtain a price reduction for the synodal journey, the same rules of conduct apply as in the other districts.

Mrs. Sievers.

The California and Nrvada District

of the Lutheran Synod of Missouri, Ohio, and other States will assemble, v. v., from the 5th to the 11th of July, within the Trinity congregation of Mr. I?. G. Runkel at LoS Angeles, Cal. The opening service will be held on Thursday morning. Main paper, "The Doctrine of the Ministry and Work of the Worthy Holy Spirit." P. J. H. Tisza, speaker; L. J. H. Schroeder, substitute. Second paper, "Of the daily home worship." L. H. Haserodt, speaker; P. G. Denninger, substitute. All Synod members and guests are requested to report to Mr. L. Runkel, 7Sl b'lovsr 8t., Lo" Lngslos, Oul. four weeks before Synod meets, so that quarters may be provided. I. H. Tisza, Secr.

Proceeds to the Treasury of the Illinois District:

Synod building fund: by L. Koch v. sr. Gem. at Okawville - . 75, L. Brewer in Niles by C. Schilf, J. Kunke, Hammer, Wm. Maas, F. Dießnetz, F. Henk, C. Waller, F. Stoll, tz. Böttcher, Wittwe Bulow, L. Maas, H. Schnemann & Mebrecht each I.OO; F. Wolter, Joost, F. Borchardt, Wwe. Teegen, J. Jonas, J. Jürnsen. & H. Brauer each 2.00; Wm. Kolb & M.Kolb 8.00 each; L. Matthius at Eoanston, 1st dispatch from the House Coll., 61. 30, L. Wunder at Chicago from tz. Niemann 5.00 & L. Ehrhardt 1.00, L. Strieter in Proviso from fr. Gem. 50.00. For signatures: Dch. P. Koch v. sr. Gem. at Okawville 23. 30, L. Succop in Chicago v. fr. Gem. 500.00, P. Pardieck in Chicago, 2nd Zhlg. v. sr. Comm., 17.00, L. Strikter in Proviso v. sr. Gem. 50.00 u. P. E. tzöller in Chicago, 4th Zhlg. v. d. Imm.-Gem., 134.00. (S. -875. 35.)

Inner Mission in Southern Illinois: By Bro. Koch, Coll. on the 25th Anniversary of the Consecration of the Church of His Grace. Congregation at Okawville, 33. 15.

City Missionary in Chicago, III: Dch. k-L. Hölter in Chicago v. Frauenver. 7.00.

Polish Mission in Chicago, III: Through L. Theo. Kohn in Chicago from the Women's Ver. 5.00 & Young Frver. 5.00. (S. -10.00.)

Inner Mission: From F. Ullmann Sr. and F. Ullmann Jr. in Staunton 2.00 each; from Chicago: dch. P. Succop, part of the Mffsionsfcoll. of sr. Gem., 200.00, P. Ferd. Sievers in S. Chicago of A. H. 2.00, 1-. P. Lücke, Theil d. Jubiläumscoll. d. Gem., 20.00, L. H. Engelbrecht by E. G. F. Brill 5.00, L. Feiertag by Mrs. Johanna Dust 2.00, L. K. Schmidt by N. R. 1.00; dch. L. C. Schroeder in Chicago Heights by Miss Elis. Beckmann 1.00 and Geo. Kalbfleisch in Evansville, ges. m the comm. 4.00. (S. -233.00.)

Negro Mission: From Chicago: Dch. L. Ferd. Sievers of Confirm. 4. 67 u. tz!. N. 2.00, L. Succop, part of the missionary coll-, 20.00, P. K. Schmidt of N. N. 1.00 and L. P. Lücke, part of the jubilee coll. of the congregation, 10.00. (p. -37. 67.)

English parish in Chicago, III: Dch. P. Theo. Kohn in Chicago by L. Michael 1.00, Aug. Strutz . 75 & H. S. 2. 50, (S. -4.00.)

English Mission in Chicago, III: By Fr. Succop in Chicago v. Jungfrver. 10.00, and L. P. Lücke the. part of the Jubilee Coll. of sr. Gem., 15.00. (p. -25.00.)

English" Mission: Dch. P. Schroeder in Chicago Heighis from Frl. Elis. Beckmann 1.00.

Mission to the Jews: Dch. L. Alex. Ullrich v. d. Gem. in LaGrange 7.00, L. Succop in Chicago, Theil d. Missionsscoll., 20.00 u. L. K. Schmidt das. v. N. N. 1.00. (S.-28.00.)

Emigrant Mission in New Hark: Dch. Pres. Succop in Chicago, part of the income from the Raithelschn bequest, 43. 73, and part of the missionary debt from his own church. Gem. 20.00. (p. -63. 73.)

Heathen Mission: Dch. L. Succop in Chicago, Theil d. Missionsscoll., 20.00, L. Meyer in East St. Louis from little Karl Sutterer's piggy bank for East Indies 1.00, L. K. Schmidt in Chicago from N. N. 1.00. (S. -22.00.)

Mission in Brazil: Dch. Fr. Succop in Chicago, part of the missionary coll, 20.00.

Support Fund: Dch. P. F. Brunn, Coll. of the Crete Pastoral Conf., 16.00, L. E. Berthold, Coll. sr. Comm. of Danville, 14. 40, L. Alex. Ullrich v. sr. Gem. at La Grange 5.00, F. Collmeyer v. L. Köstering's Gem. at New Minden 17. 15 u. I>. P. Lücke in Chicago, part of the Jubilee Coll. of sr. Gem., 15.00. (p. -67. 55.)

Students in St. Louis, Mo.: Dch. Präses Succop in Chicago, Theil des Ertrags v. Raithelschen Vermächtniß für W. Burhenn, 50.00 und V. Richter 36.00, L. K. Schmidt das. vom Frauenver. für Student Metzger 18.00, L. Huxhold, Coll. v. d. Gem. inSt. Paul for Student Gihring, 13. 61, L. Bünger in Chicago for Ad. Häntzschel of R. N. 1.00, and L. Uffenbeck in Chicago v. sr. Gem. for D. Pölloi 18.00. (p. -136. 61.)

Student Carl Fallenstein in Springfield, III: By H. Koboldt in Effingham, Evensong coll. by St. Ioh. congreg., 6. 35 & by Women's Club 10.00. (S. -16. 35.)"

College Student Election at Fort Wayne, Ind: From Chicago: by L. Wunder of the Women's Ass. 5. 20 and L. Engelbrecht of the Women's Ass. 15.00. (S.-20. 20.)

College students in Milwaukee, Wis: By P. Succop in Chicago v. Jungfrver. for R. Meyer 10.00 & E. Lams 10.00, H. Bolie of Concordia Comm. in Geneseo for Theo. Brüggemann 7. 25. (S. -27. 25.)

Seminarians in Addison, III: By L. Huxhold in St. Paul, wedding scoll. for Carl Jungkuntz, 7. 29, L. Uffenbeck in Chicago for W. Kamrath v. Frauenver. 11. 57 u. v. d. Gem. 3. 43. (S. -22. 29.)

Church Building Fund of the Illinois DistrictS: Dch. P. P. Lücke in Chicago, Theil d. Jubiläumscoll. d. Gem., 10.00.

Deaf and Dumb Institution in North Detroit, Mich.: Dch.?. Matihius in Eoanston by Mrs. H. Suhr 1.00.

Deaf and Dumb Mission: Dch. Caff. Theo. Menk in St. Paul, Minn. 23rd 97 & dch. L. K. Schmidt in Chicago from N. N. 1.00. (S. -24. 97.)

Champaign Township, III: Dch. Caff. A. C. Reisig in New Orleans, La., 2.05.

Mission in London: Dch. Teacher Geo.Windisch in Collinsville by Herbert u. Lena Junghans . 25.

Orphanage in DesPeres, Mo.: By teacher F. W. TönieS in Strasburg, bequest of E. Döring sen-, 10.00.

Retirement Home in Arlington Hcrghts: Dch. P. Theo. Kohn in Chicago, coll. of Si. Mark Gem., 15. 65 and of etl. member, of Gem. 4.00, k. Schröder in Chicago Heighis v. Frl. Elis. Beckmann 1.00. (S. -20. 65.)

Orphanage at Addison, III: Direct 1.00 and by Kassirer G. Ritzmann reports from May 5 to June 2 from Illinois 89. 25. (pp. -90. 25.) HL. Kassirer G. Ritzmann acknowledges on the several items.

Total: -l815. 32.

biu. In the "Luth." No. 10, under "Unterstützungskasse" it should read: Von L. Merkels Gem. in Dietrich 5. 15 (not Dorsey); in "Luth." No. 11 under "Synodal Building Fund": p. -170. 50 (not 107. 50), under "Support Fund": from L. Bergen's Gem. in Chandlerville 8. 78 (not Stceleoille); under "Students in Fort Wayne": Gem. in Demon 4.07 (not 4.05) and date of receipt May 19 (not April 19).

Addison, III, June 2, 1900. H. Bariling, Cassirer.

Income to the Middle District coffers:

Synodical treasury: Gemm. d. LL.: Muller, Farmers Reireat, -18. 46, Stöppelwerih, N. Amherst, 2. 81, Lindhorsi, Reynold, 13. 63, Farmer, Goodland, Charsreitcoll., 3.00, Seuel, Indianapolis, dch. C. F. Schwier 25.00, 1 Zschoche, Soest, 16.00, Schülke, Hobart, 8. 62, Schulz, Madisonvill", 12. 55, Querl, Toledo, 6.00. (S. -106.07.)>

Synod Building Fund: Gemm. d. UL.: Stöppelwerih, North Amherst, 8. 80, Heinze, Decatur, 58. 30, Zorn, Columbus, 19.00, Zorn, Cleveland, dch. I. H. Melcher 37. 85, Sauer, Cleveland, 25.00. L. Wambsganß, Ft. Wayne, v. Louis Gerke 5.00. L. Querl's Gem., Toledo, 1st Sendg., 20. 25. L. Steinmann's Gem., Liverpool, 14.00. (p. -188. 20.)

Inner Mission: L. Mueller, Farmers Retreat, by Mrs. K. 2. 50. L. Lindhorst's congregation, Reynold, 11. 66. L. Sauer, Cleveland, by etl. members . 14. 25. Mrs. S-, Ft. Wayne, 10.00. (S.-38. 41.)

Negro Mission: L. Lindhorst, Reynold, v. d. Confirm. 1. 50. Gem. L. Seuels, Indianapolis, dch. C. F. Schwier 7.00. P. Meyr, Brownsiown, v. E. B. 2.00. Mrs. S., Ft. Wayne, 3.00. L. Franke at Ft. Wayne from d. Misfionsbüchse 10.00. P. v. Schlichten, Cincinnati, v. Mrs. Loutie Klaustng 1.00, v. Ludwig Gohs . 25. L. Rimbach, Afhland, v. Mrs. W. Christinau, Zanesville, . 25. (S. -25.00.)

English Mission: Mrs. S., Fi. Wayne, 3.00.

Heathen Mission: L. Fleckenstein, Saraioga Springs, v. etl. Schulk. 1.00. L. Rösener's Gem., N. Judson, 6.00. Mrs. S., Ft. Wayne, 2.00. L. v. Schlichten, Cincinnati, v. Carl Renneberg 1.00. (S. -10.00.)

Jewish Mission: L. Heintz's Gem, Wmfield, 1.00. L. Heinze's Gem, Decatur, 5. 58. Mrs. S., Ft. Wayne, 2.00. (S. -8. 58.) ,

Deaf and Dumb Mission: P. Meyr, Brownsiown, of E. B. 2.00. 1 Mrs. S., Ft. Wayne, 2.00. (S. -4.00.) '

Deaf and Dumb Mission in Milwaukee: L. Ludwigs Schulk. in Tocsin 1. 10.

Mission to London: L. Thieme, S. Bend, of N. N. by H. F. Heimberg 1.00. P. Meyr, Brownsiown, by E. B. 2.00. (S. -3.00.) ,

Mission to Berlin: L. v. Schlichien, Cincinnaii, v. W. Beckmann,! Dayton, Ky., 1-00.

New Albany Mission: P. Mueller, Farmers Retreat, v. MrsK. 2. 50. L. Seuel's congregation, Indianapolis, dch. C. F. Schwier 7.00. (p. -9. 50.)

English Mission to Cleveland: 1'. Walkers Gem., Cleveland, 1 18. 91. j

Mission in Brazil: Mrs. S., Fi. Wahne, 2.00.

Hermannsburg Free Church: L. Meyr in Brownsiown v. E. B. 2.00.

Saxon Free Church: MrsS., Ft. Wayne, 2.00.

Danish" Free Church: L. Meyr, Brownsiown, v. E. B. 2.00. Mrs. S., Fi. Wayne, 2.00. L. v. Schlichien, Cincinnati, v. Louis Wichering . 5O.i (p. -4. 50.) '

Students at St. LouiS: k- Brandes' Gem., Huntington, Eastercoll. s. Geo.Cheese, 14. 30. L. Seuels Gem., Indianapolis, dch. E. F. Schwier s. P. Schulz 15.00. L. Niemann's Women's Ass. by H. Hesse f. W. Schier-s bäum 18.00. L. Hossmann's Gem., Woodland, f. A. Meyer 4. 75. L. Jen-j senS Gem., Vöglein, f. S. M. 7.05. (S. -59. 10.) i

Students at Fort Wayne: L. Muller, Farmers Retreat, by H. N.s 1.00. L. Lindhorsi, Reynold, Hochz. Kraut-Hannmann s. M. Scheips, 4. 46. L, Walkers Gem., Cleveland, stir T. S. 25. 43. P. Seemeyer at Schumm,f double higz. John Rühm for H. Jungkuntz, 9.00. L. Lange at Ft. Wayne,! Hochz. Knock-Kayscr for M. Wyneken, 6.00. 1?. Kellers Gem. in Cleveland i 20. 55. L. Gross, Ft. Wayne, Hochz. Möllering - Südhoff, 7. 83rd L. Lothmann's Youth Assoc, Akron, f. H. Schlichte 18.00. P. Buuck, Frances, Hochz. i Germann-Becker f. M. Heinz, 5. 35. (S. -97. 62.)

Students at Addison: L. Markworth, Jonesoille, Hochz. Burbink-^ Vagt, 5.00.

Orphanage in Addison: L. Heintz' Gem., Winsield, 2.08.

Orphanage at Indianapolis: 8.Heintz' Gem., Winfield, L.OO. 8. Preuß, Friedheim, Lochz. Scheumann, 7.05. 8th Fischer, Gerald, Hochz. Schlüter-Panning, 17.00. (S. -26.05.)

Deaf and Dumb Institution: 8. Mueller's Gem., Farmers Retreat, 6. 35. l'. Zschoche's Gem. soest, 6. 30. 8. Sauer, Cleveland, Hochz. Bose-Wcber, 7. 10. (S.-19. 75.)

Inner Mission in the West: 8. Seuel's congreg. at Indianapolis, Easter coll. dch. L. F. Schwier 32. 94.

English Mission at Harrisburg: 8th Seuel at Indianapolis, memorial service d. young people, dch. C. F. Schwier 18. 94, by C. H. Eickmann 5.00. (pp. -23. 94.)

Mission to Spolane, Oreg.: 8th Seuels Gem. in Indianapolis dch. C. F. Schwier 10.00. 8. Schumm, La Fayette, v. Mrs. W. S. 2.00, v. N. N. 2.00. (S.-14.00.)

Support Fund: Gemm. d. 88th: Mueller, Farmers Retreat, 3. 53, Brandes, Huntington, PassionScoll-, 7. 72, v. Jungsrver. 9. 60, Ludwig, Tocsin, 3. 25. 8. Seuel, Indianapolis, v. N. N. dch. C. F. Schwier 5.00. 8th Heinz', Decatur, v. Ed. Ey 1.00. Gemm. d. 88th: Diederich, Hoagland, 5. 50, v. N. N. 1.00, Zschoche, Soest, 11.00, Schülke, Hobart, 8. 36, Hassold, Fairfield Centre, 5. 51. 8th Gross, Ft. Wayne, v. Wwe. S. 2.00. 8th Left Gem., Laporte, dch. L. Schumm 22. 50. 8th Hassold, posttr., . 50. Mrs. S., Ft. Wayne, 2.00. Northeast Ohio Pastoral Cons. 37.00. Mrs. Teske, Cleveland, dch. H. Hesse 2.00. (S. -127. 47.) Total: -835. 22.

Signatures for new buildings: 8th Schumms Gem., La Fayette, 200.00.

82. In "Luth." No. 10 read under "Old People's Home in Arlington Heights": l'-Kretzmanns Frauenver. 5.00.

Fort Wayne, Ind, May 31, 1900, L. A. Kämpe, Cassirer.

Income to the Michigan District coffers:
(May.)

Synodical Fund: Taylor Centre -3. 68, Fowler 2.00, Frankenlust 14. 30. 2. Hagens Gem. 1. 86. Amelith 7.00. (S. -28. 84.)

General Building Fund: Montague 3. 60, Arcadia 7. 75, Wyandotte 25.00, Amelith 21. 75, Frankenmuth 41.00. (S. -99. 10.)

General Inner Mission: N. Detroit 2.00, Saginaw W. S. 20. 72, Frankenmuth 36.00, v. S. L. das. 2.00. (S. -60. 72.)

Heathen mission: 8. Trülzsch from some young people of sr. Congregation 5.00. Saginaw W. S. 13. 42. 8. Mayer by G. M. Beyerlein Sr. 1.00, by the women of the Congregation. Gem. thank offering, 15.00. Frankenlust 13. 30. 8. Trinklein by I. A. Leinkerger. 50. (S. -48. 22.)

Mission in London: school k. in Marion Springs f. d. school . 75. I'. Mayer v. G. M. Beyerlein Sr. 1.00. (p. -1. 75.)

German Free Church: 8. Mayer v. G. M. Beyerlein f. Berlin 1.00.

Mission to Brazil: Grant 1.05. 8. Mayer v. G. M. Beyerlein Sr. 1.00. (S. -2.05.)

Negermission: 2. H. Frincke von N. N. 10.00. 8. Trülzsch v. etl. young people sr. Gem. 5.00. 2nd Ahner by A. Noack . 75th Fowler 2.00. 8th Mayer by G. M. Beyerlein Sr. 1.00. 8th Trinklein by. J. A. Leinberger . 50. Amelith 13. 30. S. L., Frankenmuth, 2.00. (S.-34. 55.)

Jewish Mission: Montague 4. 95, Claybanks 2. 46. (S. -7. 41.)

Inner Mission: 8th H. Frincke v. N. N. 10.00. Lake Ridg" 5.00, North Detroit 5. 50, Waldenburg (8th Biedermann) 3.06, Beaver 3. 65. I'. Mayer v. Wwe. S. 2.00. Amelith 9. 40, Pontiac 4.00. (S. -42. 61.)

Support Fund: 8. Ad. A. 2. 50. teacher H. P. 2.00. teacher H. H. B. 2.00. 8. N. N. 1.00. Beaver 4.00, Fowler 2.00. 8. Mayer v. Wwe. S. 2.00. 8. E. H. 2.00. 8. K. L. M. 2.00. 8. M. W. 1.00. 2. Fr. R. 1.00. teacher P. R. 2.00. 8. Mayer v. N. N. 1.00. Frankenlust 9. 80. 8. R. T. 3.00. 8. Trülzsch v. etl. young people 3.00. teacher J. W. 2.00. Amelith 2. 45. 8. Wilkening, Hochz. Kroll-Bitzer, 5.00. (S. -49. 75.)

Deaf and Dumb Institution: 8th H. Frincke of N. N. 5.00. 8th Arendt, Rein-Fischer wedding, 3rd 56th Saginaw W. S. 8th 33rd 8th Heinecke, Blümlein-Abraham wedding, 6th 32nd (S. -23rd 21st).

Altevheim at Monroe: Monroe (May) 5.00. teacher Auchs Schulk. 1. 70. 8. Meineckes Gem. 36.00. Amelith 4. 20. (S.-46. 90.)

Arm "pupils he of Michigan: Gd. Rapids 16. 60. 8. Inglehart, Hochz. Albiecht-Behn, 6th 50th Marion Springs 2nd 04th 8th Dümling v. Mrs. N. N. 10th 00th 18th Lobenstein by Gottsr. Swede 15.00. 8th Hagens Gem. 17. 68. (S. -67. 82.)

St. Louis students: 8th Smukals women's ver. for L. Lorenz 10.00.

Students in Addison: Frankenlust s. E. Wendt 10. 10.

Students at Fort Wayne-. 8 H. Frincke's Women's Ver. f. G. Daschner 4 p.m. 11 Hueglis Women's Ver f. K. Krotke 6 p.m. (p. -34 p.m.)

Community in Marquette, Mich.: 8th Trülzsch v. etl. young people 2.00.

Children's Friend Society in Michigan: teacherHarbecksSchool. 5. 50. frankcntrosi 6. 11, Fowler . 50. 8. G. A. Bernthal's Women's Society, foundationfcoll., 13. 35. teacher J. Barthel's school 7. 25. (pp. -32. 71.)

Indian Mission: 8. Trinklein v. J. A. Leinberger. 50.

Southern District Inner Mission: 8th H. Frincke of N. N. 10.0), v. Mrs. N. N. 1.00, Mrs. N. N. 2.00. (S. -13.00.)

Congregation inEl Paso, Tex.: 8. Trülzsch by some young people 2.00.

Township of Sanborn, Mich. 8th Mayer ofM. R-, J. I. and Wwe. S. each 1.00. (S. -3.00.) Total: -621. 24.

Detroit, Mich-, June 1, 1900. G. Wendt, cashier.
672 V7sloü Lve.

Receipts to the treasury of the Minnesota- n. Dakota District: (From May 1 to June 1, 1900.)

Inner Mission: 8. Schulenburg's parish in Owatonna -14. 50. 8. Clausen's parish in Odessa 20. 69. 8. Rörig's St. Paul's parish 5.00, Martinus parish 5.00. 8. Gaiser's parish in Elmare 7. 70. 8. Schlüter's congreg. in Courtland 30.00. 8. Achille's congreg. in Parkers Prairie 6. 46. 8. Sievers' congreg. in Minneapolts 6. 60, s. Confirmands 3. 85, Mrs. Reinhardt 1. 25, N. N. . 25. 8. v. Schenk's Gem. at St. Paul 11. 66. 8. Engelbrecht's Gem. at Milbank 4. 25. 8. Wächter's Gem. at Mission Hill 8. 00. 8. Luebke of C. Wiedebusch 5. 00. 8. Bode's Gem. at Blue Earih 4. 40, Gem. at Easton 4. 66. 8. Meyer's Gem. at Waltham 9. 50. 8. Bierwagen's Gem. at Dresden 4. 15, Preaching Place Adams . 85. 8. Erthal's Gem. at Atwater 3. 71. 8. Brandt's Gem. at Toad Lake 6.00. 8. Gross' Gem. at Aggic 4. 30. 8. Raedeke's Gem. at Carver . 50. 8. Fackler's branch at Osieo 6. 12. 8. Kirmis of Herm. Heinbring in Harerhill 1.00. 8. Weerts' Gem. in Leaf Volley 15.00. 8. v. Niebelschütz' Frauenver. 10.00. 8. Schoknecht's Gem., Valley Creek 5. 81. 8. Nees' Gem. in Lake Crystal 7. 87. 8. Meuschke's Gem. in North Branch 2. 58. 8. Martin's Gem. tn Sabin 4. 50. (p. -221. 16.)

Synodical treasury: 8. Ehlens Zions congreg. at Tripp 10. 68, St. Joh.congreg. at Scotland 8. 62. (S. -19. 30.)

Synod Building Fund: 8th Lifts Gem. at Elysian 38.00.

Building fund in St. Paal: 8. Bodes Gem. in Easton 1. 71.

Poor Students: 8. Strafens Gem. in Janesville 10. 50. 8. Sievers' Gem. in Minneapolis 8.00. (S. -18. 50.)

Poor St. Louis students: 8th Schilke for Helmstetter 2nd 19.

Poor Pupils at St. Paul: 8th Gaisers Gem. at Elmare for G. Finke 4.00.

Poor students in Milwaukee: 8th Schilke's comm. in Parkers Prairie for W. Hitzemann 2nd 85th.

Poor students in Addison: 8th Strasens Gem. in Janesville for K. Marquardt 18th 30.

Negro Mission: 8. Clausen's congregation in Odessa 3.00. 8. H. Meyer's congregation in Sargeant 3.08. 8. Ristau's congregation in Lakefield 6.09. (S. -12. 17.)

Emigrant Mission: 8. Wynekens Gem. at Ccnteroille 1. 91.

Jewish Mission: 8th Bierwagens Gem. near Dresden 3.00. 8th Wynekens Gem. near Centerville 1. 92. (S. -4. 92.)

Deaf and Dumb Mission: 8. v. Schenks Gem. in St. Paul 1.00. 8. Nees, Biever-Reimcr Hochz. in Lake Crystal, 5. 20. (S. -6. 20.)

Support Fund: 8. Gaiser's Gem. at Elmore 5. 30. 8. Bode by Mrs. C. Eifenbohr 1.00. 8. Mueller's Gem. in Town Posen 20. 20. 8. Walther by Mrs. C. Döbmc 2.00. 8. Hertwig by Mrs. Albertine Fenske 5.00, by s. Gem. in Gaylord 6. 72. 8. Rosenwinkel's Gem. in Woodbury 4.06. 8. Köhler's Gem. in Mountvillc 5. 50. 8. Kirmis by Herm. Heinbring in Haverhill 2.00. By 8. Brinkmann v. d. Gem. at Blue Earth 26. 30. 8. Mueller's Gem. in Bremste: 4.05. (p. -82. 13.)

Heathen Mission: 8. Ristau v. N. N. in Lakefield . 50. 8. Luebke v. C. Wiedebusch 5.00. 8. Bodes Gem. at Easton 1.00. (S. -6. 50.)

Orphanfellfaft in Wisconsin: 8. Rosenwinkel by Ferd. Markgraf 5.00. 8. Kolbe's Gem. in St. Cloud 4. 38. (S. -9. 38.)

El Paso Community, Tex.: 8.Mueller's Gem., TownEcho, 3. 60.

Danish Free Church: 8. Gaiser's congreg. at Elmore2. 71. 8. Bode's Gem. at Easton 1.00. (p. -3. 71.)

Mission to the East Indies: By Mrs N. N. in Waseca 5.00.

Miision in Brazil: 8th Bodes Gem. in Easton 1.00.

Mission in London: 8th Bodes Gem. in Easton 1.00.

Mission in Berlin: 8th Bodes Gem. in Easton 1.00.

St. Paul, Minn, May 31, 1900, Theo. H. Menk, Cassirer.

Income to the Nebraska district treasury:

Synodal treasury: Gemm. d. 88.: W. Flach, Abdmcoll. -4. 30, Lang desgl. 9. 75, Joh. Meyer 4. 5". (S. -18. 55.)

Synodal building fund: Gemm. d. 88th: Möllering 5.00, Vahl 28. 60, Joh. Meyer 14. 66. (S. -48. 26.)

Inner Mission: W. G. Stamm (Kass.), Abdmcoll., 4.00. 8. Lholchers Gem. 7. 71. 8. Hofsmanns St. Joh.-Gem. 30.00. 8. Matuschka, Hochz. Weitzel-Weitzel, 1. 73 8. Cholcher by H. Werner Sr. 10.00. 8. Hilgendors, Abdmcoll., 12.0L. 8. Joh. Meyers Gem. 18. 14. 8. Holm by O. Müller 5.00. (S.-88. 61.)

Negro Mission: 8. Häßler by Joh. Wieting 5.00. 8. Hosfmann's St. Joh. Gem. 10.00. 8. E. Eckhardt's Gem. 4. 20, by N. N. 1.00. 8. Cholcher by H. Werner 10.00. P. Hüsemann by Hermann & Dora Weiß 10.00. (S. -40. 20.)

Jewish Mission: 8. Häßler v. Joh. Wieting 5.00.

Heathen Mission: 8. Häßler v. Joh. Wieting 10.00. 8. Hosfmanns St. Joh.-Gem. 10.00. 8. Joh. Meyer, Hochz. Lührs-Poppe, 7. 76. (S. -27. 76.)

Deaf and Dumb Mission 8. Schabacker's congregation 4. 75. D.Hoffmann's St. John's congregation 10.00. 8. hüsemann of Herm. and Dora Weiß 5.00. (S. -19. 75.)

English Mission: 8. Hosfmann's St. John's Parish 5.00.

Widows' and orphans' fund: 8. Harms, Märzcoll. s. Gem., 4. 20. 8. Häßlers Gem. 10.00. P. Vahl, Doppelhochz. Schäfer-Müwzel, Gauhmann-Müwzel, 4.00, Danklpfer from an unnamed person 2.00. 8. Bergt from s. St. Joh.-Gem. by Heim. Schürmann, administrator, bequest s. father 8th E. A. Schürmanr, 300.00. 8th Hosfmanns St. Joh.-Gem. 10.00. Alb. Schmidt v. 8. J. D. Schröders Gem. 16. 70. 8. Cholcher v. H. Werner sen. 10.00. 8. hüsemann by Herm. u. Dora Weiß 10.00. (S. -366. 90.)



Fremont Orphanage: H. E. Meyer v. Fred. Debower 1.00, v. Carl Stier 2.00, Otto Marohn 2.00,F. Settgast Sr. 1. 80, Mrs. Bosch .SO. ?. Knies, Coll. d. Gem., 8. 80, v. s. Schulk. 2.00. r. v. Gemmingen, thank offering by N. N., 5.00. P. Cholcher v. H. Werner sen. 10.00. (S. -30. 80.)
Student Herm. Dornseis: Tiemann, Hochz. Pahl-Heiden, 7. 35.
Mission in London: Fr. Tiemann from Georg and Jacob Heiden . 20. k.WintervonN.N. 2.00. Fr. A.W. Frese von B.M.u. Frau.M. (S.-2. 7O.)
Parish at Litchfield: Gemm. d. ??.: Seltz 10.00, Hilgendorf 37.00, HofiuS 16. 30. (p. -63. 30.)
Mission in India: Fr. Willens' Gem. 4. 50.
Famine in India: D. C. Mariens, Klingelbcoll. d. Gem. a. Lincoln Creek, 10. 55. P. Möllering of A. Tröster 5.00. P. S. Rathke 5.00 u. 1. 50. (S.-22.05.)
District building bands: Fr. Hilgendors of N. N. 10.00. Fr. Holstein 6. 75. Fr. Hiisemann of Herm. & Dora Weiß 5.00. Fr. Joh. Meyers Gem. 7. 72. (S^-28. 47.)
Seattle Parish, Wash.: P. HossmannS St. John's Parish 8 p.m.
Student H. Cämmerer: Hostmanns St. Joh.-Gem. 25.00.
Free Church in Germany: Fr. Hoffmann's St.Joh.-Gem. 5.00.
Free Church in Africa: Fr. Winter v. N. N. 13.00.
Teachers' seminar in Seward: V. Matuschka 12. 27.
Indian Mission: Fr. Lang v. Joh. Zährte 5.00.
Emigrant Mission in New York: Fr. Lang by Joh. Zährte 5.00. Fr. Hiisemann by Herm. and Dora Weiß 5.00. (S. -10.00.)
Missionary Pretzsch's residence: P. A. W. Frese, Hochz. LoseleRösche, 17.00. Fr. v. Gemmingen v. D. Ahlers 1.00, by R. N. 1.00. ?. Mahler, Hochz. Blase-Meerkatz, 6. 25. (S. -25. 25.)
Mission in Brazil: Fr. A. W. Frese of G. M. 2.00.
Deaf and Dumb Institution: I>. E. Eckhardt, Hochz. Wiemers-Heider, 6. 50.
Pupil in Seward: P. Cholcher of H. Wesel . 50.
Seward Salary Fund: P. Hiisemann v. Herm. u. Dora Weiß 10.00.
Letten- und Esthenmission: P. Hiisemann by Herm. and Dora Weiß 5.00.
Parish of Cushing, Okla.: P. Joh. Meyers Gem. 8. 47.
Poor Northern Nebraska students: P. Lang, Hochz. Stünket-Panning, 8. 73. total: -935. 94.
Bancroft, Nebr. April 1, 1900, F. H. Harms, cashier.

Receipts to the treasury of the Oregon n. Washington District:

Inner Mission: from Bro. Bohl, Seattle, Wash. finger ring lost and recovered, -6. 60. Paul's Gem. blooming, Coll., 6. 52; from N. N. 2.00; A. Dethlefs 2.00; Hochzcoll. at Dethless-Meyer 8. 85; from N. N. 3.00. Bro. Behrens' Gem. coll. 15.05. from Bro. Carl Heuer, Wash. 5.00. I>. Lankow's Gem. coll., 5. 85. from Pres. Paul 2. 50. (p. -57. 37.)
Synodal treasury: 1?. Paul's congregation, Coll., 6. 27. P. Fleckenstein's congregation, Coll., 11. 90. (S.-18. 17.)
Hillsboro, Oreg. G. Beiersdorser, Cassirer.

Income to the coffers of the "Southern" District r

Inner Mission: From the Mission Society in New Orleans for Clinton -21. 75. Fr. Crämer's St. Joh.-Frauen-Missionsver. 3. 50, v. Jungfr.-MissionSver. 6. 60. Fr. Wegener's St. Paul's Friars & Young Men's Missions 10.00. A. C. Reisig from a member of St. John's Congregation 10.00. Fr. Hopmann, Easter Coll. s. Congregation, 5. 30. P. Bünger desgl. 6. 65. P. Wunderlich desgl. 10. 85. P. J. Heckel desgl. 2. 50. P. Bernthal's Gem. 15. 50. Birkmann v. N. N. 4.00, from H. Urban 2.00. P. Brommer's Gem. 5. 50. t?. Deffner, 4th Collecte in Pottsville, 3. 25. P. Niermann's Gem. 5. 40. (p. -112. 80.)
Support Fund: Fr. Hodde of N. N. 2.00. Fr. Rudi, Iowa Park, Coll. on Palm Sunday, 4. 15. Fr. Wenzel of the Pastoral Cons. in New Orleans 15.00. Of the Zion Cong. in New Orleans 16. 50. Of the New Orleans Teachers' Cons. 10.00. Fr. Jäbker's congreg. 14.00. Fr. Gans, Easter coll. s. congreg., 12. 30. I>. Birkmann, Kindtauscoll. b. E. Pillack, 3. 50. (S.-77. 45.)
Negro Mission: Fr. Eckhardt by Fr. Höppner 1.00. I>. Birkmann by N. N. 3.00. Fr. Nische, baptismal coll. by J. Fischer, 1. 65. Fr. Buchschacher by N.N. 5.00. (S.-10. 65.)
Synodal treasury: P. Birkmanns Gem. 12. 60.
Heathen Mission: Fr. Birkmann from N. N. 3.00.
Church building fund of the district: 1?. Eckhardt of Fr.
Orphanage in New Orleans: Fr. Scheibe, Easter coll. s. Gem., 8.00.
Congregation in Champaign, Ill: P. Langeletts Gem. 2.05.
Student Fund: For Negro students in Springfield: Fr. Wegener's St. Paul Fr. and Young Friars Ministries 10.00. For G. Lüdtke: Fr. Eckhardt's parish 6.00. For L. Werner: Fr. Eckhardt's parish 6.00. For E. Buchschacher: k Buchschacher, baptismal coll. by Fr. Walther, 1. 85. For A. Bohok: ?. Buchschachers Gem. 24. 50, baptismal coll. at W. Gras 3.00, at P. Walther 1. 85. For J. Behnken: P. Birkmann from E. Pillack 2.00, exchange coll. at E. Nitzsch 2.00. For students in St. Louis: A. C. Reisig a. d. Studcntenkaffe der St. Joh.-Gem. in New Orleans 17. 85. (S. -75.05.)
Total: -302. 60.
New Orleans, May 15, 1900, Aug. C. Reisig, Kassirer.

For the church building at St. Clair, Mich. received from Mrs. St. R., Richmond, Va. -10.00. To the dear giver hearty thanks and God's rich blessings!
G. F. Wangerin.

Receive" for college stop in Springfield, Ill:

From?. Clausen's Gem., Maccdonia, Ill, by: J. Schröder -5.00, J. F. Nahn 3.00, D. Düssel 2. 50, C. Kurtz, J. Kurtz, F. Ziemer, H. Nahn Jr, H. Nahn Sr, H. Cordts 2.00 each, H. Aesung 1. 50, H. Rahn, P. Oye, P. Nahn, I. Kruse, J. Stolly Sr, H. Kruse, P. Schröder, J. H. Krufe, I. Stolly, J. Ziemer, J. Van Lanken, N. N. 1.00 each, H. Rahn, H. Kruse Jr, H. Ziemer, T. Vallmer, J. Kurtz, C. Bück, L. Winklcr, D. Düstell, G. Rahn Jr, F. From . 50 each. (S. -42.00.) F. Rahn 6 pf. Coffee, 1 pc. Meat u. 8 Pf. Sausages. From P. HolstS Gem, Mt. Pulasli, Ill, by: Wittwe Henn 3.00, And. Danner Sr., Peter Ophardt each 2.00, G- Wieder, W. Hegel, P. Maxeimer, J. Grathwohl each 1.00, J. Larrsnz, G. Schuhl, J. Mittelsheadt each . 50. (S. -12. 50.) 30 S. Flour, 12 Bu. Grain, 10 Bu. Cart., 6 Bu. Oats, 115 Pf. smoked meat. For poor students, 1 receipt, 2 sheets, j doz. Stockings. From P. Burgdorf's parish, Lincoln, Ill, by: J. Werth 8.00, F. Wittkopp 5.00, W. Krusmark 2. 50, W. Werth, F. Werth each 2.00, J. Krusmark, A. Schoennauer each 1. 25, G. Maurer, J. Dahm, F. Maurer, A. Schröder, C. Maurer, F. Hilgendorf, W. Rewalt, F. Schröder, F. Helms, C. Krusmark, A. Katz, J. Awe, J. Ahrens, F. Awe, A. Bücke, J. Busse, N. N. each 1.00, J. Feucrbacher, A. Feuerbacher, Wittwe Feuerbacher, F. Filter, F. Fiischen, Wittwe Rothe, L. Drobisch, W. Diercke, H. Häfner each . 50, R. Arndt, I. Georgi, C. Liesmann each . 25. (S. -44.00.) H. Krinkmeyer, G. Rute each 2 S. Mehl. A. Ulrich, F. Off, W. Scheppler 1 S. Flour each. G. Stoll 1 p. flour and 1 st. Meat. J. Stoll 1 p. flour, 1 p. cart. H. Diercke 2 p. cart. Wittwe Steffens, E. Untcrborn, A. Berger, H. Berger, J. Schröder 1 pc. each. Meat. G. Drobisch 1 p. tr. apples. J. Riedel coffee. - To the benevolent givers, thanks and wishes God's rich blessings.
F. Riehmann, property manager.

Receive" for the orphanage in Addison, Ill..:

By municipalities, etc., for lousy expenses: By Kaff. G. Wendt, Detroit, Mich. -15. 10". 13. 50. P. Succop, Chicago, by W. 0. 10.00. ?. Link, Red Bud, by Wilh. Gübert, Sr. 50.00. P. Winter, Hampton, by N. N. 5.00. By L. Heine's Gem., Rodenberg, by N. W. Tcyler 15. 99. ?. W. C. Kohn, Cbicago, by Elisabeth Weyel 1.00. P. Haake, Eli Grove, by N. N- 2.00. By P. Hild's Gem., Elmhurst, dch. L. Balgemann 13. 95. k. Sievers, So. Chicago, by Mrs. A. B. 2.00. Dch. E. Leubner from Joh. Friedrichs, Hampton, Iowa, . 50 and from Heinr. Lcseberg, Herkimer, Kans-, 1.00. P. Strikter, Proviso, Coll. on Ascension Fcste, 10.00. P. Schroeder, Chicago Heights, from Miss Elisabeth Beckmann 1.00. (S. -141.04.)
Of Children etc.: -62. 30. (Acknowledged in the "Kinder- u. Jugendblatt".) NS. Cash balance on June 9.
Addison, Ill, June 2, 1900. G. Ritzmann, Cassirer.

Received for the needy in India by the Rundschau Co. from the pupils of Mr. Teacher C. F. Arndt at Hay Creek, Minn. -8. 75; from C. F. Arndt -1.00. (Summa: -9. 75.)
F. Pieper.

Received for church building in Presion, Caroline Co., Md. by P. F. Nammacher, Ashippun, WiS., -1.00, thank offering of a pattern; 1.00 from Unnamed for charity; 2.00 from Unnamed for building the kingdom of God; . 25 from Julius Utelmann; . 75 from N. N. (p. -5.00.) - To all dear givers, on behalf of the congregation, hearty thanks.
R.W. Pretty.

-V" The receipt of Mr. Kassirer C. Spilm an muhte be put on hold due to lack of space.

Changed addresses:

Lev. L. Saess, Sox 161, 6rauck kapicks, W. 8th, ^Vis.
ksv. 6so. Sornsmanu, 1515 lOtd 8t., ?ort Union, remained.
Uev. L. 3. ?looken8teln, 60 Larcüiue 8t., SaratoZa -Priors, kt. V, ksv. P. Uaserockt, 3SS VVoockrvnr<1 Xvo., 8t. I'aul, hlInn.
Vastor Kurt LuipptzuderZ,
IlamdnrT-üllbevü, KidttLStrasse 2i, Cleemann.
liev. Louis lönv, 37 8tebbivs 8t., 8prinAöoIä, Aass.
Uev. llos. Osseft, Uumsl, kckacktsou Oo., IN.
kev. 3. L. Rimftaoft, 707 bl. Wioelioster ^vs., ^sftlauck, Uv.
Uev. IV, v. 8odonk, 308 tb 8t., LeUevtUe, Ist.
kov. 6. bV. kuskraore, todtes 6o., blinn.
Cor. 6. IV. Votier, 8turA>s, 8t. Oosepb 6o., stayed.
lZustav Duetemexer, 20 bltston 8t-, Otevelanck, O.
6. bl. Uetlsriuann, Trov, blacktson 6o., Itl.
3. p. 8obinitt, 263 4tb 8t., LItlrraulce", Vis.

The "LuHtnm"""seemi all "ieiHehn Lodge for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought v", carriers inS house, the subscribers have to pay Lk asnis carrier's wages extra.
To Germany, the "Lutheran" is sent her Post, postage paid, for ki.Sb.
Bries", which contain business, orders, cancellations, "yellow", etc., are unwi b" Nbrcssc: Oonvoräi" kudUsviux Üovse, OeLorso" Lvo. L Lliumi 8t-, St. In>ub", Llo., anh "zuftnd "n.
Letters containing notices for the paper (articles, advertisements, receipts, changes in the printing process, etc.) should be sent to the address: "tutdei-üver". In order to be able to "find" exceptions in the following issue of the paper, all shorter advertisements must be in the hands of the editors no later than Thursday morning before the Tuesday whose date the issue will bear.

Latorsck st tde?ost OLee st 8t. Louis, Llo., LS secouck-clsss mstter.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the teacher Collegium of the theological seminary in St. Louis.

Vol. 56. St. Louis, Mo. the 26th of June, 1900. **No. 13.**

Another frank word about the lodges.

II.

So? You would have carefully and conscientiously considered everything we've talked about lately? You are mistaken, at best. For I don't want to assume that you are deliberately telling the untruth. But this much I know, that you have not carefully and conscientiously considered what we have spoken lately. You did not carefully consider what you said then, nor did you conscientiously consider what I said. How do I know that? I know it because you have not yet resigned from your Lodge or decided to resign. For if you had conscientiously considered all this as before God's holy face, you would be finished with the Lodge; of that you may be sure.

You say you didn't want to leave the lodge for another reason. What reason? You haven't belonged to the lodge recently, but for many years? Why did you keep it such a secret? Surely not because you had such a good, happy conscience about it? But I am not surprised that you have been such a secret member of the Lodge for years, while you knew quite well how our congregation stands towards the Lodges. That is quite in accord with what I have told you about the hypocrisy of lodge membership. But why should that be a reason why you don't want to leave the Lodge now? Sensible people don't usually act like that. When a physician calls a patient's attention to his illness, the patient will not say: "I do not want to get well, for I have not been ill only since yesterday, but for years." No, on the contrary, the longer people have been ill, the more they are inclined to get well, as soon as they are offered the prospect of recovery. But you lack that. You do not know in which hospital you lie, and you do not honestly long to get out. Otherwise you would not be so un And he will speak intelligently. Or if someone were to exhort a gambler to give up the lottery, and he were to reply, "I will not give up gambling, for I have gambled away an awful lot of money for ten years," would you consider that very sensible? You were not a gambler? That may be seen before we are done. What keeps you in the box, then? You don't want to lose all the money you've got tied up in it? Aha! Here it comes. You'd have a lot of money in the lodge? I wonder where it is. You've been paying into it all these years, haven't you? Of course I have. And your lodge brothers too, and they'd have a lot of money in it too, hundreds of thousands. I wonder where they are. Do you keep it in the lodge safe? Or are they deposited in a bank? Just take a look and you will find that you have very little or nothing in it, that is, if it comes to it, what you have paid into it this month or year. What you and your brothers paid in earlier has long since gone, has long since been spent as death benefits or insurance sums, travel expenses, rent, and whatever else had to be paid. Have you ever had to pay an asseßment? Well, that was proof that there was no money left in the till. And if there were no affeßments, that was proof that what you all paid in regular contributions was just enough to cover the expenses that were due. And why is it that so many lodges go bankrupt when all their members have the money they have been paying in for years? You have also paid into the municipal treasury for years, although not nearly as much as into the Lodge. Do you think you've got all that money stuck in the parish? It has long since been spent on parish salaries and teachers' wages and whatever else had to be paid. You've been paying your grocer's bills for years. Do you think you've got a lot of money in that shop you've been getting your coffee and sugar out of for so long, that you'd have to let go if you had to go to work tomorrow?



would stop buying there? You have paid your family doctor for years. You must have a lot of money with the doctor that you would have to claim, and that you would have to give away if you chose another family doctor? And if someone has played the lottery for ten years and always lost, how much do you think he has in the lottery? Nothing. For where did the money come from that was paid out to those who won? That was mostly his money and the money of the other players who lost. And it's exactly the same with the life insurance of your lodge. But you wanted to object to something. What is that?

They think the Lodge is merely a business, and therefore cannot be reprehensible. Is that so? Is your so-called church service, for which you have the Caplan, also a business? And you told me that charity is one of the main purposes of your society, and your constitution also says so. That does not sit well with your assertion that it is merely a business with you. But let that be accepted. At any rate, it is more in accordance with the truth than the assertion of charity. But with that you have not justified your cause. The smuggling trade is also a business; but the smuggler who is caught in it and stands before the court will not improve his case by pleading his business. And in the divine court and according to God's law the matter is still less settled by saying that it is a matter of business. There is also evil, ungodly business, and such is your lodge-life assurance. It is really nothing but a lottery game, in which the lodge dues are the stakes, the human life is the dice or the card, and it is wagered on. The insured bets that he will die in the month or year for which he pays his dues. If he really dies, he has won the bet, and his survivors receive the winnings, the sum insured. If he does not die, he has lost the bet, gets nothing, and the stake is gone, gambled away. That, and nothing else, has been the so-called business you have conducted all these years since you have belonged to the Lodge, insofar as you have been involved in the life insurance of the Lodge. The money you put into it was mostly lottery stakes. Since you did not die, you lost them one after the other, and what you and the others who did not die lost, those who died won for their relatives. That's how you got rid of your money, and that's where it went. And if you resign from the Lodge tomorrow, you leave nothing in the lurch but at the most your last stake, for which you might, and in the best case, would still have been entitled to insurance for a short time. That's all. You can easily test whether you would give away much money that you would leave in the Lodge if you resigned. For who would keep the money you let go? Wouldn't the Lodge? Then perhaps the other members of the Lodge would be pleased if you left and left them all that beautiful money in their hands. You don't think so? Of course not; for you have not amassed any heavy money there that you would leave to the Lodge. On the contrary, you want to, They should keep playing along and probably gamble and lose more.

You haven't looked at it that way before? I believe you. Then it is high time that you looked at it differently than before. You certainly have no reason to delay before you free yourself from the whole lodge spell that has so long held you captive in ungodliness, deceit and self-deception. And what have you gained from it? Any benefit? You mean it's brought you customers in the prison trade. That may be. But I think you owe your customers, next to God, to the fact that you know your business and serve your customers properly. And then I have heard quite bitter complaints from lodge members about lodge customers. One should lend to this one and that one because they are lodge brothers, and afterwards they do not pay because they are lodge brothers, and one should not touch them because they are lodge brothers. In this way and in a similar way they complained to each other, and they all seemed to have had the same experiences, and I can see that you also think of this and that. How? But let's leave it at that. You are supposed to have received customers and income through membership in the lodge; but you have lost more than you have gained. You have added more money than you have gained. You have stained your conscience by your brotherhood with the world, because you pull on the foreign yoke with the unbelievers. You have dealt in dishonesty and deceit, so that you are ashamed before God and man and yourselves. You have also sought your rest in self-deception to this day. In truth, you have not conscientiously considered what we said the other day, but you have considered what you could give as a reason why you nevertheless remained in the Lodge. And that reason is null and void. Yes, even if it were true that you would have great temporal advantage from the Lodge and would have to give away a great deal of money by leaving the Lodge, that would still be no reason for your remaining in the Lodge. The Saviour says to him who said, "Behold, we have forsaken all, and followed thee," the word, "Verily I say unto you, There is no man that shall leave house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive it again manifold in this time, and in the world to come eternal life." Luc. 18, 28-30. And again the Saviour says: "What shall it profit a man, if he shall gain the whole world, and yet lose his soul?" Matth. 16, 26.

You say the lodge did you no harm to your soul? I know better than that. How do you know? From yourself. How was it with you before? When you were confirmed, you pledged allegiance to the Lord and his Church until death. Was that feigned or sincere? Honestly meant, certainly. Later you joined the church as a vocal member. Why? Was it sincere? I don't doubt it. And when you were so seriously ill that it was thought you would not get over it, what was your comfort and only confidence? What your pastor could tell you and give you, God's Word and Sacrament. And where have you got to now? That you're in danger,

to give up everything, church, congregation, word, sacrament, pastors, fellow believers, Christ, kingdom of heaven and blessedness, just to hold on to the Lodge. Who do you think made you this way? Not I, not your pastor. Not the sermon. Nor the congregation. Nor your Lord Christ. Nor your business. No, that is what the Lodge, in league with your old evil flesh, has made of you; it has brought you, through its ungodly influence, to the point that you are now in danger, when it comes to choosing between Christ, your Saviour, who has bought you so dearly with his heart's blood, his Word and Sacrament, his church and congregation, and your blessedness, on the one hand, and your wretched Lodge on the other, of choosing the Lodge. And you want to tell me that the Lodge has done you no harm to your soul? If someone had told you years ago that you would come to the point where you would abandon your baptismal covenant, your confirmation vows, your Savior and his holy sacrament, the Christian community and its blessings, in order to adhere to a secret society, what would you have answered? But at that time you did not know what a terrible influence such a society exerts. Now you have experienced it yourself.

You mean that if the congregation banned you because you belonged to the Lodge, it would not harm you; you would still remain a Christian? Again, this is the kind of talk one might expect from a lodge member, but not from a Lutheran Christian. In the first place, the congregation will not banish you because you belong to the Lodge. If, God forbid, you were to be excommunicated, it would be because you had revealed yourself to the congregation as a persistently impenitent, godless person. And that could certainly come over your lodge membership. And if you were excluded from the Christian congregation as a persistently impenitent sinner, then you would be excluded from the kingdom of heaven, according to the word of the Lord: "Whatsoever ye shall bind on earth shall be bound in heaven."

But we must break off today. I have now to visit people who seek first the kingdom of God and his righteousness, who are hungry and thirsty for the comfort of the gospel, and who are grateful to me when I tell them the truth. Db you are not? Well, at any rate, you have not yet said or proved it. But I will gladly acknowledge what I can acknowledge: At least you heard me. You were right to. Beware the level of those who will hear no more either. What you have heard is the truth, and you have not yet given the truth room in your heart. That is not right. Beware vsr hardening. You do not know how long you can still hear the truth. And the truth alone can make you quite free also from the bonds of the Lodge.

A. G.

"If a sick person no longer likes food, but it makes him dread and disgust it, he is not far from death, he soon dies. So also, to whom the heavenly food of the divine word is disagreeable, and no longer tastes good, he will not long drive it." (Luther, m, 2567.)

What does the Bible teach about aergemiss?

(Continued.)

6.

A Christian, for the sake of his own salvation, must beware lest he take offense.

That's our sixth sentence.

As a Christian, in the happiness of his soul, must beware lest he give offence to others, and lest he receive offence from others, so he must likewise, in the happiness of his soul, beware lest he receive offence. This hardly needs proof. Let us only remember what it means to take offense. To take offence means that unbelievers and weak believers, by virtue of a mistaken idea or the evil air and the evil will of their hearts, cause offence to themselves out of a good thing. Surely a Christian will not want to do this? Surely a Christian will not want to cause himself an offence on his way to heaven? Surely he will not want to cause himself something over which he spiritually stumbles and falls? Surely he will not, in blind delusion or out of evil desire and evil will, want to make a nuisance of the good things God has given him? Surely he will not want Christ, his dear Saviour, to be a stumbling-block and a rock of offense to him? Surely he will not want the word of truth to offend and disgrace him? And will he not want to misuse some good thing that God has given him, so that he is offended by it and falls? Surely not.

But that a Christian beware, beware carefully, lest he take offense, that is necessary. For as a Christian is in danger of receiving trouble from others, so he is in danger of receiving trouble himself. We Christians are weak. The warning word of the Lord Jesus applies to all of us: "The spirit is willing, but the flesh is weak. In all of us still dwells, though ruled by the Spirit, the natural blindness, the erroneous delusion. In all of us still lurks the evil lust, the evil will. Therefore there is a certain danger that we will be offended by what is good, by Christ and his words, and by all the good gifts of God, and that we will fall by them. Or will any man be sure, as Simon Peter was, and say, Though they all be offended at thee, yet will I never be offended? Well, his fall would be near.

And that would be a fall from faith, and, if Christ's gracious hand did not help again, into damnation. But do we Christians want to be safe, presumptuous, careless, imprudent, and incautious in the face of this grace? Far be it from us! No, for the salvation of our souls let us beware lest we take offense.

The Lord Jesus also expressly admonishes us to this when He says: "Blessed is he who does not take offense at me. Matth. 11, 6. He means that we should not be moved by anything to be angry with Him, to be misled by Him, to doubt Him, to be weary of Him: not by the lowliness and shame in which His name still stands in the world, not by the crucifixion of His kingdom on earth, not by the sufferings that we have to endure for His sake.

And if we have to endure them for the sake of his name, which he himself sends to us for our good, item, not through the objections of our blind reason, not through the reluctance and unwillingness of our corrupt heart. And, Christian, do you not know these objections of your reason against Christ and his word? Do you not know the dislike of your heart for him, who is indeed exalted to the right hand of the Father, but whose glory and kingdom here on earth are at present still hidden by much lowliness and shame, and who presents himself in the form of the cross to faith only through the word? Knowest thou not the reluctance of thy mind to the sufferings which are in Christ? O, how inclined thou art, how inclined we Christians all are, to suffer Christ! Blessed are we, if we fret not against him, but stand fast in the faith unto the end. Blessed and condemned are we if we take offense at him, the only Savior. Therefore, for the salvation of our souls, let us beware lest we take offense at him.

This taking offense at Christ and his word, if one does not resist the temptations to it earnestly and with all his might and in the right way, but if one lets it come to completion, brings a terrible judgment of God upon men already here on earth. Look at the Jews. Of them it is said both in the Old and New Testaments thus, "Let their table become a snare, and a rapture, and a vexation, and unto them a recompence." Rom. 11:9. cf. Ps. 69:23. the Jews were vexed, and are still vexed, against Christ. Why? We can give two reasons. First, they sought and seek righteousness from the works of the law, from their own deeds. And so they did not and do not like Christ, who offers righteousness by grace, without works of the law, through faith alone in him. Secondly, they expected and still expect temporal and earthly glory from the Messiah. And so they did not like Christ, who promised a cross here and a crown there. So they took and take offense at Christ and his word, and let such offense mature into utter unbelief and hardened rejection of Christ. Therefore a terrible judgment of God has already come upon the Jews here on earth. What judgment? The judgment of ever greater hardening. From God's judgment all things are to become a snare to them, and a torment, and a vexation, and a condemnation to them-even their happiness, their "table," when and where such a table is set for them, such happiness is granted them. They are only to become more and more obdurate, more and more certain, more and more annoyed by it. An eminent Jewish rabbi in this country (in Cleveland, O.) was asked the other day why the Jews still will not become Christians? He replied, "We find ourselves better off just now than at any time in the last two millenniums; we find civil recognition, we enjoy religious liberty, we find as a whole more prosperous than the Christians; we are happy in business, we are getting richer, we are building ourselves fine houses, splendid synagogues, splendid orphanages and homes for the aged; we are contented. Why should we not remain Jewish? Why should we become Christians?" That's it. Their table, their happiness, has become a snare to them out of God's judgment, and a rapture, and a vexation. They Are thereby made more and more obdurate. And this is the retribution with which God repays them for their unbelief and carnal mind, by virtue of which they have taken offense at Christ and his word. And this is exactly how it will be with us; just such a retribution, just such a judgment of God will finally come upon us here on earth, when we allow ourselves to be tempted by the erroneous delusion dwelling in our flesh and by the evil desire and the evil will of our heart to take offense at Christ and his word. God will then finally withdraw his hand from us, his spirit will no longer work on us, he will give us over to our own evil mind, and everything will become a snare for us, and a rapture, and an annoyance, and a retribution for us. We shall become more and more hardened from God's judgment, and at last we shall go into perdition. Therefore, for the salvation of our souls, let us beware lest we take offense at Christ and his words.

Rom. 14:20 says, "All things indeed are pure: but it is not good for him that eateth it with a stumblingblock of conscience." - We know this saying. Weak believers, through lack of right knowledge, consider some food "common" (v. 14.), forbidden. But through the evil desire of their heart it happens that they eat this food, which in their opinion is forbidden by God. This they do then with an offence of their conscience. They think they are committing a sin forbidden by God. They take, therefore, that they cause themselves an offence by eating food which is good in itself. And this is "not good" to them. They become evil thereby. For that is bad, when one does something of which conscience says, "This is forbidden by God! You are wilfully sinning against God." So they fall away from God. They become disobedient to God. They are condemned. For the Holy Spirit says, "Blessed is he that maketh himself of no conscience by accepting. But he that doubts, and yet eats, is condemned: for it is not of faith. But that which is not of faith is sin." (v. 22, 23) By this one example, therefore, we see clearly that we must beware, in the salvation of our souls, of taking offence at any good thing that God has given us. If, through lack of right knowledge, we consider some good thing to be evil, but still accept it out of evil desire and will, we make an offence of this good thing, and so we become grieved and condemned by it. Let us beware of this for the salvation of our souls.

(To be continued.)

A visit to the negro mission.

It was on the 2nd of May, at noon sharp, when the writer left St. Louis to visit the individual mission stations in North Carolina and Virginia on behalf of the Commission for Negro Missions. He gladly took this opportunity to get to know the mission field first hand. For he who is a member of a missionary commission and who has to consult and discuss the needs of the individual mission fields

should possibly know these fields and the workers who stand on them to some extent. And this is all the more desirable in the case of the Negro mission, which is so completely different from our inner German and English missions, and all the more necessary for someone who grew up in the North and had hardly any contact with Negroes. And what the writer saw and heard during his two-week stay on the mission field, what experiences he had, and what impression he took home with him of the whole work, he now wants to share with the dear "Lutheran readers. For the negro mission is also their mission, which they carry out together with other Christians within the Synodal Conference, for which they pray in the second petition of the Holy Father and for which they sacrifice, so that the Kingdom of God may also come to the poor blacks of our country who live in almost heathen ignorance and blindness.

Of course, it takes a journey of 30 hours to get to the first station in North Carolina, Greensboro. The express train took me through the middle of Illinois and Indiana to Cincinnati, O. Everywhere the landscape was essentially the same, a flat region, rarely broken by hills, but everywhere the fields were under cultivation and just now resplendent in the springtime beauty. In many places through which the journey passes, one remembers that one of our communities has its home there. It becomes different after one has crossed the Ohio River at Cincinnati and is in Kentucky. The places where a congregation of our synod exists are vanishingly few, and soon they cease altogether. On the other hand, the landscape, as I noticed on the return journey, becomes more and more beautiful, more and more magnificent; first we drive for a long time along the Ohio River, then in West Virginia and in Virginia through the magnificent mountain regions, the famous **"Allegheny Mountains**". For hours one sits at the window and never tires of looking at the changing mountain landscapes on one side and the mountain wings on the other, breathing the pure, cool air and rejoicing in the beautiful nature of God. Of course, one soon notices that one is approaching the south of our country. The negro population is increasing, the **farms** are smaller and more meagerly cultivated, the dwellings are older and smaller, everything is done at a slower and more leisurely pace, and the stranger is addressed unceremoniously as "**Colonel**" or "**Captain" on the** railroad, on the road, and in the inn. About 6 o'clock the second afternoon I crossed the Virginia-North Carolina line, and by 7 o'clock in the evening was in Greensboro, where our missionary there, Father J. C. Schmidt, together with one of his black parishioners, received me at the station.

1. the conference of the missionaries.

For the small Negro community in Greensboro, and indeed for the entire Negro mission in North Carolina, important festive days were approaching when I arrived there. The second conference of the Negro missionaries was to begin the following day, the first time it had been held in Greensboro. Everywhere, therefore, an exalted mood was evident, great preparations were made, the meetings of the Conference were then also well attended, the time was quite bought out, and the writer of this has, with justifiability, written the following

The three days of conference sessions were attended with great satisfaction. It was a good idea to start this conference, and if all meetings go as well as the one in Greensboro, the blessing of it will not be lacking. For once such a conference is good and beneficial for our missionaries. Some of them are quite distant from each other, and all of them are engaged in an activity that is truly not easy, that demands all the strength of body and mind, and often also has special difficulties. It is therefore very necessary and helpful for them to meet twice a year, to hold doctrinal discussions, to discuss their work with one another, to hold communal services with the celebration of Holy Communion, to exhort and encourage one another where necessary, to consult with one another about the missionary work as a whole and about individual difficult questions, and to enjoy the blessing of brotherly fellowship. Thus almost all the mission workers had come to Greensboro, partly with their wives: Bro. Bakke and the colored Bro. Phifer of Charlotte, Fr. Schütz of Salisbury, Fr. J. Ph. Schmidt of Concord, Fr. Engelbert of Rockwell, Teacher Persson of Southern Pines, Vicar Stuckert of Winston; even Fr. Schooff from distant Meherrin in Virginia had hurried over, what then'? J. C. Schmidt and teacher Buntrock from Greensboro came; only teacher Rolf from Concord was absent, because he had to follow another profession in the next days. But the newly-formed conference has another significance as well. It is also attended by members of the Negro congregations, some of whom are commissioned by the congregation to attend, and others who come voluntarily as visitors. Thus, no less than 28 black Lutherans from outside the congregation, some male, some female, were present at this meeting. In this way the members of the individual congregations come into contact with one another, become acquainted with one another, which in turn promotes the whole work. Above all, however, these visitors have the opportunity to participate in the doctrinal discussions, are thus encouraged in the knowledge of the salvific truth, and take home many blessings for their own benefit and that of their entire congregation.

For this was precisely the main thing at this conference: the doctrinal discussions and the church services. Every day three meetings of several hours were held, in the morning more private, in the afternoon and in the evening public. In the morning sessions they discussed how members could be won for Christ's church, especially through our Negro schools, and how catechism lessons could best be taught; in the afternoon sessions they presented the doctrine of the benefits and uses of Holy Communion, and gave a long lecture on the Lutheran church and its history; in the evenings there were always church services, followed by free gatherings. Immediately on the evening of my arrival (Thursday), before the opening of the Conference, church was held, and on Sunday the whole Conference was closed with three services and the celebration of Holy Communion, in which the members of the Conference and most of the delegates and members of the congregation took part. The afternoon and evening meetings were very well attended, both by Lutherans and by Negroes of other faiths, some times to such an extent that the not very small congregation was filled to overflowing,

The church was packed and many were still standing in the narthex. And I saw with my own eyes how attentive and devout our black Lutherans were at these services and meetings, how eager most were to learn something and "be encouraged in the spiritual. One voting member of the congregation in those days told me of his own free will that he had had his work master give him a vacation during the conference days; he still wanted to learn and he could learn so much at this very meeting. A woman from a neighboring congregation remarked, when I met her a few days later in her home, how the presentation of the doctrine of the Lord's Supper had been of such benefit to her, and how she now recognized that the Lutheran doctrine was so clear, so simple, and in accordance with Scripture, while the doctrine of the Methodists and Presbyterians was quite wrong and contrary to Scripture. Yes, an old, seventy-year-old, gray-headed Negro, who, like most Negroes born into slavery, can neither read nor write and is otherwise quite weak in knowledge, was so overwhelmed by the meeting that, when I called on him in his cabin after a few days with his pastor, he solemnly declared that he was now the best Lutheran **in the** world ("**I'se de best Lutheran in de world**") and that he would have to attend the next conference, even if he had to march all the way to California. In any case, he wanted to say with these somewhat exuberant words that he was firmly convinced that the Lutheran Church was the right church, and that he also wanted to faithfully adhere to it. This was the same man of whom his wife, who does not belong to our church, told me that he was consistently a better man ("**he is a better man all around**") since he joined the Lutheran Church. This change in his nature and life has made such an impression on his wife that she attends our services and will probably become Lutheran.

That there is no lack of scenes at such gatherings with Negroes that make a white visitor smile is to be expected from the start. Thus it had an exhilarating effect when several foreign delegates arrived one morning and brought live chickens in their baskets - as is well known, a favorite food of the Negroes - to entertain the black guests; and the above-mentioned woman later announced that she would supply a special brood of young chickens for the next conference. While the missionaries were all hospitably received in the parsonage, the 28 black guests were accommodated by the parishioners; they received their meals, however, in the school, where some of the women from the local parish took care of the cooking, while the other members supplied the food - an expenditure of time and money that must really be highly estimated in the case of these poor Negroes. The hospitality reached its climax one evening after the service when the entire congregation and all the guests, including the missionaries and their wives, were invited to the school and served **ice cream and** cake. It was truly a "motley" company: the white missionaries and then the Negroes in all shades from the lightest brown to the darkest black. The service was somewhat slow; the guests were served first and short speeches were held in between; how longingly and eagerly the guests were served! the others looked to see whether their turn would not come soon! And when at last their turn came, but the spoons were not sufficient, knives and forks had to do the necessary service! After the final service on Sunday evening, the large congregation remained in the church for some time. The missionaries pointed out the blessing of the meeting, addressed words of farewell to the congregation, expressed their thanks, etc. Some of the male members also said words of thanks. Some of the male members also said a few words, in which they expressed their thanks, spoke of the benefit that the conference had brought them, etc. But it was only with some difficulty that one could hear the other. It was difficult to keep from smiling, however, when finally a real, old Negro enumerated how great (**powerful**) everything had been at the conference and how happy he was to find all the beautiful faces he had seen here again one day in heaven.

This is how the conference of Negro missionaries at Greensboro, North Carolina, proceeded. L. F.

Zinn Gedächtniß des weiland Professor H. C. Wyneken.

(Conclusion.)

In June 1871 Wyneken married Conradine Schilling from Geestendorf, Hanover. She was a faithful, loving helpmate to him in good and bad days until his death, and the marriage was an extremely happy one. God gave them ten children, eight of whom are still living, the eldest son as a pastor in South Dakota, the eldest daughter as the wife of the Negro missionary Koßmann in New Orleans. The spirit of the word of God reigned in the home, which was diligently pursued here. The discipline was strict, but always paired with love, and the apple was not to be missed with the rutabaga. As a result, the children, although completely free from all servile fear, held their parents in high esteem. The father's real hours of recreation were those which he devoted to the instruction and education of his children, or when he could be merry, sing and play music with them. In Wyneken's house, therefore, there was a lovely family life that appealed to everyone who had the opportunity to observe it. And there were many of them, since hospitality was diligently practiced here, as in the house of "old Wyneken".

The last nine years of Wyneken's life were his most difficult and gloomy. It was a time of deep humiliation, hard trials and difficult struggles. Satan afflicted him with many temptations and would have liked to make him false to his brothers and even to God. But just as such trials in the school of the cross have never been to the detriment of any Christian, so they have not been to the detriment of our Wyneken. "When thou humblest me," it is said, "thou makest me great," and, "The temptation teaches to mark the word."

> "But the grain of wheat, before it sprouts fruitfully to the light,
> Must die in the earth's bosom, first from its own being loose."

He often sang like this, but never did he understand the words so well as in these years of tribulation. In such times it happens that a Christian gets to know himself best, becomes quite aware of his sinfulness, and realizes how much carnal knowledge there is in him.

...and the falseness of it still clings to him. He learns to despair of his own worthiness. But God is faithful and stands by him, and opens his eyes to his grace, goodness, and fatherly wisdom. So God comforts and strengthens him, and raises him up again who has been so humiliated. So he finally leads him to where he could only come by the way of affliction and temptation, so that he can say with all his heart with Assaph: "Nevertheless I always remain with you, for you hold me by my right hand. Thou leadest me according to thy counsel, and receivest me at last with honour." Ps. 73:23, 24. This also was the blessed fruit which grew to our Wyneken out of his tribulations. He has at last learned to sacrifice his own will entirely, to surrender humbly to the good and gracious will of God, and to seek and desire nothing more than that God should guide him according to his counsel and finally give him a blessed hour through Jesus Christ.

Wyneken soon recovered somewhat after his resignation, so that he confidently hoped he would gradually become strong enough to take a place again somewhere in the service of the church as a full force. But days and years passed, and the longed-for restoration of his health failed to come. It was usually only for a short time that he felt strong and able to work again. But he did not stop his involvement in church work because of this. He had many opportunities to preach here and there. And he was gladly heard; for his sermons were always solid, correct in content and form, and clear and edifying. He also ministered for years to two small country congregations, one in Edinburg and the other in Athens, III, until his infirm condition no longer permitted him to do so. In Athens he preached his last sermon Easter, 1899. He also diligently attended the conferences, and, like a true scribe, taught to the kingdom of heaven, helping to make these meetings fruitful and instructive with old and new things from his treasure. A laborious task during this time was the revision of the Altenburger Bibelwerk, which was assigned to him; a quite pleasant one, which gave him much joy, was a biography of his former teacher, the blessed Prof. Biewend. Asked and encouraged from many ropes, he had set about writing a detailed explanation of our new Catechism; but then God had decreed otherwise. His bodily strength was now fading fast, and Wyneken had to lay down the pen for good in order to prepare himself for his departure from this life. Let us speak about this to Fr. Lücke, his pastor, who wrote in the "Lutherischer Anzeiger" soon after his funeral, among other things, thus:

"Since last late autumn, the old ailment has been particularly severe, and he was often confined to his bed. It soon became apparent that tuberculosis in its worst form had caught the patient in its arms of death. He spent anxious days and sleepless nights in respiratory distress. About six weeks before his dissolution he became permanently bedridden. And now it became especially evident that he feared the Lord very much, a living confession of his sins, a righteous confession of them. Praise to the grace of God, who looked upon him, the unworthy, and was mighty in him, the weak, and thereby the certainty: "I know in whom I believe," etc. Also he ordered his house, blessed his own, expressed the wish at various times that all whom he had ever offended might forgive him, - and with a joyful confession of his faith and under the blessing of the Lord, his weary soul 'gently and quietly' came out of his weary body."

On June 24, the deceased was laid to rest with the numerous participation of the congregation, the professors and students of the Seminary and external pastors. Father Lücke held a German and Prof. Herzer an English speech; Prof. R. Pieper said a prayer at the grave. From the Oak Ridge churchyard at Springsield, III, the weary body now rests until the Lord shall raise it to life in eternal glory on that day. But we conclude with the words Jac. 1, 12.: "Blessed is the man who endures temptation.

which God hath promised to them that love him. " C. C. S.

Brief report on the Illinois District meeting.

It was a jubilee Synod that enjoyed the hospitality of the St. Jacobi congregation (P. K. Schmidt) in Chicago, III, from June 6 to 12 of this year. As the honorable District President pointed out in his synodal address, much to the surprise of many synod members, 25 years had passed since the pastors, teachers and delegates from Illinois had met for the first time as a separate district here in Chicago in the congregation? Wagner's congregation. By resolution of the Synod, this Synodal Address, which contains a brief history of the District, as well as of our whole dear Missouri Synod, will soon be published in the "Lutheran." Many a reader will, on reading it, feel induced with us to praise and thank God that he has, by grace, not only given his dear word purely and loudly to our District and to our whole great Synod up to this hour, but has also in every other respect kindly guided them, so that they have been able to spread themselves further and further.

As usual, most of the morning sessions were devoted to doctrinal discussions, and it was an exhilarating sight to see the attention with which the large assembly listened to the speaker's remarks and showed interest in the subject at hand. Two papers were before the Synod for discussion. First, five theses written by Prof. F. Lindemann on "The Cross of Christians." They showed very well what the cross of the Christians is, where it comes from, what it serves for, what the outcome of it is, and finally how one has to behave under the cross. All cross-bearers, and more or less all Christians are such, who acquire and read the synodal report soon to be published, will find in it many things that will make them willing to remain with their dear heavenly Father in the school of the cross as long as it pleases Him.

The other, shorter work before the Synod was a lecture given by Father T. Joh. Große on church visitations, in which the importance and necessity of this institution, made in our Synod at the beginning of the same, was shown.

was. The discussion that followed this lecture had the consequence that the synod reorganized the visitation districts in its midst and assigned the visitators a smaller circle for visitation than they had had so far, so that it would be possible for them to get around in their district. This decision naturally made it necessary to elect a larger number of visitators than had previously been the case.

The Illinois District was the numerically strongest district of our dear Synod at the time of its formation. It has remained so until now. At the opening of this year's sessions it numbered 653 members, namely 249 pastors, 13 professors at two teaching institutions, 209 teachers and 182 Synod congregations. A number of pastors, teachers, and congregations were still admitted at this meeting. Since the members of this large district all live in one state, the state of Illinois, one could easily get the idea that there is not much opportunity to do Inner Mission in this state. How wrong such a thought is, was shown by the detailed and interesting report of the Mission Commission of our District, which took up almost a whole afternoon session with discussion. According to the report, several missionary posts have grown into independent congregations since the report was written, and at present 31 missionary congregations are still under the care of the Commission. For the operation of the mission work in Illinois H8417. 32 had been necessary, but, praise God, H9898. 37 could be given to other districts for inner mission.

Two officials of the Synod, who had served it faithfully for many years, asked, because of their advanced age, to be relieved of their office. These were the Vice-President k. J. A. F. W. Müller and the treasurer Mr. H. Bartling. The Synod expressed its thanks to both of them for their many years of work, and in the place of the former? F. Brust and in place of the latter Mr. H. Dierking were elected. With regard to the latter, who was not present at the Synodal Assembly, we can announce that he will accept the office and will therefore be the address of our District Treasurer from July 2: Mr. H. Dierking, Secor, Woodford County, Ill. - In regard to other business of Synod, we refer you to the printed Synodical Report, which will appear as soon as possible. - Strengthened and ready not only to continue in the vineyard of the Lord, but also to bear cheerfully the cross which the discipleship of Christ entails, the members of the Synod, at the close of the Synod, returned to their sphere of activity, thanking God who had called them to labor in his kingdom.

F. P. Merbitz.

To the ecclesiastical chronicle.

America.

By the time this issue of "The Lutheran" reaches the hands of our readers, our local seminary, like the other institutions of our Synod, will be closed for the summer vacation. May God guide all our dear students home happily and may the summer months serve them for what they were intended. Our theological students will, to a greater or lesser extent, have the opportunity May they have the opportunity to preach in their home country and elsewhere, and to do other work as assistants in church and school. May they do conscientiously and well what they are called upon to do, and during the holidays and at all times walk as future preachers of the Gospel, who are to be role models even as students, should. Our large class of candidates has already left the institution for a few weeks, since their exams took place on June 1 due to special circumstances. They have all been assigned a profession, which they will follow in the coming weeks and months. We leave their names and the place of their future employment to follow: J. Albrecht, Fairfax, Minn.; H. Bartels, Poplar Bluff, Mo.; W. Bewie, Copperas Cove, Tex.; E. Bohn, Bingham, Mich.; A. Both, St. Louis, Mo.; A. Brandes, Scott City, Kans.; F. Esemann, Hancock, Minn.; E. Fackler, Vancouver, British Columbia, Can.; E. Fischer, Australia; F. Freese, Crocketts Bluff, Ark.; I. Gräbner, Salt Lake City, Utah; A. Halfmann, Manchester, N. H.; H. Hallerberg, deaf and dumb mission at St. Louis, Mo.; H. Härtling, Menno, S. Dak.; H.Heinemann, Trum an, Minn.; H. Heise, Birmingham, Ala.; P. Henry, Smallwood, Md.; W. Horstmann, Gardnerville, Nev.; A. Huebener, Heathen mission in East Indies; W. Janzow, St. Ansgar, Iowa; W. Junke, Byrnesville, Mo.; G. Kanieß, Town Hartland, Wis.; W. Knoke, White Plains, N. D.; W. Koß, Camas Prairie, Jdaho; K. Kretzschmar, Negro Mission at New Orleans, La.; F. Lammert, Greens Creek, Tex.; B. Lange, Lorin, Cal.; C. Lehenbauer, Norman, Okla.; L. Linn, Springfield, Mass.; T. Mackensen, Gowanda, N. D.; A. Meyer, Brighton, Col.; M. Nickel, negro mission at Southern Pines, N. C.; M. Niermann, Atlanta, Ga.; R. Oehlschläger, negro mission at Winston, N. C.; F. Pieper, Wartburg, III; B. Poch, London, England; D. Pöllot, Belle Plaine, Wis.; P. Reuter, Utica, Nebr.; H. Ritz, Winthrop, Minn.; K. Rose, Rolla, N. Dak.; H. Runne, Walnut Grove, Minn.; E. Schlerf, Milwaukee, Wis.; Th. v. Schlichten, Concordia, Mo.; P. Schmidt, Dalesboro, Assiniboia, Can.; W. Schmidt, Hastings, Nebr.; I. Schöch, Posen, Mich.; P. Schulz, Calgary, Alberta, Can.; C. Schweizer, Bleecker, N. D.; O. Sievers, Bear Valley, Minn.; L. Stübe, Cornelius, Oreg.; G. Thun, Mitchell, Ontario, Can.; F. Wenger, general temp. for the Minnesota and Dakota districts; O. Werdermann, Lebanon, S. Dak.; W. Wishart, Springdale, Ark.; H. Wurthmann, Fort Worth, Tex.; F. Zersen, Sykeston, N. Dak.
L. F.

Also all members of the candidate class of our seminary in Springfield, III, who are being examined in these days, have already been assigned a call to the preaching ministry. Their names and fields of work are also given here: W. Benecke, Danvers, III; J. Biehusen, Crete, Nebr.; H. Bornemann, Laporte, Nebr.; F. Brockmann, Neudorf, Assiniboia, Can.; A. Degner, Lexington, Nebr.; C. Eisele, Sarpy Co, Nebr.; C. Frankenstein, Pekin, N. D.; M. Gallmeier, North River, Mo.; W. Graf, Ogalalla, Nebr.; C. Heidtmann, Hartland, Kans.; M. Hemann, Oxnard, Cal.; P. Juergensen, Wheatland, Kans.; R. Karpinsky, Berne, Kans.; A. Kraft, Dankton Reservation, S. Dak.; A. Lange, Brownton, Minn.; W. Lueck, Elwood, Nebr.; G. Lüdtke, Hanceville, Ala.; H. Meier, Alva, Okla.; G. Mertz, Missoula, Mont.; A. Parze, Cass Lake, Minn.; A. Rubbert, Willow Creek, N. Dak.; C. Schroeder, Swanton, O.; H. Schulz, Columbia Heights, III; Th. Sieving, Pocahontas, Mo.; F. Starke, River Grove, III; O. Steffen, Almena, Wis.; G. Voß, New Zealand; H. Weseloh, Griswold, N. Dak.; A. Ziehlsdorff, Mountain Lake, Minn. - May God richly bless by grace all these young laborers in his vineyard, equip them for their work with power from on high, and set them to bless others, that they may produce much fruit, and that their fruit may remain unto life eternal. L. F.

Unscriptural, un-Lutheran teaching on conversion is found in the "Lutheran" of June 7 of this year. And this is the sadder, because the false teacher is a well-known and respected preacher, indeed one of the leaders of the General Council, Dr. J. A. Seiss in Philadelphia, and the "Lutheran" is the official organ of that church body. The heresy is found in a sermon preached by Dr. Seiss on May 27, on Paul's conversion (Acts 9:11.), which the paper referred to gives in fragmentary form for printing. It says literally: "It is sometimes said that this was a miraculous conversion. The fierce persecutor, indeed, was miraculously overcome, - that is, he was given special and supernatural proofs of the resurrection, power, and glory of the Lord JEsu, - but his conversion did not differ from other conversions. After he had been thus overwhelmingly convinced of the truth, it still remained for him to make a choice of what he would do in the matter. Conversion is largely man's own doing. God first makes it possible; but then the responsibility rests upon us to determine whether or not we will comply with the truth brought near to our understanding. (Conversion is largely one's own act. God first makes it possible; but then the responsibility rests upon ourselves to determine whether or not we will comply with the truth brought to our understanding). . . . All the miracles in the world cannot make a truly converted man without the activity of man's own will." Such teaching is contrary to Scripture; for according to God's Word, conversion is not man's own doing, but it is said, "Convert thou me, and I shall be converted: for thou, O LORD, art my God." Jer. 31, 18. And St. Paul teaches that we become believers and converts according to the operation of the mighty strength of God, and that conversion is nothing else than the transfer out of spiritual death into spiritual life, which God alone accomplishes out of pure grace and mercy. Eph. 1, 19. 2, 4-6. Dr. Seiss' teaching, which the "Lutheran" prints without remark, is therefore also un-Lutheran. Even children learn in Luther's small catechism that a man cannot believe in Jesus Christ or come to Him by his own reason or strength; rather, when a man is converted, God the Holy Spirit has called him through the Gospel and enlightened him with His gifts and brought him to faith. And our good Lutheran confession, in the second article of the Formula of Concord, teaches in clear, concise words that "in man's nature, after the fall before the new birth, there is not a speck of spiritual power left, with which he could prepare himself for the grace of God, or accept the grace offered, nor be capable of it for and from himself, or apply or send himself to it, or be able from his own powers to help, do, work, or contribute anything to his conversion, either in whole or in half, or in some least or least part, from himself, as from himself". (Müller, Symbolic Books, p. 589.) Dr. Seiss's sermon contains synergistic leaven, soul-corrupting false doctrine, such as is unfortunately carried on by the leaders of the Ohio Synod and Iowa Synod. And the "Lutheran" is guilty of the same charge by printing this false doctrine to the world. L. F.

That neither the "Lutheran" nor Dr. Seiss know and testify to the biblical Lutheran doctrine of conversion was already shown by the Number of May 3 of this year. There were also excerpts from a sermon by Dr. Seiss, which he held on April 29 on Apost. 16, 14, under the heading: "Ein Beispiel wahrer Bekehrung (a case of genuine conversion)." The biblical text reads: "And a godly woman, named Lydia, a purple-haired woman of the city of Thyatira, was listening; and the Lord opened her heart, that she might take heed what was spoken of Paul. Now concerning this it is said in the "Lutheran": "By the example of Lydia we may learn exactly what true conversion is, how it is brought about, and how its existence is proved." And then the following three pieces are mentioned: "First of all came the apostles, who spoke to her and acquainted her with the content and meaning of the gospel. 'Faith comes from preaching/ ... The first step in true religion is proper and orthodox instruction.... . . The next step was honest and devout attention to the apostles' teachings, not only at the beginning but throughout.... The next step is prompt and practical obedience to what the gospel commands. Of this Lydia was an excellent example." These three points are further developed in the article, but in vain did we look for even one clear sentence in the printed excerpt that said what conversion is and how it is wrought. And yet this was so close to this text. But of course, the main statement of the text, at least in the excerpt of the Lutheran, is simply the word "which the Lord opened the heart of. This word shows just as plainly that the conversion of a man is not his own doing, either wholly or in part, but the work of God and God alone. L. F.

Four millionaires - so reports the "Lutheran" - including the well-known Russell Sage, resigned from the "West Presbyterian" congregation in New York about a year ago because the congregation would not accept the resignation of their pastor, one Dr. Evans. The millionaires could not object to the pastor's preaching or zeal or character; but they wanted a change in the pastorate because their preacher did not attract such people as were able to rent pews for large sums, and these millionaires were not willing to increase their own contributions. The treasury showed an annual deficit. Now that the millionaires have left, the caste has a significant surplus. The other members of the congregation have exerted themselves more, because they could no longer rely on the rich, and have made sacrifices for the church as never before. - As sure as it is that the wealthy and rich members of a congregation should also give abundantly for the congregational budget, not according to what they receive on average, but according to their wealth, it is nevertheless wrong if the less wealthy and poorer members should now rely on the richer and not also be willing to pay congregational contributions. This is what God's Word demands. Every one that is instructed in the word divideth it with all good things unto him that instructeth him. Gal. 6, 6. neither shall some have rest, and others tribulation; but it shall be the same. 2 Cor. 8:13: But though a rich man give as much as he hath, yet must he not think that therefore he hath more right in the church than a poor man. It is a shameful thing when the outwardly rich and great want to have more say in the church of God. "One is your Master, Christ; but ye are all brethren." Matth. 23, 8. L. F.

Impudence of Sects. The following program was sent to us: "Union Picnic of the following named churches and



Sunday schools, to Fern Glen, Saturday, June 16, 1900." Now follow nine names of sectarian congregations in and around Old Orchard, Webster Groves and Kirkwood, and also enumerated as the tenth name: "English Lutheran Church, Old Orchard." Among the eleven names of the "Executive Committee" is the name.

"A. Buser," a member of the Lutheran congregation in Old Orchard. - Now the fact is that the sects which drew up this program did not inquire of the Lutheran congregation in Old Orchard, nor even of Mr. A. Buser, whether they agreed with it or not. They have, without asking, and without the Lutherans knowing, arbitrarily put these names on the program. This is outrageous and brazen. And we mention this publicly here because it happens often. Of course, the doctrinally indifferent sects do not suspect that they are not, as they think, doing the Lutherans an honor, but a great dishonor, and are publicly accusing them of a sin which Christians must not let rest of themselves. F. B.

Two well-known societies held their annual meetings last month: The American Bible Society and the American Tract Society. The former assembled for the eighty-fourth time. The receipts during the past financial year amounted to k282, 494, of which, after deducting all expenses, H18, 265 remained in caste. The number of Bibles and parts of Bibles sold during the year was 1, 406, 801 copies, of which 832, 497 were issued outside the United States. More than half of these were produced at the Bible House in New York, and a large part of the remainder in China, Japan, Syria, and Turkey. The Society has 12 agents abroad: four in Asia, five in Central and South America, and one each in Cuba, Porto Rico, and the Philippine Islands. From this it is evident that this society is especially concerned with the distribution of the Bible in the national language within the new American provinces, and it also announces that its work in the Philippines in particular gives rise to very good hopes. - The Tractate Society celebrated its seventy-fifth anniversary on May 9. During this period it has published 13,000 different books and pamphlets of a Christian character, of which 8304 were in this country, of which 3000 were larger books. It has also, during these years, given $735,666 to the heathen mission, and has given books to poor people to the value of H3,274,514. The colporteurs of this society have sold 16, 666, 666 volumes, and in about twenty different languages writings of this society are offered to immigrants to our country. Unfortunately, however, not all their publications are in accordance with wholesome doctrine, but even some are written in a rapturous spirit, and an examination of their books and pamphlets is quite necessary. L. F.

Roman priests and the lodges. Not infrequently, church-minded people are induced to join the anti-Christian and anti-church lodges by hearing and reading how these and those preachers have warmly recommended the secret societies and joined them themselves. And this is not only done by the preachers of the various sects, but also by the priests of the Roman Church, who otherwise so often sound as very strict. The Roman Review, published here in St. Louis, reports the statement of a distinguished prelate in Rock Island, III, Thomas Mackin, who recommends the "great organization called 'Modern Woodmen' with pleasure to all classes, Catholics and Protestants alike. It is carried on merely in the interest of humanity. To feed the hungry, to clothe the naked, to shelter the traveler, to visit the sick, to bury the dead, is a part of its Work," etc. Anyone who knows this society and similar lodges better knows that these are lies. The much-vaunted "mercy" of the Lodges is vain deceit. The Archbishop of St. Louis has therefore only recently warned Catholics against the Lodge of the "Modern Woodmen" as "very dangerous" and the "Review" vigorously combats all secret societies. But where is the Roman unity in this? L. F.

The idea of an American Catholic Centrist Party to safeguard the interests of the Catholic Church is being discussed again and again in Roman circles and papers. At the National Convention of the Irish Catholic Ancient Order of Hibernians, Bishop McFaul of Trenton, N. J., spoke of a closer union of all Catholic associations, that a stronger influence might then be exerted by them. As examples wherein such influence should be exerted upon the government, the Bishop cites the crimes against the Catholic religion in the Philippine Islands, this, that the Catholics are transgressors in the filling of the commissions for our new possessions, the unjust treatment of the Catholic Indian schools, that the Catholics have not the number of army plans to which they are entitled. His plan is decidedly to organize all Catholic associations so as to form a force whose voice can be heard with success in the state legislatures and in Congress when the religious rights of the Catholic Church or the redress of injustices are at issue. The local Catholic Review, which has been advocating this idea of an American Centre Party for years, gives this plan its undivided applause and hopes that it will soon be realized. We think that the voice of the Catholics is already very powerfully heard in the holding of the legislature, and that their influence is very powerfully felt; that the very plan of the aforesaid bishop amounts to a mixture of Church and State (State support of Indian schools, army plans, etc.); and that it is a true word which the French statesman and freedom fighter Lafayette spoke: "Constant vigilance is the price of freedom. If the liberties of the American people are ever destroyed, they will fall at the hands of the Roman priests."

L. F.

Abroad.

The Free Church congregation in Chemnitz, Saxony, celebrated the twenty-fifth anniversary of its existence last month in special festive services with praise and thanksgiving. They had every reason to do so, for they have abundantly experienced the blessings of the Lord in the past quarter century. It says about it in the festive report in the "Ev.-luth. Freikirche": "On Thursday before Jubilate of the year 1875 it was when twelve impecunious fathers of families, all belonging to the working class, came together in order to found a congregation independent of the state, not only in name, but in truth Evangelical Lutheran, in this large factory town with its people's monkeys who had fallen into social democracy or ecclesiastical liberalism, and to establish the ministry of preaching in their midst. And the Lord of the Church has not only allowed the weak little tree, which was sunk into the soil of our town at that time, to stand, but despite storm and weather, especially in the early days, to grow larger and stronger, so that 136 members with voting rights have now grown out of those twelve at the time of its formation, and the congregation owns a beautiful church and parsonage in the most beautiful part of the town. And who can measure the spiritual blessings in heavenly goods with which the Lord has blessed the congregation through His pure Word and unadulterated Sacrament in these 25 years?

has showered upon us?" The history of this congregation shows quite clearly that even in spite of the difficult conditions in which the whole Free Church is working, nevertheless, in some places, under God's blessing and through faithful work, a vital, independent, flourishing congregational life can grow up in the course of the years. L. F.

A defense of the national church with the fire engine has probably not often taken place, but recently it happened in Switzerland, as the "Evangelical Lutheran Free Church" reports according to the "Gotthold". In a village in the Canton of Bern, the people who were attending a Bible study outside the church on a Sunday afternoon were driven out of each other by an enraged mob with a fire hose. Among the leaders of the mob were church officials, and the reason given for such action was that the Protestant church was suffering from such segregated gatherings. Rightly do the above-mentioned papers call this a raw rape of the freedom of faith and conscience. At a time when socialists, anarchists, and other subversives are allowed to assemble undisturbed and to riot among the masses, it should certainly be the right of all religious parties to assemble in a quiet manner and to leave each other again.

L. F.

A blessing of the mission. In the Hermannsburg Missionary Bulletin it says of the South African theater of war: "It is a most extraordinary grace of God that the blacks have so far remained quiet. An uprising of the blacks would have resulted in nameless misery in plundering and destruction, in murder and bloodshed. Of this we have been greatly afraid. And who could have been surprised, when we look at the evil example they have before their eyes, and when we consider that the nations they rule have gathered almost all their power on the theatre of war, and that in the districts which the blacks inhabit there is but little police power. It is a great thing that the native population, which is to a large extent still heathen, has nevertheless remained silent. There was enough ferment available, and many tribes, like wild animals, were certainly often enough on the verge of throwing off the hated yoke of the foreigners or of falling upon each other and fighting out old feuds in a pagan manner and in old enmity. That this did not happen, we may certainly recognize in it one of the greatest proofs of the importance and influence of the mission. Without the missionaries there would have been a general uprising, and this is not to be doubted. And this is peculiarly noteworthy, that the influence of the missionaries on their Christian congregations has also restrained the Gentiles." So it is very often. The proclamation of Christianity, the preaching of the Gospel, not only brings spiritual goods and gifts, which, of course, is the main thing, but also proves to be a blessing in every bodily respect. L. F.

How God's grace gloried in a lodge brother.

In 1883, Pastor N. N. came to a small town in western Pennsylvania. Here some earnest Lutheran Christians had banded together and formed a small congregation. The field could not be called promising. The ground was hard and the hearts harder still. Satan had already reaped a great harvest through his lodges.

Mrs. B. and her husband were also part of the small community. Until then, he had not been very deeply involved in the community. He did not penetrate the secrets of the Kingdom of God, but all the more deeply into the sham secrets of the Lodges. He was a great lodge man. At $7000 he had insured his life, and had been making heavy deposits for years. In the Lodge he was respected, and in the little community he was looked up to, for he had many estates.

Now it was God's good fortune that the new pastor had to live with B.. There was no accommodation to be found in the whole community except with this family. And the pastor could not rent his own house; after all, he had no wife and, like Peter, neither silver nor gold. In the course of time, B. noticed that his pastor also had a word of God to proclaim about the Lodges, and with earnestness and love he insisted on having no fellowship with the unfruitful works of darkness. But he did not want to leave his lodge. Should he have spent all that money in vain? Should he resign from the lodge and incur the enmity of the lodge brethren and damage to his business? So many respectable people belonged to lodges, to his lodges, even preachers and advocates and physicians, and now all at once this was to be a sin! Did the other preachers know nothing? Was the Lutheran pastor alone wise? He would rather leave the congregation than the Lodge! He could still be Lutheran! Other synods would gladly accept lodge brothers.

All the exhortations of the pastor did not help. B. resigned from the small congregation. But now he could not tolerate the pastor in his house either. He did not want to have anything more to do with such a fanatical person. But, lo! though the pastor moved out, B.'s peace moved with him. His lodge brothers praised his manliness, but his conscience and his faithful wife punished his denial of Christ and His word.

Mrs. B. did not go with her husband to the foreign church. More diligently than before she kept to her old place of worship. Her husband and the pastor of the lodge congregation were probably haranguing her with sweet and sour words. But she confessed her Saviour and remained steadfast.

Soon a year passed, B. seemed lost.

But Mrs. B. had not stopped praying for her husband and pondering his recovery. Finally she had a plan. Without revealing her thoughts to her pastor, she invited him to the evening meal. Here he also met B.'s pastor. Soon Mrs. B. had brought the conversation to the lodges - and now she asked the two pastors to discuss the lodge question in the presence of her husband. In doing so, she pleaded in her heart that God would prosper the conversation for her husband's good. Her plan succeeded. God helped the truth to triumph. By the hand of Scripture the two pastors talked late into the night. Finally the pastor explained to the lodge congregation: "God's word demands that a Christian does not pull with the unbelievers at the foreign yoke. Since the lodges confessed a false God and not the triune God, since they had an unchristian prayer and an oath in uncertain and sinful things, a Christian, for the sake of conscience, should not maintain fraternal fellowship with them. When asked why he did not preach this, he declared that his church would not suffer it. They would expel him if he publicly testified against the lodges.

This opened B.'s eyes. With horror he saw how his pastor was concealing God's word for the sake of the belly and endangering the salvation of many.

It still cost B. a hard fight with flesh and blood until he came to resign from his lodges. But his good wife stood by him with constant encouragement, told him again and again that she would gladly renounce all lodge money through his death, since it was blood money and could bring no blessing - and behold,

finally God's spirit kept the victory in his heart. B. resigned from the lodges, - and rejoined his old congregation. There was joy in heaven before the angels of God - and joy on earth in the congregation, and joy in the heart of the good, faithful wife. A few years later B. went home in peace. From his deathbed he confessed that he had found the Saviour only after leaving the Lodges, and asked his pastor to testify to this publicly in his funeral oration. What B. left in life for the sake of the Savior, he found again in death a hundredfold. (Matth. 19, 29.) Thus God's grace glorified itself in a lodge brother. (Pittsburgh church and orphan messenger.)

Obituary.

June 16, J. P. Johnson, faithful teacher of St. John's Lutheran parish, Chicago, in whose service he was for over 30 years, passed away, aged 70 years, 2 months and 19 days. H. Succop.

New printed matter.

The Epistle of St. Paul to the Ephesians in Sermons preached before St. John's Lutheran congregation at Brooklyn, N. Y., by J. P. Beyer, Rev. West Roxbury, Boston, Mast. Printed and published by the Dr. Martin Luther Orphanage. 1900. 275 pages 9^X6^. Price, bound in cloth, with gold title: cl.00, postage 13 cts. To be obtained from the Concordia Publishing House. St. Louis, Mo.

The venerable author, well known throughout our Synod as former Praeses, Vice-President and Editor of the Children's Bulletin, says at the beginning of the first sermon: "We, as children of God, should let the Word of Christ dwell among us richly in all wisdom. Therefore, it is not enough for us to look at the passages chosen once for all Sundays of the church year, which are usually called Gospels and Epistles, together with one another, but we also want to take the remaining parts of the divine Word before us and examine them more closely with God's help. For this reason we have so far taken individual books of the Old and New Testaments before us in our evening services and considered them in detail, passage by passage. Christians should not think, "If I have been to church once on Sunday, then I have done my duty; these evening services are a secondary matter to me: Where and when my fellow Christians contemplate the word of God, there I will also be present. ... So from this day let us take before us the glorious Epistle to the Ephesians, and let us consider it by sections." With these words the author gives the origin of this collection, consisting of 54 sermons, and at the same time states its importance. They were all preached to the congregation at the second Sunday service, and were intended to open up to the hearers the rich contents of a biblical book in context. And the sermons, which are now also available in print, are very well suited for this purpose. They introduce the understanding of St. Paul's letter to the Ephesians and show that this scripture, inspired by God, is also useful for teaching, for punishment, for punishment, for chastisement in righteousness and for comfort. Especially the Epistle to the Ephesians is important for the faith and the life of the Christian. It sets forth especially clearly and in detail the doctrines of the eternal election of God, of the conversion of man, of the one holy Christian church, etc.; and likewise it shows quite clearly how the Christian is to walk godly in his station and profession, as husband or wife, as master or servant, as father or son, etc. Whoever, therefore, reads these sermons, each containing an average of five pages, will certainly grow and increase in the knowledge of the salutary doctrine; and whoever reads them to his household, for instance on Sundays, will certainly promote them in the understanding of the one thing that is necessary. And for this double purpose, for contemplation in the closet and in the family circle, we hereby heartily recommend this collection of sermons, which is also outwardly well furnished, adorned with the picture of the aged author, and inexpensive in price. L. F.

First Synodal Report of the Oregon and Washington District of the German Lutheran Synod of Missouri, Ohio, and Other States. St. Louis, Mo. concordia publishing house. 1900. 32 pp. Price: 10 Cts.

In August of last year, the newly formed Oregon and Washington District of our Synod organized and held its first meeting. This District, which has branched off from the California and Oregon District, is still small and weak. It numbers 14 voting members and 3 advisory members. Its work stands low and contemptible in the eyes of the proud world. But this is the characteristic of the works of the Kingdom of God, that they, like the mustard seed, take a small, little beginning and then, under God's blessing, happily grow and prosper. Even this District, therefore, will not lack the blessing of God, if only it will faithfully and firmly adhere to God's Word alone. And so we make the wish that the newly elected President called out to the District our own: "May this young District also gather the children of God under the banner of pure doctrine in the states of Oregon, Washington and Jdaho. May the District, which is now still very small and weak, also become a right missionary District, become quite conscious of its task of spreading the kingdom of God in these States..., among all their inhabitants, and do it ever better." We cry out to the young District Synod, "Thou art our sister, grow into many thousands of thousands, and let thy seed possess the gates of his enemies." (Gen. 24:60.)

The report contains the theses on which the doctrinal negotiations were based, on the topic: "The spreading of the Kingdom of God the highest and most delicious task of the orthodox Evangelical Lutheran Church" with a short summary of the execution of the same, and then an overview of the mission field which is commanded to this district by the Lord. May many of our Christians acquire and read this report, in order to become more and more familiar with the needs and wants of our church in the far northwest of our country. G. M.

Introductions.

On Sun. Exaudi H. A. Bentrup was installed in his office as Director of the Institution for the Deaf and Dumb at North Detroit, Mich , with the assistance of Kk. J. A. Hügli and E. Dümling introduced by Wm. Hagen.

Received commission was?. E. Nachtsheim on Pentecost Sunday in Wahpeton, N. Dak. introduced by T. Hinck.

By order of the Hon. President Succop, Adolph M. Loth was introduced at St. Paul's parish, Aurora, III, on Trinity Sunday, by Joh. T. Feiertag.

On behalf of the Venerable Prefect Succop, Fr. W. v. Schenk was introduced to his parish at Belleville, III, on Trinity Sunday, by G. Mezger.

On Trinity Sunday was?. J. H. Witte in Alameda, Cal., assisted by Theiss and Schroeder, was introduced by Praeses J. M. Buhler.

By order of the Honorable Praeses Spiegel, Rev. G. W olter was introduced at Trinity Parish, Sturgis, Mich. on Trinity Sunday by Aug. F. W. Schlechte.

Inauguration.

St. Paul's Lutheran Parish near Hamilton, Tex. dedicated their newly built church (26X46, niche 10x12, porch 8X16, steeple 8 feet high) on Sun. Cantate their newly built church (26X46, niche 10x12, porch 8X16, steeple 50 feet high) to the service of God. Festive preachers were Bro. H. Hopmann and (Engl.) E. Deffner.

Jubilees.

On sunday. Jubilate the Lutheran St. Paul's congregation at North Amherst, O., celebrated its silver jubilee. The festival preachers were the 1'1>. C. C. Schmidt (founder of the congregation), H. Weseloh, and H. P. Eckhardt (English).

P. Stöppelwerth.

St. Paul's Lutheran Church in Farmington, Mo. celebrated its 25th church anniversary on Sun. Exaudi its 25th anniversary of church dedication. Preaching were theC. F. Obermeyer (German in the morning, English in the evening) and J. Fritz. The collection was K64.00 (for the Inner Mission). A. L. Rohlsing.

Cornerstone Laying.

On Sun. Exaudi the St. John's congregation at Amline, O., laid the cornerstone to their new church (36X48 feet). Preachers: kX H. Knust and H. M. Zorn (English).
E. A. Britggemann.

Gckgeirriogrrns u "L> Mifstonsfost.

On the afternoon of the Feast of Trinity, the Lutheran congregation of St. John in Paris and Darby Tp-, O., laid the cornerstone of their new church. It is the fifth she has built. (50X101, in cross 60 feet wide; two towers, main thunn 119 feet.) Celebrant preacher: H. C. Knust and E. A. Bruges-man (Engl.). In the morning the congregation celebrated mission feast with their sister congregations in Chuckery and Dublin. The undersigned was festival preacher. Mifsionsgottesdienst-Collecie: -71. 40. H. C. Küchle.

Misstousfosto.

On Sunday Exaudi: The congregation at Lincoln, Kanf. with members from Sylvan Grove and Ellsworth. Preachers: L1>. Jacob and Kleinhans. Collecte: -93.00.

On the 2nd day of Pentecost: the church at Lake Creek, Mo. preacher: Pros. Bäpler, LL. Moeller and Mets. Collecte: -50. 50.

On the Feast of Trinity, Christ Church, Chicago, III. preachers, Prof. Wesfel and P. G. F. C. Schmidt. Collecte: -93rd 95th - St. John's congregation at Plymouth, Wis. Preachers: 99th A. Plaß and Ph.Wilhelm. Collecte: -78.00. - The congregations of 9k. Schilling, Blumenkranz and Rohrlack at Reedsburg, WiS. Preachers: 99th Daib, Grimm and Hartwig. Collecte: -175.00. - The congregations of the 99th Hubert, Kohlhosf, Schmiege, Frey and Schers at Fairmont, Minn. Preachers: 99th Brinkmann, Malkow and Ristau. Collecte: -46. 50th - Zion's congregation at Tyro, Minn. Preacher: 99. O. C. Wolfs and Hilger. Collecte: -21. 00. - The congregation at Cape Girardeau, Mo. preachers: 99. Winller and Telle.

On the 1st Sunday, A.D.: The Zion congregation'at Springsield, Minn. Preacher: 99. J. Schulze "nd Grabarkewitz. Collecte after deduction: -50. 15.

Confevon; - Arrivals.

The Northwestern Specialconserence of Iowa meets, I). v., July 10 and 11, at 9. Th. Mattfeld's, at Crozier, Iowa. Papers: 9. Schliepsiek: Continuation of the trial of the theses on unevangelical practice; 9. Burkhardt: Infant baptism, with special reference to what the church fathers say about the same; 9. Willner: A historical dogmatic work on the middle things according to the Concordia formula. Preacher: 9. Schaller (1?. Enseleit). Confessor: 9th Faulstich (9th Grimm). Collection from Sulphur Springs (Illinois Oonbral 8. 8.) 2. 17 r. Cl. from the East, 1. 18 v. "i. from the West; or from Albert City (new railroad: vss bloinos, kouck", Spsnosr) at noon. Those wishing to be picked up from Albert City, let the local pastor know. Register in time!
Oscar H. Horn, Secr.

The Southern Nebraska Districtsconference will meet in 9. Schubkegel's church July 10-12. E.

The Saginaw Specialconserenz will gather July 10-12 at Frankenlust, Mich. at the 9th J. Trinklein church. Timely registration requested. O. Muller.

The AnnualSconference of Teachers of St. Louis and vicinity will hold its meetings this year at Ehester, III, July 11-13 (not, as erroneously stated in the program, July 10-12). Aisahrt by Dampser Cherokee on Tuesday, July 10, afternoon at ö o'clock. Price there and back -2.00. Colleagues are requested to report quite early to teacher H. Zastrow. H. F. Hölter.

Peoria and Rock Island Specialconserence on July 17. Brothers are asked to register with 9th F. W. Jaß in Peoria, III.
A. C. Dörfsler, Secr.

The mixed Wolf Niver pastoral conference of Wisconsin will be held July 17 and 18, at Shawano, Wis. at 9. Th. Nickel. Papers: 9. Spiering: exegesis; 9. Nickel: remarriage of the departed part; 8. Hinnenthal: paper. Confessional address: 9th Hinnenthal (9th Böttcher). Sermon: 9th T. Sauer (9th Spiering). Registration self-evident.
A. O. Engel, Secr.

The mixed southwestern pastoral conference of Minnesota meets, v. v., July 17-19, at the church of 8. K. Schulze at Mankato, Minn. Work: 1. Continuation of treatment of theses "against unevangelical practice" by Prof. J. Schaller; substitute: 9. F. Köhler. 2. l?. Aug. F. Zich: "How to keep the "confirmirt" youth with the church?" Preacher: 9th H. B. Kohlmeier; substitute: 9th G. Kohlhosf. Confessional speaker: 8. Theo. Schröder; substitute: 8th Ferd. Schmiege. Registration with the local pastor. W. M. CzamanSIe, Secr.

"Beka "rstmach "uge".

Mr. H. Dierking having accepted the office of Treasurer of the Illinois District, all moneys for that District should be sent to him from July 2. Address: blr. Uourx Diorkia^, 8ooor, tVooükorü 6o., III.
H. Succop, President.

Mr. 8. Ludwig Wilhelm Gräpp, formerly a member of the Ohio Synod, and active for a number of years at Toledo, O., now residing at Boston, Mass. desires admission to our Synod. H. Walker.

The California and Nrvada District
The Lutheran Synod of Missouri, Ohio, and other States will meet, v. v., from July 5 to 11, within the Trinity Church of Mr. 8. G. Runkel, at Los Angeles, Cal. The opening service will be held on Thursday morning. Main paper, "The Doctrine of the Office and Work of the Worthy Holy Spirit." 9th J. H. Tisza, speaker; 9th J. H. Schroeder, substitute. Second paper, "Of the daily home worship." 9th H. Haferodt, speaker; P. G. Denninger, substitute. All Synod members and guests are requested to report to Mr. P. Runkel, 751 ktorver 8r., Lot Lnxslos, (XI., four weeks before the Synod meets, so that quarters may be provided. I. H. Tisza, Secr.

Receipts into the treasury -of the Illinois District:

Synodal treasury: Pentecostal and other coll. of the congregation of the 99th: Heine,Rodenberg, dch. N. W. Teyler -8. 65, Great, Addison, dch. Wm. Balzer 40. 15, Hieber, Doltou, 10.07, Berthold, Danville, 14. 15, Strieter, Proviso, 22.00, Schuricht, Harvel, 2. 45, Brauer, Eagle Lake, 24. 40, Hohenstetn, Peoria, v. d. Dreieinigk.-Comm. 18. 45, Abel, Mt. Olive, 9. 45, Cook at Okawoille 7.K5, Great, Oak Park, half of Pentecost coll., 13. 45, Jöckel, Richton, 8. 44, Fricke dch. C. Pflantz v. d. Gem. at Batavia 3rd 91, Sallmann, Highland Park, 5th 10, Wagner, Chicago, 27th 75, Lewerenz, Desplaines, 13th 42, Woltmann, Mascoutah, 5th 30, Brockmann, Hoffman, 5th 25, Kuehn, Dorsey, 3rd 90, Wolter at Mattoon 6th 00, Luecke, Chicago, 12th 70, Jben, Prairietown, 7th 50, C. A. Mennicke, Rock Island, dch. H. W. Schröther 30.00, Uffenbeck, Ehicago, 11th 15, Oetting, Golden, 12th 28, Letzmann, Okawoille, 7th 50, Hansen, Worden, 5th 50, Brügmann, Hahlen, 4th 20, Schmidt, Stewardson, 7th 75, Flach, New Gehlenbeck, 8th 58, Wirte, Pekin, 16th 88, Lüker, Bethlehem, 11th 42, Feddersen, Homewood, communion coll, 9.00, Schwermann, Covington, 5th 57, Zapf, Melrose Park, half of Pentecost coll., 10.00, Köstering, New Minden, dch. F. Collmeyer 18th 30th, E. Reinke, Chicago, 59th 50 & dch. H. Schweer, Pentecost coll. of comm. 8. Brauers, Crete, 34. 27. (S. -522.04.)

Synod building fund in Milwaukee, Wis.: 9th Röcker v. d. Gem. in Bible Grove 7th 93 & 8th Schwarzkops v. d. Gcm. in Willow Springs 6th 00. (S. -13th 93.)

Synod Building Fund: I". Rabe v. d. Gem. atDorkville 16. 70, 9. Noack o. d. Gem. at Arlington Heights, 2nd Sendg., 37. 25, H. A. Block, Rocksord, posttr. to Easter Coll. . 35, 9. Miracle, Chicago, v. d. Gem. 46.00 & Mrs. A. Thiede 2.00, 1'. Heerboth, Coll. of Gem. at Wheaton, 4. 50, Teacher Fathauer of 9th Brewer's Gem. of Eagle Lake, 25.00, 9th Gose of Gem. at Grant Park 7. 25, 9th Brewer, Beecher, 1st Zahlg. of Gem. of, 34.00, K. Kohnberg of 8th Schuessler's Gcm. of, Lockport, 11.00, 9th Budach, Washington Heights, 2nd num. s. signatures, 25.00, 8th Graf, Blue Point, 4th sendg., 6. 20, 8th Riedel, Coll. d. Gem. in Eayuga & Sanbury Tp., 6. 50, 9th Mattyius, 2nd & 3rd sendg. d.hauscoll. in Eoanston, 15.00 & 6.00, 9th Kirchner's Gcm., Secor, f. Signatures 50.00, 8th Uffenbeck, Chicago, 200.00 s. Signatures & also 7.05, 9th Oetting, Golden, f. Signatures 5. 50 & also 2. 50, 8. Schroeder, Kankakee, Coll. of the comm. 13.00, 9. Guebert, Coll. of the comm. at Sigel, 2.00 & 9. Mießler v. the comm. at Ontariooille 5. 30, 1°. Hölter, Chicago, v.d.Imm.Gem., 5th payg. f. Signature, 47.00 & also 8. 65. (p. -583. 75.)

Polish Mission in Chicago: 9. Engelbrecht, Chicago, from the Youngrver. f. Rent 20.00 & Establishment 10.00, 9. W. C. Kohn the. from the comm. 11. 48. (p. -41. 48.)

Mission to Spokane Falls, Wash.: 9th E. Werfelmann, Chicago, v. Christ Church 10.00.

City Mission in Chicago: N. N., III., .01.

Inner Mission: Missionsscoll. (Theil): Dch. Wm. Balzer v. Missionsf. in Addison 165. 97, 1'. Döderlein v. d. Gem. in Venedy 30.00, 9. Füllmgs Gem-, Chicago, 11. 25 u. 9. Wagners Gem. das. 60.00; 9. Wunder, Chicago, v. F. Fink 5.00, 9. Behrens, Pfingstcoll. d. Gem. in Varna, 8. 40

u. La Rose 6.00, 15 W. H. Meyer, Bonfield, Himmelsahrtsfcoll., 6. 90, coll. on 1st Whits. 16. 22, coll. on 2nd Psingstt. 4th 41 & v. N. N. 5.00, P. Heerhoth, Wheaton, v. Otto Schmidt 1.00 & Coll. d. Gem. 3rd 50, P. Rades Gem. at Horkville 6.00, F. C. Schultz v. 45 Ferd. Sievers' Imm. Gem, South Chicago, 14.06, Easter coll. d. Gem. 45 Rösels, Burlington, 5. 71, 15 Drögemüüer, Palatine, part d. Pentecost coll-, 5.00, P. Womnfuß of d. Gem. at Dwight 7. 50, I?. Great, Oak Park, by an old Gemgl. 1.00, 45 Beck at Jacksonville, Pentecostal coll., 8. 50, 9. Lewerenz, Desplaines, by H. Reese Sr. 1.00, 45 Miracle, Chicago, by Mrs. Amalia Friday . 50, 15 Lücke das. by Friedr. Koehler 2.00, P. Brauns' Gem., Nashmlle, 7th 80 & E. B. 5.00, Prof. R. Pieper, Pentecostal Coll. d. Gem. at Chatham, 10th 30, P. Blanken, Pentecostal Coll. d. Gem. at Bumey, 26th 60, P. Muller, Mount Carroll, Pentecostal Coll., 5th 42, 15 Castens, Gilmer, Pentecostal Coll, 10. 50, 15 Witte v. d. Gem. in St. Peter 4. 25, L. Feddersen v. d. Gem. in Bethalto 6. 50, 45 Dorn, Pentecostal coll. d. Gem. in Pleasant Ridge 9.00, 45 Gübert v. d. Gem. in Sigel 1. 83, P. E. Werfelmann, Chicago, v. d. Christus- Gem. 35.00, 45 Mießler v. d. Gem. in Ontariovtlle 6. 50. (p. "503. 64.)

Negro Mission: 45 Leeb in Chicago from J. Rohwer . 50, 45 Drögemüller in Palatine, part of the Pentecostal bill, 3.00, 45 Große in Oak Park from an old parishioner, 1.00, 45 Döderlein in Venedy, part of the missionary bill, 10.00, P. Bode from the parish in Ash Grove 9.00, 45 Gülker from the parish in Huntley 3. 55, 45 E. Werfelmann in Chicago from Fr. Klotz's piggy bank 3. 70, 45 Wagner this, part of missionary funds, 15.00. (p. "45. 75.)

English Mission: By Teacher F. Fathauer at Eagle Lake, Coll. at Bruns-Scheiwes Hochz-, 14. 25.

English Mission in Chicago: 45 Great in Oak Park by an old parish Englishman 1.00; from Chicago: By P. Fülling, Theil d. Missionsfcoll. 10.00, 45 E. Werfelmann v. Christus-Gem. 25. 25, 1". Wagner, part of Missionary Coll. 15.00. (p. 651. 25.)

Jewish Mission: By 15 Drögemüller in Palatine, Theil der Pfingstcoll-, 1. 65.

Emigrant Mission to New Dork: Fr. Leeb in Chicago v. his parish 16. 45.

Heathen Mission: 15 Miracles in Chicago by F. Fink 5.00, 15 Döderlein in Marengo, part of the Pentecostal Coll., 8. 63, 15 Schünleber by s. Filial Gem. in Bond Co. 3. 65 and by a parishioner in Huey . 25, P. Döderlein in Venedy, part of the Mission Coll., 10.00, 15 A. Werfelmann in Strasburg by W. P. 10.00, 45 Oetting in Golden by M. Frerichs 3.00, G. G. Franken 1.00 and H. Franken 1.00, 45 Blanken in Buckley, bequest by weil. Adam Öffner, 50.00, 45 Wagner in Chicago, Theil der Missionsfcoll., 15.00. (p. 6107. 53.)

Support fund: by teacher P. Appelt v. d. Chicago teachers conf. 20. 75, 45 Hieher in Riverdale by Mrs. Rades 5.00, H. A. Block, Pentecostal coll. by St. Paul's congreg. in Rockford, 12. 96, 45 Miracle in Chicago by F. Fink 5.00, 45 Rabe by s. congreg. near Yorkville 6. 13, 15 Schroeder in Hinckley by d. Fox River Pastoral conf. 6. 60, teacher F. Fathauer v. d. Crete teacher conf. 25.00, 15 Große in Oak Park, coll. of the gem. cons. of Proviso & environs, 12. 90 & of an old parish coll. 2.00, 15 Brecht, coll. s. comm. at Darmstadt, 6.00, 15 Fülling in Chicago, part of mission conf, 6. 55, H. W. Schröther o. 45 Mennicke's Gem. in Rock Island 10.00, 45 Uffenbeck v. s. Gem. in Chicago 28. 42, 45 Schmidt in Stewardson by Mrs. C. Friese Sr. 1.00, 15 Schwarzkopf v. s. Gem. in Willow Springs 5.00, 45 Lüker in Bethlehem by Joh. Brauer 1. 50, 15 Müller v. s. Gem in Ehester 9. 20, 45 Große, surplus from coll. levied during Synod for travel money of needy pastors and teachers (67. 84), 25. 59, L. E. Werfelmann in Chicago by o. Chrrstus-Gem. 29. 10, contribution of 15 Hohenstetn in Peoria 4.00. (p. "222. 70.)

Students in St. Louis: By 15 Woltmann in Mascoutah, Coll. at Boys' Association Foundation Feast, 3.00 & by 45 Castens in Gilmer, found in collection bag, for Joh. Bertram 5.00. (S. "8.00.)

Students in Springfield: By 15 Rocker in Bible Grove, Coll. at Krüaer-Buddes Hochz. for Max. Krüger, 2nd 82, 15 Döderlein at Marengo, Theil b. Pentecost Coll. for Aug. Bergmann, 9.00, P. Wolter v. s. Gem. at Mattoon for Frankenstein 15.00, 15 A. Werfelmann, Coll. of the Gem. in Strasburg for Negro student W. Laash, 6.00 u. 45 Lüker in Bethlehem, Coll. at Bandelow-PlankS Hochz. for H. Schulz, 3.05. (p. "35. 87.)

Student A. Election at Fort Wayne: 15 pissel in Eberle of G. G. in L. 10.00.

Pupils in Milwaukee: Coll. with Kuhlmann-Scheiwes Hoch;, in Eagle Lake for Herm. Brauer u. Chr. AlberS 5. 60, for Herm. Brauer a. d. Gem. in Eagle Lake by Mrs. W, 5.00, Mrs. E. 1.00 and Mrs. S. 5.00, 15 Schmidt in Chicago for Gehrs and Kaub v. Jungsrver. 20.00 u. Jüngl.ver. 14.00. (S. "50. 60.)

Seminarian W. Bachert in Addison: 45 Leeb in Chicago from the boysrver. 10.00.

Studying Orphans from Addison: 15 Miracles in Chicago by F. Fink 5.00.

Studying Orphans from Des PereS: 15 Abel in Mt. Olive by H. Horstmann 1. 50 and Lrzzie Horstmann 1.05. (p. "2. 55.)

Illinois District Church Building Fund: 45 Schroeder v. s. Gem. in Squaw Grove 8. 75, 45 Brewer v. s. Gem. in Beecher 13.03, 15 Abel v. s. Gem. in Mt. Olive 6. 70, 45 Merkel v. s. Gem. in Dieterich 5.08, 45 W. C. Kohn v. s. comm. in Chicago 3.00 u. 45 E. Werfelmann das. v. d. ChristusGem. 20.00. (p. "56. 56.)

Deaf and Dumb Institution: 15 Müllers Gen:, in Ehester 18.00 (late) u. 15 Herrmann v. s. Landgemeinde b. Nokomis 11. 20. (p. 829. 20.)

Deaf and Dumb Chapel in Milwaukee: 15 Wagner in Decatur by Miss Potrafke 2.00, 15 Brewer in Eagle Lake by Mrs. W. 5.00, 45 Schuessler by Women's Ass. in Lockport 5.00, Teacher Neumeyer in La Gränze by Gertrud Bröcker . 50 & Harne Bröcker . 50, 15 Grörich in Lost Prairie v. s. school children 1. 25, 15 Reinke in Kervaunee a. d. Sparbüchse v. Mart. Erne . 50, 45 Lüker in Bethlehem, Coll. at Heiden-Behenkes Hochz., 3. 60 u. v. W. Völker 2.00. (p. 620. 35.)

Deaf and Dumb Mission: 45 Große in Oak Park from an old parishioner 1.00, 45 Uffenbeck from his parish in Chicago 5. 42, 45 Richter, Evansville, from Mrs. Rosina study . 75, 45 Lüker in Bethlehem from Bro. Wolf 1.00, 15 Wagner in Chicago, part of missionary coll. 15. 90. (p. "24.07.)

45 Lenks Parish in Plauen, Saxony: 9th Chest in Prairie, Evening Coll., 6. 60.

Saxon Free Church: By Wm. Balzer in Addison, part of Missionfcoll, 41st 50th, 1st Brewer in Eagle Lake by Mrs. H. Th. 1.00 & Jac. R. . 50, 45 Ruhland v. s. Gem. at Altamont 7. 30, 15 Engelbrecht at Chicago, Coll. s. Gem. 15.00. (p. "65. 30.)

Danish Free Church: Through Wm. Balzer in Addison, part of the missionary collection, 41. 50, 15 Döderlein in Venedy, part of the missionary collection, "for mission in Copenhagen", 5.00, 45 Pissel in Eberle v. G. G. in L. "for mission" 2. 50 and from the church 3.00, 15 Engelbrecht in Chicago, coll. of the church, 15.00. (p. 667.00.)

St. Louis City Mission: 15 Abel in Mt. Olive v. Mr. Horstmann "for wills" 1. 50.

Church building in Seattle, Wash.: P. Brecht in Darmstadt v. a parishgl. 5.00.

Needy people in India: 15 Grörich from s. Gem. in Lost Prairie 7. 25, 15 Wolter a. s. Gem. b. Mattoon von.E. Hamann sen. 5.00, C. Nolte, Alma Fürste, Mag. MUßmann, Bessie Lamphier, G. Höferkamp, F. Kübel, C. Rathe, H. Niemeyer and F. Wiese each 1.00, O. Tobüren, A. Hamann, A. Holtgrewe, H. Tökenhorst and J. Hamann each . 50, H. Meyer, F. zu Kähne, R. Sanders, C. Blum each . 25, Stell" Behrend and N. N. each . 20, Oscar Hamann . 10, 15 Pissel in Eberle v. s. Gem. 3.00 and G. G. in L. 5.00. (S. K33. 25.)

Community in Königsberg, Germany: 45 Wehrs v. s. Gem. in Glenview 2. 70.

Hanover congregation, N. Dak.: 45 Pfotenhauer, Lemont, Missionary Hours Coll., 2. 70 & Pentecostal Coll. 10. 80. (pp. 613. 50.)

Mission in London: 15 Döderlein in Venedy, Theil of the Missionsscoll., 5.00, 45 Pissel in Eberle v. G. G. in L. 2. 50. (S. "7. 50.)

Mission School in London: P. Castens inGilmerv.Schulk. 3. 20, 45 Schwarzkopf, WillowSprings, o. d. Gem. 1.00 u.N.N. 1. 50. (P. 65. 70.)

Mission in Berlin: 45 Döderlein in Venedy, Theil d. Missionsfcoll., 5.00.

Retirement Home in Arlington Heights: 45 L. Halters Gem. in Chicago 40. 56.

Hospital in St. Louis: 45 Link in Red Bud v. s. Gem. 25.00.

Orphanage in Addison: 45 Leeb in Chicago by J. Rohwer . 75, C. Geister in Algonquin, Pentecostal coll. by 45 v. Törne's Gem., 10. 50, 45 Ruhland in Altamont by N. N. 1.00, 45 Zapf in Melrose Park, half of the Pentecostal coll., 10.00, 15 Krebs in Tinlcy Park by s. Gem. 8. 85 and Rob. J. Fieg in Champaign, a child's coll. 1.00. (S. "32. 10.)

Orphanage in Des Peres: 45 A. Werfelmann in Strasburg "for debt redemption" from A. V. 5.00 and A. S. 1. 50. (p. 66. 50.)

Total: "2703. 84.

Addison, III, June 15, 1900. H. Bartling.

Proceeds to the treasury of the Kansas district:

Inner Mission: Gemm. d.D15: Frese "6. 76, Schilling, Netawaka, 8.00, Obermowe 8.00. 15 HoyerS Confirm. 3.00. Gemm. d. 99th: Brewer, Ellinwood, 13. 13, Schmid 12. 25, Kauffeld 5. 75, Senne, Argentine, 5. 26. St. Paul's parish, Onaga, dch. Kass. Hartwig 7. 50. 15 Weins Gem. 8. 55. A. Härtlein, Marquette, Kans.., 4.00. Gem. d. LI5: Drögemüller 13.07, Pennekamp, Bremen, 56.00. Gem. in Leavenworth 25.00. Gem. d. 99th: Polster 9. 60, Hafner 5.00, Oesch, Westcliffe, 12.00, Boß 20. 15, Wendt, Linn, 5. 25, Hahn 9. 25, Eggert 22. 81, Pennekamp in Templin 8. 88. 45 Fischer's Sonntschule 12.00. P. Lüssenhop's Gem. 20.00, by J. Ritter in Chctopa, Kans., 2.00, by Mrs. Joh. Hellwig 1.00. 15 Schillings Gem., Goffs, 5.00. I'. Hahn's Gem. 10. 75. 15 Arkebauer of Rud. Schülke, Naponee, Nebr., 5.00. 45 Jacobs Gem. 22. 57, v. Otto Sänger. 50, by Mlhelmine Sänger . 50. gem. d. 99.- Westphal 22. 65, Mcncke 6.05, cousin 20. 11. Dch. H. Walters, Concordia, Mo. by Aug. Aehmke, Dighton, Kans-, 2. 50th Gem. 9th Storms 14th 94th 9th Landgrass Gem, Oberlin, Kans-, 23. 50. 45 Pennekamp, Bremen, v. G. Kruse 5.00, v. N. N. 10.00. Gemm. d. 49th: Westphal 8. 90, Roglitz, Otis, Kans., 4. 56, Kauffeld, Owl Creek, 7. 50, Senne, Block, 6 00, Krenke 8. 83. Dch. W. Stuckmann, Vassar, 5 00. 8th Am Ends Gem. 23 00. (S. -517.07.)

Widows and Orphans Fund: 45 Hoyers Gem. 14. 86. St. PaulSGem., Onaga, by Kaff. Hartwig 2. 77. A. Härtlein, Marquette, Kans. by Kaff. 2.00. 45 Lüssenhop by Mrs. J. P. Baden 1.00. St. Lucas Gem. by Onaga, dch. Kaff. Hetzler 2. 22. 4". Jacob v. J. I. 1.00. 45 Cock v. M. H. 3.00. (S. -26. 85.)

Mission in Brazil: 45 Am Ends Gem. 4. 90.

Heathen Mission: 45 Schmid v. A. F. Pallenske 5.00. A. Härtlein, Marquette, Kans., 1.00. 9. Hoyers Gem. 20.04. (S. "26.04.)

Fremont Orphanage: St. Paul's Parish, Onaga, by Kass. Hartwig 6.00. A. Härtlein, Marquette, 1.00. 15 Lüsscnhop v. Anna and Emma Engelken . 25. 15 Storms Gem. 11. 14. (p. "18. 39.)

Mission to the deaf and dumb: St. Paul's parish, Onaga, dch. Kass. Hartwig 6. 76.

Synod building fund: St. Paul's Gem., Onaga, through Kass. Hartwig 4. 59. 15 Frese's congreg. 1. 95. 15 Hoyer's congregation, Gerardy, 16.01. (p. "22. 55.)

Synodal treasury: A. HärUein, Marquette, Kans., I.M. Gemm. der ??.; Drögemüller 6. 93, Wendt, Linn, 4. 75, Lüssenhop 18. 20. St. Lucas Gemm. through Kass. Hetzler 1. 12. Gemm. d. ??: Plüdemann 8th 45th, Brauer, Rice Co. 5th 12th, Obermowe 17th 07th, Brauer, Ellinwood 6th 30th (S. -68th 94th).
Kansas students: A. Härtlein at Marquette, Kans-, 1-00. ?. Lüssenhop v. J. H. Dittmer 1.00, J. Ritter, Chetopa, 1. 50. P. Mencke's Gem. 3. 38. (S.-6. 85.)
Emigrant Mission: P. Oesch's Gem., Westcliffe, 1.00.
Schoolgirl Milwaukee: P. Oesch's Gem, Westcliffe, 3rd M, by J. C. Hornbostel, Palmer, 5th M. P. Schmid's Gem, 14th 50th (S. -22nd 50th).
St. John's College, Winfield: Gemm. der?..: Voß 10.00, Senne, Block, 6.00, Am End 5.00. (S. -2I.M.)
Saxon Free Church: P. Drögemüller, Hochz. Rohloff-Rindt, 5.03. ?. Menckes Gem. 5.00. (S. -10.M.)
Students at Winfield: P. Lüssenhop v.Joh.Hellwig, Oswego, 2nd 60th Minna Zaugg I.M. (S. -3rd 60th).
St. Louis Lunatic Asylum: Fr. Lüssenhop v. Hein. Bredehöft I.M.
City Mission in St. Louis: Fr. Lüssenhop v. Adelh. Bredehöft. 30.
Mission in Hamburg: Fr. Lüssenhop v. H. Engelken . 50.
^^Parish Mansura, La.: Fr. Lüssenhop v. Mrs. J. P. Baden

Negro Mission: Fr. Lüssenhop, Thank Offering by El. Ehlen, 2.M.
Students at Concordia: P. Lüssenhop, Hochz. Bredehöst-Grein, 5. 25.
Danish Free Church: Fr. Jacob a. d. Kirchcnsparbüchse 1.00.
Jewish Mission: P. Storms Gem. 9. 15. P. Freses Gem. 5. 15. (S. -14. 30.)
India nermission in Arizona: Dch.Kass. Menck, St. Paul, 3.00.
Nothlcidende in India: P. Am Ends Gem. 4.M. ?- Freses Gem. 14. 70. (p. 818. 70.)
Spokane, Wash.: J. C. Hornbostel, Palmer, 5th Md.
Total: G809. 53.
Leavenworth, Kans-, June 1, 1900.
H. F. Oelschlager, Kassirer.

Income to the coffers of the "Eastern" District:

Synodal treasury: St. Pauls Gem., Martinsvillc, -13. 70. Gemm. d. ??.: Schulze 21.06, Restin 5. 81, Hochstetter 5. 40, P. Brand 20.M, Michel 5. 68, Engelbert 5. 25, Löber 8. 66, Bröcker 50. 85, Wurl 23. 24, O. Hanser 11. 75, Birkner 52.M. Gem. in Wellsville 19. 50, Allen Centre 4.M. (S. -246. 90.)
Building fund: Gemm. d. ??..: Hanewinckel 12.M., Körner 53. 85, Engelbert 5. 50, Beyer 225.M. Gem. in Wellsville 2. 50. St. Pauls parish, Baltimore, 37. 60. (S.- 336. 45.)
Progymnasium: Gem. in Unionville 5.M. Gemm. d. ??.: P. Brand 27. 82, Wurl 7. 56, Gräßer 7.M. (S. K47. 38.)
Prozymnasium-Baukasse: Gemm. der ??.: F. Brand 48. 60, Lohrmann 12. 10, Weidmann 16. 15, Hein 27. 55, Schaller 2. 60. St. PaulsGem., Baltimore, 23. 22. P. Steup v. Dr. E. G. Sihler I.M. (S.-131. 22.)
Emigrant Mission in New York: Gem. P. Königs 12.M.
Inner Mission in the East: Gemm. d. ??.: Totzke9. 10, Koch 6. 55, Arnold, Farnham, 2. 25, Silver Creek 7. 52, Hanewinckel 13. 50, K. Walz42. 39, Engelder, Sr, St. Lucas, 7.00, Reisinger, M. Corner, 4.00, Pröhl, Fredonia, 1. 50, Dübpernell 2.00, Sieger, Johnsburg, 5, 17, Kreuzweg 3.00, Ebendick Sr. 16. 25, Beyer 13. 13, Hamm 9. 44, Hering 5. 42, Osterhus 31, 10, Oldach 8. 65, Engelbert 8.M, Muller, Punxsutawney, 7. 50, Brady 6. 25, Oelschlager 13. 23, Cradle! 10. 50, v. E. Wind 1. 50. comm. of P. Thomas' 3. 30, Mrs. Fischer 2.M. Misftonsk. d. comm. of P. Schulzes 20.M. St. Pauls comm. of, E. Oakfield, 3.00. comm, in Depew 7.00. comm. in Unionville 3. 64. p. Senne of D. Altemoos 10.00. p. Restin v. N. N. 2nd M. St. John's Parish, N. Fane, 6th 60th Sem. in Wellsville 23.00. Dch. P. J. H. Sieker 2.M. St. Andr.Gem., Buffalo, 16.00. P. Kuehn, ges. by Miss E. I!., 3. 50 & 1. 75. mission v. Gem. P. Brunns 10.00. R. Schumacher, Baltimore, 25.M. P. Gräßer v. Gemgl. 20. 74. (P. -394. 48.)
Heathen Mission: Comm. P. Peters' 4, 24. N. N., Wellsville, 1. 50. R. Schumacher, Baltimore, 25.M. P. Ruhland v. Mrs. Rummel 1.00. (S. -31. 74.)
Negermission: P. Wieget v. G. C. Wehling 1. 25. Missionk. d. Gem. ?. Protection 20.00. Fr. König v. s. Bibclkl. 2.07, parishioners 1. 25. S.-S. of parish ?. Great' 5.00, parishioners 1. 50, by N. N., Wellsville, 1. 50. Missionsv. of parish ?. Brunns 10.00. Cong. Fr. Eisrigs, Barton, 2. 45. Fr. Beyer v.s.Confirm. 2.00. ?. Steup by Mrs. O. Psarr 1.00. Teacher Aubke v. d. S.-S. Teachers 4. 85. ?. Larger v. N. N. 2.00. Parsonage building in Mansura: Mission k. of the parish ?. Schulzes 4.00. P. Gross v. H. Fick 5.00. chapel building in Prtnce Ed. Co, "a.: P. tzalboth, Thank Offering v. N. N., 25.00. (p. -88. 87.)
Mission to the Jews: Missionary Church: Fr. Schulzes 3.00. Fr. Gross by H. Fick 5.00. Church: Fr. Dubpernells 1. 50. Fr. Gross by Fr. Trömel 5.00. (S. -14. 80.)
English Mission: P. Walker v. s. Confirm. 5.00. R. Schumacher, Baltimore, 25.00. (S. -30.00.)
English Mission in New York: P. Schoenseld of W. S. 10.00. Gem. P. Stcups 4. 61. (S. -14. 61.)
English Mission in Harrisburg: Kassirer Bartling 2.00 and 10.00. (S. -12.00.)
Slovak Mission: Gem. Fr. Ebendickssen. 3.00. St. Matth. parish, New Aorl, 25.00. (S. -28.00.)
Mission school in London: teacher Reisig's pupils2.06. teacher Aubke o. v. S.-S. teachers 4. 86. (S. -6. 92.)
Mission in Brazil: Fr. Pechtold v. Mrs. C. K. 1.00.

Latvian Mission: Parish of P. Ebendicks, Sr. 3.00. St. Matt's Parish, New York, 25.00. (S. -28.00.)
Mission in New ihork: Nuth-Guild of Imm.-Gem., New Dork, 15.00 for Mission (145th S:r.). Dch. P. J. H. Sieker 7.00. p. Schoenfeld's S.-S. 56.00, v. s. Consirm 21.00, Gemgl. 14.00. Gem. p. Steups 20.00. ?. Gräßer v. J. Luckers S.-S. Klaffe I.M. (S. -134.00.)
Needy in India: P. Schoenseld v. N. N. 150.00, v. N.N. . 50th comm. in Wellsville 15.00. (p. -165. 50.)
Hülfsfonds: Gemm. der ??.: Engclder Jr. 12.00, Pechtold 9.00, Bartling 6. 57, Engelder Sr. St. Lucas, 6.00, Weber 7. 80, Larger 21. 50, Herring 5.00, Oldach 3. 50. Gem. in Unionville 5.00. P. Senne v. M. Heusel 1.00, D. Altemoos 15.00, E. Ahlfänger . 50th Cong. in Wellsville 9. 50th Peter, N. P., 1.00. missionary vers. of congreg. P. Brunns 10.00. Imm. congreg., Baltimore, 20. 72nd P. Merkel v. congreg. 11.00. P. Steup of Dr. E- G. Sihler 1.00. (S. -146.09.)
Congregation at Geneva, N. P-' Kassirer Bartling 5. 25.
Gemeinde in Presto", Md.: Kassirer Bartling 6. 25.
St. Marcus Parish, Rochesier, N. D.: Fr. Walker v. his Confirm. 10.00, P. H. W. 8.00. (S. -15.00.)
Chapel building in Harrisburg: P. Walker v. K. Sch. 10.00, H. B. 10.00, v. s. Consirm. 5.00. (S. -25.00.)
El Paso Parish, Tex.: Comm. P. Ebendicks, Sr. 1.00.
Students in St. Louis: Tabea Women's Association, L. Island City, 10.00 for W. Knoke. Women's Ass. at Port Richmond, 5.00 for H. Schütz. ?. Senne by D. Altemoos 5.00, Gemgl. 15. 25 for W- Junke. P. Schoenseld by Gemgl. 15.00, v. s. Jungfrver. 25.00 for H. Pottberg. St. Matth -Gem. of New York, 25.00 for G. Hübener, 10.00 for L. Linn. (S. -110. 25.)
Students in Springfield: by P. J. H. Sieker 25.00 for A. Olschanskq. P. Hahn, ges. r. d. Hoch;, by A. Behm, 2. 25 for K. Frankenstein. (S. -27. 25.)
Pupils in Fort Wayne: Women's Association of the congregation of P. Grätzers 10.00 for Kirchhöfer, congregation 4.M for H. König. St. Matthew's, New Dork, 8 p.m. for A. Witt. S.-S. d. Gem. P. Gross' 5.00 for Pcbler. (S. -39. 50.)
Pupils in Neperan: P. Schönseld v. Gemgl. 15.00, s. Jungfrver. 20.00 for F. Loos. S.-S of Gem. P. Gross' 5.00 for Steinert, 5.00 for Hinkeldei. (S. -45.00.)
Poor pupils: G "m. P. Sanders, Otto, 27. 31, L. Valley 12. 35. comm. P. Bartlings 16.03. comm. P. Herings 4.00. P. G. Reisinger 5.00. ?. Restin, ges. a. d. Hochz. Walk-Dubois, 7. 36. (p. -72.05.)
Actien: P. O. Schröder by W. Beditz 10.00, Mrs. Anna Allen 5.00. (S. -15.00.)
Deaf and Dumb Mission: P. Köntg l.OO. Fr. Senne v. D. Altemoos 10.00. Comm. Fr. Eifrigs, Lonaconing, 1. 33. Fr. Schiller v. N. N. 5.00. (S. -17. 33.)
Deaf and Dumb Institution: Zion's Comm., Bridgeport, 10 a. m. Comm. ?.. Sanders, Otto, 17. 43. (p. -27. 43.)
Wartburg-Heimaih: P. schönseld v. N N. I.M.
Orphanage at West Roxbury: Miss M. Sanders pupil I.M. St. Peter's congregation, N. Ridge, 3. 10. Father Dubpernell, thank offering from Mrs. W. Wegner, 1.00, also from Mrs. M. Lerow I.M. congregation at Wellsville 7.M. ?. Beyer v. s. Confirm. 5,(0. P. Hochstetter, Coll. at funeral service of I. Donner, 2.M. P. Rest " by Mrs. M. Williams 3. 50. P. W. A. Frey v. s. Confirm. 4. 50, P. Lauf's pupil 1. 75. (S. -30. 75.)
Hospital in (Last Aew Bor!: St. Matth.-Gem., New Work, 171. 21 u. 59.00. Gemm. in Brooklyn: Dreiemigk. 4. 50, St. John's, 2.M., St. Peter's Congregational Women's Association, 8.M. Congregational Church, Winfield Junction, 5.M. Miss Anna Weller, 2.M. Fr. Schoenseld v. Congregational Church, 3.M. Congregational Church, Fr. Ebendicks, Sr. 7.M. Congregational Church, Wellsville, 7.M. J. Bishops, L. Island City, 5.M. Triune Congregational Church, New Dort, 10.00. St. Matth. parish, W. Hoboken, 5.M. N. A. Stemmermann 10.00. Poulina Eberle 2.M. (S. -3M. 71st).
Orphanage at College Point: S.-S. d. Gem. P. Gross' 10.00, Mrs. Herrlich I.M. Gem. P. Tilly's 19. 58. P. Schoenseld v. Gemgl. 2.M. Gem. at Wellsville 7.M. P. Beyer v. s. Consirm. 5.M. (S. -44. 58.)
Orphanage in Baltimore: P. Walker of hisConfirm. 2.M.
R. Schumacher, Baltimore. 1M.M. (S. -102.00.)
Orphanage in Pittsburg: P. Königo. si Confirm. 3. 85. ?.Halboth, Thanksgiving Offering by N. N., I.M. St. Peter's Parish, N. Ridge, 4. 00. Gemm. d. ??.: P. Brand 81st 46th, Broecker 22nd 32nd, K. Walz 8th 30th, Sieger, Johnsburg, 2nd 20th, F. Brand 4th M. P. reads" by Mrs. M. Williams 3rd 50th (p. -131st 63rd).
Unterstützungskasse: Gemm. d. ??.: Koch 8. 21, Restin 3. 77, Weber 3. 25, Michel 5.M. P. Kön g v. N. N. . 25. P. Ebcndick Sr. 4.M. St. Joh.Gem., Lindhurst, 6. 35. J. Steup of Dr. E. G. Sihler I.M. O. H. . 25. (S. -32.08.) Total: -2918. 72.
PromisedforNtubauts: Comm. P. Reisingers, Mortons Corner, 8 p.m.
Baltimore, May 30 IdM. C. Spilman, Cassirer.

Income to the Western District coffers r

Synodical Fund: G "mm. of the??.- Lobeck, Cape Girardeau, -8. 50, Grefe, New Melle, 5.M, Lothe, Pevely, 4. 35, Brandt, St. Charles, 29. 90, Gielow at Drake 5. 53, Nützet, West Ely, 9th M, Gaßner, Friedheim, 7th 38, Vetter, Farley, 5th 70, Obermeyer, St. Louis, 15th M, Kowert, Orchard Farm, 5th 75th (S. -96th 11th).
General building fund: Gemm.d.?..: Schmidt, St.Louis, 33. 50, Schaefer, Lone Elm, 23. 35, Vetter, Farley, 30.00, Grefe, New Melle, posttr. . 50, Hönetz, Lincoln, 11. 20, Swan, Mill Brook, 6. 53, Biltz, Concordia, 2nd Zahlg-, 25.M, Roschke, Freistatt, 3rd Zahlg., 14.00, Gümmer, Friedenberg, 40.M. (S. -184.08.)

Progymnasium at Concordia- Gemm. of l'k.: Lobeck, Cape Girardeau, 18. 60, Dautenhahn at Antonia 2.00. (S. 820. 60.)

Inner Mission of the District: Gemm. V.DI7: Meyer, Pleasant Grove, 2nd 80, Jamestown 2nd 40, Lobeck, Cape Girardeau, 19th 00, Brink, Houstonia, 6th 00, Kothe at Butler 2nd 00, Matuschka, Lake Creek, 50th 50, Zschoche, Frohna, 30th.00, Rösener, Altenburg, 29. 25, Norden, Jarvis, 4. 55, Bernthal, St. Louis, 41. 81, Brandt, St. Charles, 10.00, Horst, Fort Smith, posttr. . 50, Mueller, California, 5. 55, Pflantz at Gordonville 6th 25, Falcon, Forest Green, 10th 30, Biltz, Concordia, 30th 80, Runge at Concordia 2nd 00, Roschke, Freistatt, 18th 04, Gielow at Tea 2nd 21, Gümmer, Friedenberg, 7th. 50, Lüffenhop, Waverly, 5th 52, Friedrich, Knoxville, v. etl. limbs 6th 45, Drögemüller, Kurceville, 1st 10, Kretzschmar, St. Louis, 50th 10, Jesfe, Corder, 7th 00, Bäpler, Little Rock, 6th. 13, Fritz, Bismarck, 5.00, Frese, Poplar Bluff, 1st 70, Muller, Beaufort, 4th 20, Wesche, Ellisville, 14th 10, Schmidt, Ulm, 3rd 20, Heckel, Kirkwood, 8th 25, Rehahn, Cape Girardeau, 5th. 75, Bernreuther, Stover, 7th 50, Langehennig, Jackson, 9th 00, Zöllner, Stratman, 15th 55, Müller, Lockwood, 6th 34, Harre, Meinert, 5th 00, Mießler, Des Peres, 21st 55, Klein, Chattanooga, 21st. 30, Rohlfing, Farmington, 64.00, Bushes, Jefferson City, 3.00, Wacker, Cole Camp, 14.00, Obermeyer, St. Louis, 50.00, Breihan, Joplin, 11. 73, Kowert, Orchard Farm, 7.00, Brink, Sweet Springs, 15th 66, Hueschen, Uniontown, 11th 80, Schmidt, Lirville, 1st 65, Miessler, Prairie City, 2nd 20, Lauer, Palmyra, 11th 75, Bundenthal, Augusia, 4th 40, v. Frauen-u. Jungfrver. 5.00, Fritz, Pilot Knob, 5.07, Telle, Gordonville, 3rd 55, Nachtigall, Canton, 6.00, MangeiSdorf, Wellsville, 6th 62, Nething, Lyons, 8th 50, Gänßle, Corning, 4th 17, v. N. N. 5.00, Richter, Washington, 8th. 20, Winkler, New Wells, 10. 80, Janzow, St. Louis, 5.00, Meyer, Black Jack, 11. 86. Prof. Gräbner v. F. S-, St. Louis, 20.00. Pres. Rösener, bequest of Joh. Mißner, Sr, Salem, 50.00. 1?. Biltz, Concordia, from Louis Meyer 15.00, Coll. a. d. Hochz. BredeHöst-Bönnermann 2, 50. M. S. Tirmenstein by J. H. Meier, Doniphan, Nebr., . 30, v. Joh. Bachmann, La Porte, Ind-, 1.00, v. B. Gehring, Helena, Mont., 2.00, Otto Bock, Kingsley, Kans, 2. 50, Mrs. Ehwein, Nekoosa, Wis. . 50, M. Reimers, Lakefield, Minn. 1.00. Mission scoll. d. Gemm. at Gillette & Crocketts Bluff 35.00. 17 Norden, Gillette, v. N. N. . 50. p. Höneß, Lincoln, by Herm. Gerken 1.00, Heinr. Kemper 1.00, v. etl. limbs 1. 10. Chas. Purzner, Jefferson City, 2.00. 17 Janzow, St. Louis, by Mrs. H. Beumer, Sr. 2.00. L. Bernthal, St. Louis, by J. Effes 5.00, by F. Mueller 5.00, H. Lahrmann 2.00. (P. 8911. 56.)

City Mission in St. Louis: From St. Louis: Kreuz-Gem. 19. 25, 1?. Bernthal's congregation 5.00, J. Effes 5.00. Kass. Theo. Menk 1.00. (p. 830. 25.)

Negro Mission: M. S. Tirmenstein by Geo. Schlerf, Washington, D. C., . 50, v. Minna Haßmann, Winesburg, O., . 50, E. R. Kühn, Bristol, Conn., 1.00, N. N., New Dork, . 65, Mrs. Hetdel, Fairmont, Minn, . 50. Gemm. of DD.: Meyer, St. Joseph, 5. 50, Rösener, Altenburg, 11. 75, Horst, Fort Smith, 10.00, Biltz, Concordia, 9.00. >7 Bernthal, St. Louis, by I. Effes 5.00. 17 Kretzschmar the. by Miss N. N. 2.00. Prof. Gräbner v. F. S. das. 20.00. (p. 866. 40.)

English Mission: From the savings of H. Franke, St. Louis, for the school in Madison and Venice 3.00.

Jewish mission: 17 Zschoches Gem., Frohna, 8. 81.

Heathen Mission: M. S. Tirmenstein v. Joh. Matthes, Bern, Kans., 1.00. Chas.Purzner, JeffersonCity, 2.00. 17 Brinks Gem., Sweet Springs, 3.00. (S.- 6.00.)

Mission for the deaf and dumb: Gemm.d.I?17: Ahner, Kiel, 8.00, Müller, Mora, 4. 40. (S. P12. 40.)

Emigrant missio n: 1?. RupprechtS Gem., Claris Fork, 5. 35.

Support fund: 17 Hanser, St. Louis, v. L. & Adolf Rückert each 1.00. Prof. Gräbner v. F. S. that. 20.00. 17 Hintz'Gem., Stones Prairie, 4. 30. 17 Lobecks Gem., Cape Girardeau, 13. 30. (S. 839. 60.)

Orphanage at St. Louis: 17 Grefe, New Melle, v.H.W. 5.00. 17 Zschoches Gem., Frohna, 27. 37. 17 Norden, Jarvis, v. Women sr. Gem. I.lo. Chas. Purzner, Jefferson City, 1.00. 17 Muller, California, v. N. N. 1.00. 17 Falcon, Forest Green, a. d. Liebeskasse 1.00. 17 Ahner, Kiel, v. I. Baumann 5.00. Father L. Schmidt, Alma, 1.00. Prof. Gräbner v. F. S., St. Louis, 20.00. (S. -62. 47.)

Hospital at St. Louis: 17 Obermeyer, St. Louis, v. Mrs. Hoglin 2.00. 17 Duckwitz' Gem., Salisbury, 1. 30, Moberly 1. 50. 17 Matuschkas Gem., Lake Creek, 20. 50, of which 10.00 s. W. Meyer. 17 Bernthal, St. Louis, by Wwe. Lande! 1.00. 17 Horst, Fort Smith, by A. Harder 1.00. 17 Pflantz, Gordonville, by Heinr. Wesfel 5.00. (S. 832. 30.)

Deaf and Dumb Institution: Prof. Gräbner v. F. S., St. Louis, 20.00.

Students in St.Louis: 17 Drewes, Hannibal, v. etl. limbs f. Paul Henry 15. 75. 17 "Biltz, Concordia, Hochz. 1?. Runge-Kammeyer s. Heerwagen, 4. 50, women's soc. 5.00, from d. Klingelb. 5.00 f. C. Wiebufch. 17 Buchheimer's parish, Memphis, f. W. Wishart 5.00. (p. 835. 25.)

Students in Springfield: Etl. members of St. Paul's congregation, Concordia, 2.05, v. Fr. V. 4.00 s. J. M. G. Niemann, Alma, Theile der Hochzcoll.: Dicker-Henning 2. 50, Winter-Bargsrede 4.08 for Jac. Müller. (S. 812. 63.)

Seminarians at Addison: Cross Comm., St. Louis, f. G. Wolf 10.00. 17 Fühler, Manning, Hochz. Bohle-Musbech f. Joh. Hüschen, 4. 50. (p. 814. 50.)

Pupils in Concordia: G. Niemann, Alma, Theile d. Hochzcoll.: Dierker-Henning 2. 50, Winter-Bargfrede 4.08 f. Alw. Rohlfing. (S. 86. 58.)

Students at Fort Wayne: 17 Roschke, Freistatt, Hochzcoll. GliedtDönnig for H. I., 8.00. Cross Cong., St. Louis, for J. Ansorge 10.00. (S. 818.00.)

Studying Orphans: 17 Schmidt's Congregation, St. Louis, 10.00, v. Women's Cong. 10.00. 17 Obermeyers Confirm. the. 7. 25. women's congreg. the. 15.00. (p. 842. 25.)

Mission in Berlin: 17 Obermeyer, St. Louis, v. Mrs. Sch. f. Capelle 2.00.

Mission to Brazil: Fr. Horst, Ft. Smith, v. S. 1.00, N. N. . 45. (S. 81. 45.)

El Paso Congregational, Tex.: 17 Gahners Congregational, Friedheim, 8:00 a.m.

Needy in India: 17 Millers, California, v. N. N. 1.00.

Spokane parish, Wash. i?. Hintz'Gem., Stones Prairie, 3.05. 17 Gahners Gem., Friedheim, 5. 75. (S, 88. 80.)

Total: 81653. 83.

St. Louis, Mo" June 16, 1900. H. W. C. Waltke, Cassirer.

1525 LANSS 8t.

Receive" for the orphanage in Addison, III":

From municipalities, etc., in Illinois, for current expenses: 1". tzaake, Elk Grove, Coll., 817. 20. Dch. W. Balzer v. 17 Great Gem. of, Addison, 136. 85. Dch. E. Leubner, Waifenvater, s. lice-ridden articles 66. 30 u. d. orphan's box . 15. 17 Loth, Aurora, by St. Paul parish, Pentecostal coll., 23. 50. 17 Bartlmg, Austin, Pentecostal coll., 16. 90. 17 Great, Oal Park, half d- Pentecostal coll., 13. 45 & by an old Gemgl. 2.00. 17 Leeb, Chicago, by J. Nohwer . 75th St. Paul's congreg. d-DateS Tp., 10.00. 17 Stevings congreg. d- North Plato, 7th 75th Dch. C. Geister, Algonquin, Pentecostal Coll. of St. Ioh. congreg., 10. 50. (S. -305. 35.)

Of children, etc.: 5. 16. (Acknowledged in the "Kinder- und Jugendblatt.") Board money: Dch. E. Leubner from Mrs. K. Beckmann, Chicago, 2.00, from Mrs. O. Ziemann 1.00. (p. 83.00.)

Addison, III, June 9, 1900, G. Ritzmann, Cassirer.

From the worthy women's association of the community 17 Otto C. A. Böclers -10.00 and from Mrs. N. N. 2.00 for the pupil A. Wahl, certified with thanks by Jos. Schmidt.

Received for Alfred Dörffler from N. N. and W. in Genesco, III, -3.00; for G. Häfner 6.00 and K. Plunz 5.00 by 17 J. G. Präger. Thanks to the kind givers.

Milwaukee, Wis. June 15, 1900, M. J. F. Albrecht.

For needy people in India with heartfelt thanks received through 1?. F. W. Franke from P. Schmidt -1.00 and from N. N. . 50.

Fort Wayne, Ind. June 1900. F. Zucker.

Received from H. Petermann by 17 W. Landgraf, Ravenna, Nebr., -2.00 as support.

Randolph, Nebr. June 18, 1900. C. Pöckler.

From the congregation 17 A. Werselmanns to Strasburg, III, in 1899 and 1900 -97. 25 received for the English Mission to Strasburg. God reward the dear givers.

Strasburg, III, June 18, 1900. Martin Daib.

LV" The receipts of Messrs. Kassirer J. H. Hargens, F. H. Harms, A. C. Reisig and W. A. A. Hamann, as well as several small receipts, had to be deferred for lack of space.

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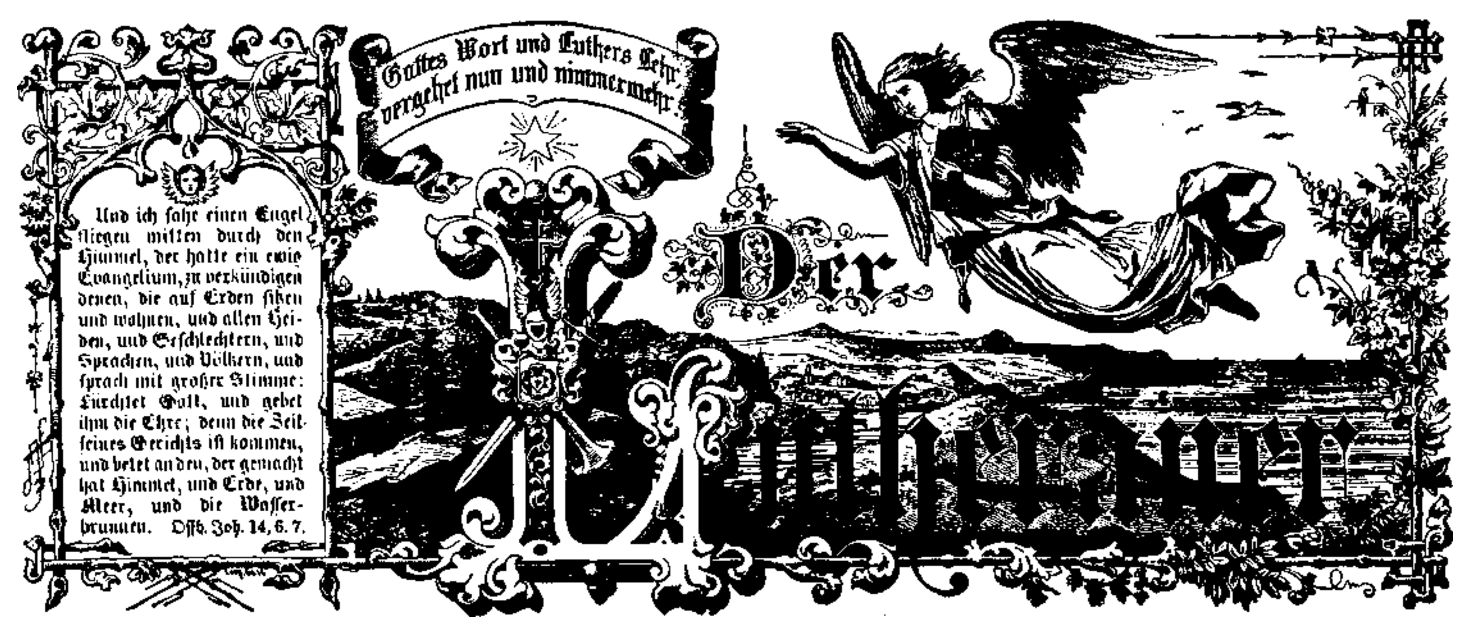
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Vol. 56. St. Louis, Mo., July 10, 1900. **No. 14.**

Psalm 4.

O blessed is he that turneth from the counsel of sinners, And from the way of the wicked;
O blessed, who of the world's worthless children
And their sin-tracks seriously flimsy;
He that sitteth not where the scribblers sit, Who treadeth all that is holy in the mire.
And they that are heated by Satan, With loose mouth to blaspheme our God.

O blessed is he who in the law of the LORD hath his heart's greatest delight and joy, Who seeketh day and night to nourish his soul With the food of heaven, which the word hath prepared for him!
Blessed is he who walks in God's ways, Who is pious and diligent in good works, And yet takes comfort only in free grace, Who gives salvation and strength to sinners in Christ!

As palms boldly by fresh waters rise, Always resplendent in spring's ornament and adornment, And ever bear rich, sweet fruit,
To feed and nourish man and beast -
So also the righteous man shines forth joyfully
In the adornment of virtue by the Spirit's power, And abundantly God gives blessing to his servant, That well prosper and go forth what he creates.

But he that walketh boldly in the way of sin, Loving wickedness, hastening pious discipline, Is swept away by the wind like chaff, That his place may be sought in vain.
But on the pious man's way and life God's eye looks down with favor, And eternal joy and honor blossom for him In JEsu's bosom once above death and grave.

E. J. S.

What does the Bible teach about trouble?

(Continued.)

A Christian, for the sake of his own salvation, must beware lest he take offense.

We have seen in our previous article that we should beware of taking offence for the salvation of our souls. You remember this point, dear Christian. Now the question arises: But how shall we guard against taking offense? How shall we manage to guard against it? What shall we do to guard against it?

The Lord Jesus says: "These things have I spoken unto you, that ye should not be offended. Joh. 16, 1. So by his speech, by his word, the Lord Jesus wants to keep us from getting angry. So we are to use the word of Jesus to keep us from getting angry.

Let us seek to understand rightly how the word of Jesus keeps us from taking offense.

The first danger is that we take offense at the Lord Jesus Himself.

For even in us Christians the corrupt reason is still powerful. And it is always inclined to take offense at the Lord Jesus. Paul writes: "But we preach Christ crucified, an offense to the Jews, and a truth to the Greeks." And he writes, "But the natural man heareth not of the Spirit of God: it is foolishness unto him, and cannot discern it: for it must be spiritually directed." 1 Cor. 1, 23. 2, 14. What Paul says about the unbelieving Jews and Greeks (Gentiles), and about the natural man in general, also applies to the powerful and corrupt reason that still dwells in Christians. The Lord Jesus is an offence and a foolishness to him, he cannot be

recognize. Therefore this rebellious and foolish reason of ours must be taken captive to the obedience of Christ. 2 Cor. 10, 5. But this happens only through the gospel, the word of Christ, the word of Jesus. This is the power of God. By it God gives a bright light into our hearts, and by it there arises and is preserved and increased in us the enlightenment of the knowledge of the glory of God in the face of Jesus Christ. 2 Cor. 4, 6. by this we know the Lord Jesus in truth as the Son of God and our dear Saviour, by this we believe in him from the heart and are strengthened and preserved in the faith. Therefore we are never to leave our reason in peace, but, contrary to it, are always to use the word of JESUS diligently. Then we shall be kept from taking offense at Jesus by reason of our corrupt reason. - And as it is with our reason, so it is with our will. This also is corrupt and contrary to Jesus. An evil desire, an evil will against Jesus is in us. It drives us to dislike Jesus and thus to take offense at him. A carnal mind is in us. And to be carnally minded is enmity against God, and against all things that are of God, even against Jesus. Rom. 8, 7. There also the word of Jesus alone helps. This makes Jesus sweet and dear and desirable to us. It draws us to Jesus. This binds us to Jesus with the bonds of God, which, the more the natural evil will tears at them, the tighter they are drawn together, binding us the more firmly to Jesus. Therefore we should never leave our will in peace, but always use the word of Jesus diligently against it. Then we shall be prevented from taking offense at Jesus by reason of our evil will.

"But," saith one, "will not our corrupt reason and our evil will take offence at the very word of JESUS? How then can this very word of Jesus keep us from taking offense at the word of Jesus? In this case, must not help come from another quarter?"

Yes, friend, apart from the word of Jesus there is only the word of reason. Is the word of reason to save us from the trouble that our reason wants to take from the word of Jesus? That is not possible. After all, a word of reason would only make the trouble greater. No - JEsu's word alone has the power to keep us from the trouble that our reason and our evil will want to take from JEsu's word. JEsu's word always convinces and wins us at last. It is a power of God. It takes our reason and our will and ourselves finally around and on and completely captive under the willing and joyful obedience of Christ. Only place yourself always under this powerful word of Jesus. Use it diligently and unceasingly. In this way you will be protected from taking offense at the word of Jesus because of your corrupt reason and your evil will.

The next danger is that you will regard a good thing, which is according to the word of God, as evil and contrary to the word of God, and then either fight it in such an erroneous opinion, or nevertheless accept and do it out of evil desire. In both cases you would then take offense at it. We have explained this in an earlier article. Here, too, only God's Word can help. Study this. Consult that. Learn and be taught from it what is right and what is wrong, what is good and what is evil. As long as you think that something is evil and contrary to the word of God, you must not accept it and do it; that would not be good for you. Rom. 14, 20. But God's word will certainly help you out of all error and doubt. Only use it! Search and search in it.

Another danger is that you may misunderstand some passages of Scripture and then go astray in the faith. Thus St. Peter writes: "In which (Paul's) epistles some things are hard to understand, which confound the unlearned and the reckless, as also the other Scriptures, to their own damnation." Peter means this: In the epistles of the apostle Paul some things are somewhat difficult to understand. And there the false teachers and impudent spirits make themselves over them, and confound these difficult passages altogether, that they may also deceive others, and make them worse. And so they do with the other writings of the apostles and prophets. But they will have the condemnation of it. And now Peter continues, "But ye, beloved, knowing these things," (for I have just said them,) "take heed lest ye be deceived together with them through the error of wicked men, and escape out of your own stronghold," that is, out of God's word and the right faith. And the apostle also tells us how to guard against this. He says, "But grow in the grace and knowledge of our Lord and Saviour JEsu Christ." 2 Pet. 8, 16-18. So there he points to God's word. For by God's word alone can a Christian grow in the grace and knowledge of Christ. By what else? If, then, you are in danger of going astray in God's Word and in the faith, because some passages of holy Scripture seem objectionable to you, or because others want to entrap you with some passages of holy Scripture that they have confused, search and search diligently in the holy Word of God. This will give you light enough that you will soon recognize all the deceitfulness of your own ignorance or of false teachers and come to terms with it again. Use God's word diligently, so that you will always be armed against all misunderstanding and against all error, whether it comes from within or from without.

Finally, dear Christian, because of your natural blindness and evil desire, you are always in danger of misusing all the good things that God has given you. Do you remember what we mean by this? We mean, for instance, that thou mayest abuse thy understanding for ungodly exaltation, food and drink for intemperance, riches for avarice or lust, thy sound members for fornication, the holy cross for murmuring, happiness for security and frivolity, and such like. And if thou didst so, thou wouldst take offence at the good gifts of God, and they would come to thee to harm through thy own fault. Here, too, only the constant use of the divine word can preserve thee. This warns thee faithfully. The Lord Jesus says: "If thy hand or thy foot offend thee, cut it off, and cast it from thee. It is better for you to be lame or crippled, than to have two hands or two feet and be thrown into the eternal fire. And if thine eye offend thee,

...pluck it out, and cast it from thee. It is better for thee to enter into life with one eye, than to have two eyes, and be cast into hell fire. Matth. 18, 8. 9. This word of Jesus warns thee not only against coveting evil with evil desire, but also against abusing good out of evil desire. And so the holy Word of God warns thee at every turn, as against receiving, so also against taking offense. And if thou wilt always use the word of God in Christian watchfulness and invoking God, it will wed itself to thy poor heart, and will enlighten and arm it, and will become in it a holy fire and a fervour, so that thou mayest recognise and fight and conquer the deceitfulness of thy heart, which wants to take offence at the good, and that thou mayest, in ardent and sweet desire for God, keep thyself from the good becoming an offence to thee; And it shall come to pass, rather, that the good gifts of God which are bestowed upon thee shall be for thy edification and training in godliness.

Summa Summarum, a Christian, for the sake of his soul's salvation, must beware lest he take offense; and this he can do only by using God's Word diligently and in the right way.

(To be continued.)

"Christian Science" in conflict with God's Word.

(Sent in by Aug. B. by decision of a conference)

One hears and reads much in recent years about "Christian Science" or "**Christian Science**". It owes its existence to a raving woman named Mary Baker G. Eddy. This woman claims to have received her pretended wisdom through divine revelation in the year 1866, during a severe suffering, and from the very beginning made it a point to bring her new "discovery" to the knowledge of her fellow men. He therefore not only informed his friends about it, but also opened a school in 1867. It is true that this was started with only one eager learner; however, the new prophetess did not let himself be discouraged by this, but continued to work eagerly and in 1881 founded an institute in Boston, which existed under the name "**Massachusetts Metaphysical College**" until the end of October 1889. In this institute, during the time of its existence, over 4000 students are said to have received instruction in "**Christian Science**". At the same time the founder of this new religion worked as a preacher at the **"Church o£ Christ".** The widest spread of her enthusiasm, however, was probably through her writings. Among these, a book entitled **"Science and Health" is** the most important. The
The same appeared already in 1897, about 600 ropes strong, in the 135th edition.

It is indeed striking how much the followers of **Christian Science** have spread in the short time of their existence. There is probably an association of this sect in every large city in our country. Even in our Lutheran congregations there are people here and there who have been infected by its poison.

...are put in. Even those who were thought to have a good sense of reasoning have allowed themselves to be seduced by this after-wisdom. In particular, however, simple souls who are not yet firmly grounded in the knowledge of truth are in danger of falling prey to this infatuation that adorns itself with the Christian name.

So it is quite proper that we should give our attention to this phenomenon in the religious field, and place its much-vaunted science on the scales of the infallible Word of God, in order to demonstrate to such people as might be tempted by it the utter falsity and worthlessness of **Christian Science.**

This is now to be done on two sides. For **Christian Science** regards it as its task to cure sin, disease, and death. "In ancient times," we read in **Science and Health,** "the followers of Christ, or of truth, judged Christianity by its power over disease, sin, and death; but modern believers abandon all these claims except one: power over sin." We must look to the uncut skirt, the whole of Christendom, as our first proof of **Christian Science.**" (**Science and Health**, p. 35, § 3.) Accordingly, **Christian Science** recognizes it as its double duty to heal both sin and disease, both the spiritual harm and the bodily ills of men. This alone is said to be true Christianity. "**Christian Science,**" Mrs. Eddy declares, "is founded on the rock Christum." (480, 1.) "**Christian Science** and Christianity are one." (371, 3.) Everything she teaches she claims to have drawn from Scripture. Repeatedly she affirms that the Bible was her only textbook. (4, 4; 20, 3.) In fact, however, **Christian Science** turns the Bible and Christianity upside down. What the Word of God affirms, **Christian Science denies**; what the Scriptures deny, Christian Science affirms. Let us first see how this is done in regard to the spiritual.

The main pieces in the Christian faith are the doctrines of the triune God, of sin, and of God's grace. All three are rejected, ridiculed and blasphemed by **Christian Science.**

It is true that Mrs. Eddy-and this is well to be noted for the sake of simple souls-also speaks of a Trinity, of Father, Son, and Holy Spirit (227, VII-X), but by this she does not understand the Trinity taught in holy Scripture, does not conceive of Father, Son, and Holy Spirit as three distinct persons in one inseparable divine being, as God revealed Himself as Triune at the baptism of Christ, and Scripture clearly teaches this in the command to baptize Matth. 28, 19. "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"; but rather Mrs. Eddy declares, "The supposition of three persons in one God (that is, a personal Trinity) makes one think of heathen idols rather than of the one omnipresent 'I am.'" (152, 3.) "The name Elohim (the Hebrew name of God) is plural, but this plurality of spirit does not indicate more than One God, nor three Persons in One. It refers only to the Trinity of life, truth, and love." (508, 5.)

"Life, truth, and love constitute the triune God, or the threefold divine Principle. They represent a trinity in unity-one and the same in essence, but manifold in office: God the Father; Christ, the image of the Sonship; the divine Science, or the holy Comforter. These three express the threefold, essential nature of the Infinite. At the same time they indicate the scientific nature and the whole relation of God and man,-Father is the name for Spirit, God, which indicates his tender relation to his spiritual creation." (229.) JEsus Christ is to this woman "the man crowned by God, or the divinely royal man" (228, 4), "the most scientific man that ever walked on earth" (209, 2), "the man of God, more spiritual than all other earthly personages." (211, 2.) "Jesus was born of Mary, Christ of God." (227.) "The invisible Christ was incorporeal, whereas Jesus was a corporeal or bodily being. This double personality of the visible and the invisible, the spiritual and the corporeal, of the Christ and the Jesus, lasted until the ascension of the Master." (229, 3.) Thus the great mysteries evidenced in Scripture, "God is manifest in the flesh" (1 Tim. 3, 16.), according to which Christ JEsus is God and man in one inseparable person, is sacrilegiously blasphemed by Christian Science. And then Mrs. Eddy continues, "The Holy Ghost is represented in Divine Science." (227, X.) Thus Christian Science mocks the Spirit, consubstantial with the Father and the Son, and eternally proceeding from them, of whom Christ says, "But when the Comforter shall come, whom I will send unto you from the Father, the Spirit of truth, which proceedeth from the Father, he shall bear witness of me." (John 15:26.) This alone is sufficient to make it evident that Christian Science is not Christian. By denying the three Persons in the One Divine Being, it has given itself the testimony that it stands outside the Christian Church.

(To be continued.)

A visit to the negro mission.

2. visitation.

In the previous article the writer told us something about the conference of Negro missionaries in Greensboro, North Carolina, which was also attended by so many members of the Negro congregations. It was precisely in order to be able to attend this conference that he moved his journey to the first half of May. But of course, the main purpose was the visitation of the individual mission posts, to which almost two full weeks were devoted. According to the decision of the Synodal Conference, which runs the negro mission, its commission should see to it "that the stations are visited at least once every two years". If such visitations are already very necessary and salutary in white congregations, as all "Lutheran" readers know, they are truly even more necessary and important in these black congregations. The writer does not regret having spent two weeks on this work; he is convinced that the expenses required by such visitations are well spent, and he also hopes that his visit will not be wholly has been without benefit for the missionaries and their congregations. He himself has at least taken home with him a completely different understanding of the Negro mission, and now also wants to share some of this official visit with the worthy readers of this newspaper.

The visitations - there were twelve of them in all - usually proceeded in such a way that first a service was held, in which the local pastor preached a short sermon. This was followed by an address by the visitator announcing the purpose of the visit; and then a number of questions were asked about the pastor and congregation, the answers to which were intended to clarify the state of affairs - much as a visitation is held in our white churches. The congregation was asked whether their pastor preached God's word purely and truthfully, whether he separated law and gospel correctly, whether he was faithful in the conduct of his office, and whether his conduct was unobjectionable and exemplary, whether he made the house calls so necessary among the Negroes, whether he comforted the sick, admonished the erring, and took care of the youth, etc. And on the other hand the missionary was asked how the members of the congregation were doing, about obedience to God's word, about church attendance and communion, about the Christian walk of the members, about their willingness to sacrifice for God's kingdom, about the education of children, etc. All questions and answers were of course answered with evidence. All questions and answers were of course accompanied by teachings and admonitions from God's Word, sometimes shorter, sometimes longer, depending on the time and circumstances. It was concluded with an encouragement to right faithfulness and thankfulness, to holy diligence and zeal and with the wish of divine blessing. This very way of asking questions provoked many a pleasant discussion on the part of the members of the congregation, and gave them occasion to express many things and to ask for many things which might not otherwise have been brought up. Thus I remember a younger man in Greensboro, who, when the difference between the law and the gospel was stated, came up and freely confessed that this very doctrine, of which nothing was heard in the sectarian churches, had brought him to the Lutheran Church. He had been a careless, godless man, but the preaching of the divine law had struck him and brought him to knowledge, and the preaching of the gospel had made him certain of divine grace and forgiveness. When I asked at the end in another place, in Concord, if there was anything else to be told or presented to me, one of them immediately jumped up and asked me to see to it that they would get a good teacher for their children again; that was what was most important to them. (The teacher there had just taken up another profession.) Of course, the wish expressed by the small community in Rockwell was of a somewhat different nature. They wanted an organ for their pretty little chapel, so that the congregational singing could be accompanied by an instrument. The negroes are all great lovers of music and singing, and the people there have already collected 10-12 dollars among themselves. But this sum is still not enough to fulfill their longing wish.

During these visitations, of course, this and that evil came to light. There is no lack of deficiencies and infirmities, both in individuals and in the life of the congregation. In one

In one place, disputes had broken out; in another, the missionary complained that the members' willingness to sacrifice left a lot to be desired, which was also confirmed quite openly by individual members of the congregation; elsewhere, some members lacked the right zeal. And likewise, during the house visits that the writer made with the missionaries, and during the private conversations with them, many things came to light about the state of the mission that should be different and better. But the joyful experiences were predominant. The whole visitation showed me clearly that our missionary work is not in vain, but is richly blessed by God, that many of the poor and despised Negroes love God's Word with all their hearts and willingly submit to it, yes, that there is a healthy Lutheran congregation growing up among the Negroes in the southeast of our country, and that one sees and hears and experiences many things among these black Lutherans that must put many white Lutherans to shame. This will also be evident from the details that follow.

The first visitation took place in Greensboro during the conference days. Greensboro is a city of about 20,000 inhabitants; but one must not apply here the standard of a northern city with the same number of inhabitants. Most southern towns, at least in North Carolina, lag behind northern towns of equal size. This is due, on the one hand, to the large but uniformly poor colored population in these towns, which sometimes constitutes one-half or even nearly two-thirds of the entire population; but on the other hand, it is connected with the peculiar business, social, and political conditions in the South, which are not to be discussed in detail here. After all, a not insignificant part of the white population of the South is of a different kind than the whites in the North. Greensboro is known for its large cotton mills and tobacco factories, as cotton and tobacco are the main products of North Carolina and their processing is the main business. In this town we now have a small, faithful Negro congregation, where for six years Father J. C. Schmidt has been working as a missionary and for two years teacher E. A. H. Buntrock has been working in the school. In the middle of the negro quarter stands the very pretty church with adjoining school building. The congregation numbers about 60 souls and about 25 communicating members, mostly women. The visitation was well attended; also 14 communicating members of the branch congregation in the neighbouring Elon College, who had come to the conference, took part in it, so that no special meeting was necessary in the latter place. In general I must praise the fact that almost everywhere the members appeared in great numbers, in some places also a larger "number of foreign negroes, often abandoning the most urgent work such as grain and cotton plants. The visitation went quite satisfactorily, and through a number of house visits and on other occasions I also became more closely acquainted with individual members of the community. I found there well-informed, faithful Christian souls, the fruits of our missionary work. Or is it not a good testimony to our mission when in a home a man who is still a Methodist, but on his way to the Lutheran Church and often attends the Lutheran services, says of his own free will that in these services he is **I** learned more and knew more in the Bible than I **ever did** before"; and when his wife, who is a member of our congregation, confesses that only the Lutheran doctrine gave her comfort and strength in heavy crosses - she had lost two children by death? It also became quite clear how the school, the Christian community school, is the main means of building up the Negro communities, as well as the white communities. When I asked a woman who used to run from one church to another how she came to the Lutheran Church, she replied: Through school. Her daughter attended school and told her every week that she should come to catechism classes. Finally she went and was won over to the truth. And when at the visitation the blessing of the school was spoken of, one woman declared: Yes, it was so; only through the school to which her children had gone had she been brought close to our church. This was the same woman who cannot read a word, but who has learned Luther's whole little catechism by heart by reciting it to her children, and who now in turn teaches her children and thus works into the school's hand. Oh, it was a lovely, heart-stirring sight when I sat in the poor negro hut and this woman lined up her children and examined them, in the middle the little dark-brown four-year-old Immanuel, so named after our negro student Immanuel Burthlong, who died at an early age. Fresh and cheerful, the children in the choir answered the questions: what they are called, who created them, who God is, where God is, how one can be saved, etc., then recited the ten commandments, the faith and the Lord's Prayer, then sang several of our old Lutheran songs translated into English, etc., and the little Immanuel Burthlong was also pleased. And even if it was sometimes a little too long for little Immanuel, he gladly let himself be instructed again and again. Even the child in its mother's arms, not yet two years old, already answers correctly to the questions of who created it and where God is. And this mother is a woman who has a house full of children and an unbelieving, tyrannical husband, who has to support the family by doing heavy washing work, and yet attends the church services very faithfully and diligently and gladly pays a monthly contribution into the church treasury. I have had similar experiences in other places and will give details later. Is the missionary work among the Negroes, which is often underestimated, to be called futile?

From Greensboro, even during the conference days, I visited Winston-Salem, about 30 miles away, our most recent stop. Winston is a quite lively, flourishing town of more than 20,000 inhabitants, originally founded by the Herrnhutters, as one finds so many traces of German immigration in North Carolina in earlier lines. Winston is the center of the tobacco trade, and has more chewing tobacco factories than anywhere else in the world, so that in a single year the **internal revenue stamps** paid to the government amounted to nearly one million dollars. In some quarters the air is literally filled with the odor of tobacco, and as the majority of the workmen in these factories are always negroes, the colored

Population very numerous, and the streets look really "black" at the hour when the factories close. Last summer the first missionary was sent to Winston. Not much can be said about success, especially since the post became vacant around Easter, as the missionary followed another profession. But the missionary had good and regular school attendance during the winter, e.g. 52 children in January. And the student who has been serving as Vicar since Easter still had 32 children in school at the beginning of May. The number of adults attending the services varies; the Vicar had counted about 50 when I was there. A visitation could not be held here, of course. I was only interested in getting to know the town and the area in which our mission is carried out, and to see the poor rented school building with its extremely poor furnishings. But the vicar, who had travelled with me from Greensboro to Winston, had picked up a dozen of his pupils on the street in no time at all, some of whom recited the first and second main lesson to me quite well and gave the assurance that they liked going to school. In Winston, too, the year's work has not been in vain, and no less a person than the captain of police there has said that the negro people in that region have improved since the mission post was established, as far as he is concerned. Winston, it seems, is hard ground for the mission. But the word of God, which does not return empty, will also accomplish there what the Lord sends it to do, and bring forth fruit according to His promise. May He Himself richly bless the work of the newly called candidate, R. Oehlschläger, who will take up his office there in August.

L. F.

The Michigan District

of our Synod held its meetings this year from June 13-19 within the congregations on the east side of Detroit. The meetings were held at St. Peter's Church (2nd P. Meinecke). Splendid onward, an instructive paper, important business negotiations, and the well-known hospitality of the dear Detroiters, - all combined to make these days unforgettable. The Synod was well attended: 101 pastors, 78 teachers, 82 deputies answered the roll call. Only a few were absent, and most of these had good reason. In addition, 5 pastors, 5 teachers and 7 congregations were newly admitted. This shows that pure doctrine is truly not dying out up here.

In the opening service, the Honorable Vice-President of the General Synod, Father Brand, preached on John 15:26, 27, a text all the more timely since it recalled the recently celebrated feast of Pentecost. The sermon will appear in the "Lutheraner".

The doctrinal discussions were at the same time also instructive. They were based on a paper written by Father G. A. Bernthal on "The Ascension of Christ and His Sitting at the Right Hand of God. Whoever wants to read a detailed, scriptural and captivating exposition on this important subject, which to our knowledge has never been discussed at any of our synodal meetings, whoever wants to get rid of his small faith and whoever wants to learn more about this subject, should read this book. Whoever wants to see his Savior in all his full majesty with the eye of faith, whoever seeks courage to confess the name of Jesus, comfort in tribulation, whoever wants to be convinced of what a great, glorious, divine Savior he has, should read this lecture. Ascension sermons are not easy sermons; but here instruction is given how to arrange them so as to make them edifying and comforting. We do not even want to reveal the theses. Whoever wants to read them will find them in the synodal report.

In order to arouse and promote interest in the negro mission, Father J. J. Bernthal from St. Louis, the secretary of the commission, appeared on its behalf. He presented a thorough report on this highly important work. That his purpose was accomplished, and that it is a good idea on the part of the Commission to be represented in person at the District Synods, is proved by the resolution of the Synod that as faithful an extract as possible from this report should appear in the Detroit "Abendpoft" (which most kindly opened its columns to the daily reports of the Synod), and that the Synod should express its joy at the blessed state of the negro mission, and with renewed zeal support this work. Teacher Buntrock, a colored teacher of the mission, who was just here for recreation, gave a short lecture in the chosen German language on the difficulties in the negro mission, and then gave a faithful imitation in English of a sermon preached by a negro pastor of a sect in the South, from which one could see with what straw the poor negroes are fed by the sect preachers. It was certainly the first time for many of the Synod members that they had the opportunity to hear a Negro speak in the German language.

A large part of the afternoon sessions was taken up by the matter of the Inner Mission. Although the state of Michigan is no longer a real mission field, since the stream of immigration passes it by, and only gleanings can be made, there are still 11 mission fields here, some with promising prospects, some with fewer. These mission fields were all given due consideration, in that they were promised the support of the Synod, whereby there was also no lack of fraternal admonition to those who rely too much on the help of the Synod. On the other hand, examples of great willingness to sacrifice on the part of individual missionary congregations were also cited.

In this connection the Synod was also saddened to learn that a faithful member of the Commission for many years, Mr. Chr. Mertens, had fallen seriously ill and would soon have to resign from his office. The Synod expressed its heartfelt condolences to this brother as well as heartfelt thanks for his faithful service.

The English Mission came into its own when it was decided that all funds sent for this purpose should pass through the hands of the Commission for the Inner Mission. This does not mean, of course, that this Commission is to do English missions. Up to now the English mission in West Detroit (P. Miller) has been supported by these funds, although this is actually a matter for the English sister synod. Also in the future this mission will be supported with these funds, but with the reservation that our District will not be involved in any other mission.

I have committed myself in this way. But our congregations will certainly be happy to spare a mite for this purpose.

The church building fund was recommended to the love of the congregations. Last year three churches were supported by non-interest bearing loans. But there is still room, if only the caste were better ordered.

The officials concerned also reminded us that in this district there is an institution for the deaf and dumb, the only one in the Synod, an old people's home, and a Children's Friendship Society, all of which invite us to participate in these works of love, as far as this can be done without neglecting the main purposes of the Synod. These institutions desire only the crumbs that fall from the Lord's table.

The question of representation of the congregations in the Synod of Delegates was decided that the constituencies should be increased from two to seven to four to seven.

The venerable Trinity congregation (P. J. A. Huegli), the mother congregation of most of the orthodox Lutheran congregations in Detroit, celebrated its fiftieth anniversary on Synod Sunday. Synod resolved to send her its congratulations through the secretary.

With praise and thanksgiving to the faithful God for His grace and blessing, the proceedings were concluded. See you again for the year in Frankenmuth! H. Frincke.

Sincere request of the Commission for Indian Misson.

On behalf of the Commission, all the dear congregations of our Synod are hereby heartily requested to remember the Indian Mission at their mission celebrations this year. This mission is in need of support. God has blessed this mission of ours abundantly since it was started by the undersigned. Consider that in these two years more than thirty children and ten adults have been baptized. The services are well attended. On average, 60 to 80 people take part in them. - It has been made difficult for us to use the government school any longer. So the services are held in the kitchen room of the parsonage, but it is not big enough to hold the audience, and some of them always have to stand outside. Our mission would be in great need of a small chapel. But as long as the income for the mission is so small, the construction of such a chapel is out of the question. So far we have only been able to pay off a small part of the debts on the parsonage. Sadly, the Mission has experienced two heavy losses recently. On 7 March our dear father Adam Davids died in faith in his Saviour at the age of almost 70. In him the church has lost much. He was a faithful, devout Christian. In spite of his advanced age he never missed a service, but walked his three miles to and from church every Sunday. It took him four to five hours each time. Likewise, he held his morning and evening devotions daily with his family. He also lived as a Christian. While the vice of drunkenness is otherwise unfortunately found among the Indians, he, for the sake of a good example to all ...and forsaking all intellectual beverages. Last year he was touched by the blow. He recovered sufficiently to be able to move with his family to the reservation, where he had a small cottage built. His cross he bore patiently at all times, God helping him to bear it, as he has often confessed to me. Some years ago he lost a grown daughter. She was found murdered one evening. Much distress was also caused him by his other daughter, who is feeble-minded. When, a few days before his death, the old father was again moved by the blow, his old mother asked him if he was also ready to die. "Yes," he answered, "though I have tried all my life to walk according to God's will, yet in this I am not justified. In what I rely, that is the grace of my Lord JEsu Christ, who died for my sin." Then he comforted his wife, and exhorted her, "Remain faithful unto thy death, that we meet again only in heaven." Thus, believing in his Savior, he entered into eternal bliss. He was a true example to the church, which has lost much through his death.

Another loss has affected the mission through the resignation of Pastor Larsen. He had worked in blessing among his red brethren, and they loved him dearly. Because of his failing health, however, he had to resign from his office. This is a hard blow, for it takes a long time before the missionary has gained the trust of the Indians. The Commission has since called several times, but so far without success. So everyone is heartily requested to ask the faithful God to send a faithful missionary again for our mission. At the same time, the undersigned would like to make another request. Our Indians are very fond of reading, and if we could set up a small library for them, it would also be of great help to the Mission. If anyone has some good English books which he would like to donate to the Mission, he is cordially requested to do so, and God will reward him eternally. Th. Nickel.

† P. C. F. W. Maaß, †

As already briefly announced some time ago in the "Lutheran", the Archpastor Jesus Christ took his faithful servant, Fr. C. F. W. Maaß, from the midst of his work to his heavenly home on February 24 of this year. The undersigned now wishes to erect a short memorial to the deceased at the request expressed to him.

P. C. F. W. Maaß was born on July 2, 1854 in Bergensdorf, Mecklenburg, and emigrated to America in 1871 to study theology at our practical seminary. On November 17, 1878, he was ordained in Spirit Lake, Iowa, but served only one year in that congregation. In 1879 he accepted a call to Lotts Creek, Iowa, where he labored in the blessing for eight years. Then from 1887-91 he was pastor of the church at Watertown, Carver Co, Minn, and the last eight years of his life he labored in the church at Blue Earth, Minn. Although he labored peculiarly in the eight years he was at Lotts Creek, Iowa, occupying seven places in five different countieS.



Although he had to serve, had to endure much and many things, his strength was unbroken until shortly before his end and he was able to carry out his Amisarbeil without any particular complaints.

Maaß was an open and straight character and at the same time a sincere and humble Christian. He proved both not only to his congregations, but also to his fellow ministers. Hypocrisy and flattery were abhorrent to him and he was able to punish his fellow ministers quite seriously and harshly, especially when he saw mistakes and abuses in them. But whoever got to know him better soon realized that under his rough exterior was hidden a genuine Christian heart of friendship. He always stood up to the world with great firmness. He had a great interest in literary works and was for a long time a contributor to the magazine "Die Woche", as well as to the children's magazine "Kinderblatt". He also devoted much effort to statistics, and it is to his work that we owe the Necrology in our Statistical Yearbook. In his leisure hours he also often used his poetic talent and knew how to prepare many a cheerful hour for his fellow officials through his poetic products. His marriage was a richly blessed one. He left behind a widow and ten children, the youngest of whom was not yet three years old when he died.

On January 12 of this year he had a slight stroke, from which he soon recovered, so that he was able to attend the Pastoral Conference which met in Blue Earth City on February 21, and also to enjoy Holy Communion with his fellow ministers. On the following day he had to perform a wedding ceremony, but after its completion he collapsed, stricken by a second stroke. The stroke paralyzed his stomach and liver. The two following days he spent in terrible pain, and he well realized that he would have to leave his own. He sought and found right consolation in God's Word, and by name he frequently prayed the words, "My God, I beseech you by Christ's blood, only make it well with my end." Then on February 24 he gently and blessedly passed away. At his funeral on February 27, Father Ude officiated in the house, and he and Father Brinkmann delivered the funeral orations in the church. Father Maaß also served our Minnesota and Dakota District for some time as visitator, and not only his family and congregation, but also our District has suffered a bitter loss by his death. May his memory remain among us in blessing!
R. v. N.

To the Ecclesiastical Chronicle.

America.

The venerable Synod of Wisconsin and other States held its sessions this year at Milwaukee, June 20-26, and considered a number of theses on a dangerous fraud of our time, Spiritism. It was reported that the educational institutions are in a prosperous condition; only more students are desired who can be trained for the service of the church in the preaching and school ministry, since there is a shortage of candidates for the preaching ministry. Likewise, the Synod was able to report beautiful successes in its missionary work, and the financial situation of the body is on the whole favorable. Wäh During the last Synodical year $15, 285. 27 Synodical debts were paid off. A special start had been made in this respect, as this Synod was in a very special sense a festive meeting. Our dear sister synod was celebrating the jubilee of its fiftieth anniversary. Reference was already made to this in the opening service, when Father Dowidat preached a sermon on the scriptural word: "Hold what you have, that no one may take your crown." The celebration, however, culminated in a special Jubilee service held on June 24 in the large Exhibition Hall in Milwaukee, which was attended not only by members of the Jubilee Synod and the Wisconsin District of our Synod assembled at the same time in Milwaukee, as well as by many members of Milwaukee's numerous Lutheran congregations, but also by many out-of-town members of the Wisconsin Synod, so that the number of those attending the celebration exceeded 6000. The aged Father Bading, the former long-time president and present senior of the Synod, presided at the liturgy, while the present president, Father von Rohr, delivered the principal address on 1 Kings 8:56-58, and from this scriptural word set forth the guilty thanksgiving and earnest petition of the Synod. He was followed by Prof. Ernst, the President of the General Synod of Wisconsin, Minnesota, Michigan and other states, with a festive speech on 1 Cor. 15, 10: "By the grace of God I am that I am," etc., which at the same time gave an overview of the history and development of the Synod and its teaching institutions, and finally the General President of our Synod, Prof. F. Pieper, offered greetings and blessings to our Synod, which has been closely connected with the Jubilee Synod for years in the Synodal Conference. Between the speeches, congregational, choir and children's songs were sung in praise and thanksgiving to Him who alone is the glory of the happy growth and prosperity of the Synod, founded half a century ago under small and modest circumstances, and for the rich blessings that have emanated from it in the course of time. Fifty years ago there were only 5 pastors who attended the first synodical session, and who served on the whole 18 congregations, but today the Wisconsin Synod is a large church body, numbering 208 pastors, 85 congregational teachers, 325 congregations, and 63 preaching places. L. F.

Also, the venerable Minnesota Synod, which is united with the Wisconsin Synod in the General Synod of Wisconsin, Minnesota, Michigan, and other States, and with us in the Synodical Conference, held its annual meeting last month at Stillwater, Minn. This was their fortieth annual meeting 7 The subject of the doctrinal proceedings was a paper on the doctrine of reconciliation. Eight pastors and four teachers have entered the synod during the past synodical year, and there has also been a gratifying growth in the mission field, seven new preaching places having been started. The financial condition of this Synod is also quite satisfactory. The receipts amounted to $7600 or $1300 more than the previous year. The Synod was able to meet all its obligations, and a surplus still remains in all the important coffers.

L. F.

Marthasheim, a Christian home for German girls seeking employment. Anyone who is only somewhat familiar with life and activity in a modern city knows what great and grave dangers and temptations threaten especially young, inexperienced girls in such a city who come there from small towns or from the countryside to seek work and employment and have no relatives or close acquaintances there to lovingly take care of them. How many, many young and also Christian virgins, who are strangers and inexperienced, are exposed to the temptations of the

The women who had to face the dangers of the big city without a faithful and proven counselor have already lost their faith and good conscience and have perished physically and spiritually. In order to protect Christian virgins, especially those who come from our circles and congregations, from such dangers, a Christian home for them has been founded here in St. Louis. The director of this hostel is an old proven Christian, member of one of our local congregations, Mr. Christ. H. Lührs. The pastor of the institution is our city missionary, Pastor F. W. Herzberger. In the prospectus of the institution it says: "Marthasheim is not a workers' bureau, but a Christian home for German girls who are looking for a maid position or other employment. Here, as long as they are without work, they can find board and lodging for a cheap price (bed and three meals cost only 50 cents a day) and know that they are in good hands. Poor unemployed girls find temporary free admission, and are helped to work free of charge..... The institution is open to its charges at all times, and they can spend their free hours there pleasantly. A library, organ and bath are at their free disposal." It would undoubtedly be desirable if the pastors, from whose congregations young girls go to St. Louis to serve, would draw their attention to this Christian home and give them a business card of this hostel. Such cards may be sent for by Pastor Herzberger. The asylum is located at 1811 Kennet Place, one-half block east of Lafayette Park. May God's rich blessings rest upon this Christian home for young girls. G. M.

"In memory" of Prof. v. S. Fritschel, the well-known long-time theological leader of the Iowa Synod, who **died in April,** the "Kirchliche Mittheilungen" published in Bavaria bring a lengthy article. It states, among other things: "Conscious of the good right of his cause, Prof. Fritschel took up the fight with the opponents (meaning the Missourians). The respect, however, for their undoubted efficiency, the friction and clashes in the field of work, which were unavoidable with the close living together, and were highly embarrassing and damaging in their effect, finally also a kind of natural instinct and natural disposition may have been the causes which made an understanding appear desirable to Professor Fritschel. Professor Fritschel was a master in the art of making one opinion understandable and acceptable to the other. In the dispute between Missouri and Iowa, he knew how to soften the Iowa opposition in some points to the point of similarity with Missouri; but Missouri demanded submission, admission of earlier error, but he could only offer understanding. The more the enemy had approached his own position, the more dangerous he appeared to the Missouri leaders." To this it would be briefly remarked: Missouri, to be sure, has ever and ever demanded submission from his opponents, but submission not to his own opinions, but to God's Word, and therefore has not trusted false teachers until their obedience to the Scriptural Word was clearly evident. Further, as to the mitigation of Iowa's opposition to Missouri that Fritschel is said to have made, it was not far off the mark. The leaders of the Iowa Synod had from time immemorial a "different spirit" from the fathers of our Synod, took a different position on the Scriptures and the confessions of the Lutheran Church, and have remained so to this day. But Fritschel and his comrades were shrewd and clever in their words, and sought to put a Lutheran cloak around their errors. Many were deafened by this. They were like eels that were hard to catch and hold. There were, as the older readers of this paper have learned from In the same way, as we know from our own experience, there have been many "misunderstandings" and "palliations," and in posing as the champions of Lutheran theology, the Iowans have succeeded, by their untrue and distorting reports, in making people in many places dread "Missouri" without even knowing Missouri other than from Iowa writings. L. F.

That it is not superfluous to warn against the falsified Luther Bible **also in America** is confirmed by the letter of a pastor from our synod. He writes: "I myself was 'blessed' with such a Bible through carelessness on my part. It happened like this: Someone ordered a Bible from me in quite a small convenient size. Thereupon I had . . . . a copy of the Privilegirte Württembergische Bibelanstalt in the good faith that the old Luther text was in it, and I also had my name printed on it. When I then looked at the really beautifully decorated Bible, I immediately realized what I had bought, and that I could not possibly sell it to my parishioners. Now, I think, other people could be enticed by the beautiful design and the handy form of these Bibles to buy a 'revised' edition. Therefore, while in Germany the Free Church bears witness against the revised Bible, we should also warn our Christians against it on occasion. The people are by no means more accurately informed about it." We can add that well-known German bookstores in this country, including church bookstores, constantly stock and sell the "revised" Bible. We therefore repeat the warning we have already given on several occasions, and each of our readers can easily check for himself whether he has bought such a Bible by mistake. The title page, of course, is quite innocent. It differs from the title page of the genuine Luther Bibles only by the added words: "Reviewed by order of the German Protestant Church Conference." But look at Job 19:25, 26... There Job's, and all devout Christians', well-known comforting saying, which even children learn in school in connection with the doctrine of the resurrection of the flesh, reads thus: "I know that my Redeemer liveth, and that he shall be the last that riseth up from the dust. And after this my skin is broken, I shall see God without my flesh." Luther, on the other hand, translated, "I know that my Redeemer liveth; and he shall hereafter raise me up out of the earth; and shall hereafter be clothed with this my skin, and in my flesh shall I see God." There you can see quite clearly, dear reader, how the "revised" Bible says just the opposite of the old Luther Bible, and wants to eliminate from this Bible verse the doctrine of the true resurrection of the flesh, which is an offense to just as many today. And the matter is not made better, but worse, by the fact that Luther's translation is printed in a note with small letters; for thereby the people are all the more confused and misled about God's Word, and do not know which translation they should believe. The buyer is safest when he obtains his Bibles from our publishing house. For our synod has taken over the property of the former Bible Society of St. Louis under the condition "that the large and small ordinary Bibles be sold at cost price and that the pure Lutheran Bible text be kept unchanged. Even the widely distributed Bibles of the American and English Bible societies have sometimes changed the text somewhat and included incorrect chapter headings that hinder the proper understanding of the Scriptures. L. F.

Two missionaries of the Lutheran General Council, Hankey and Richards, have been active on **Porto Rico for** more than half a year. In the capital San Juan they have founded a congregation, which is



already counts 40 communicating members, among them some natives. In addition, they have preached in several other places. In their reports they give an insight into the spiritual need of the inhabitants of that island and show the urgent need to preach the Gospel to them. The "Lutheran Herald" complains that the financial support of this missionary work on the part of his church has been so small up to now, while other church communities are making special efforts in this field. L. F.

Abroad.

Our brethren in the faith in Australia do not neglect to encourage themselves again and again to right zeal in the establishment and care of the parochial schools. Thus the "Lutheran Church Messenger for Australia" reports that the Roman Archbishop there, at the opening of a monastery, also referred in his speech to the Roman Catholic parochial schools and said that in the schools of the Catholic Church in Australia there were 106, 136 children, for whose education about $1,500,000 were raised annually. The "Kirchenbote" then remarks: "The paper 'Southern Cross' pays great praise to the Roman Church for this, and quite rightly says that the Protestants should be equally serious about the education of youth, and should prove such seriousness by action. The religionless state school system does not satisfy the conscience of the Catholics and offends Protestant feeling to the utmost. And yet it is precisely the Protestant churches which have handed over their schools to the state and now demand of it that it should educate their children not only in a state way, but also in a church way at the same time; and only this offends their feeling that the state, which after all has to deal only with state and not with church matters, does not want to do so. Would that we Lutherans would recognize our sacred duty to give to Caesar what is Caesar's, and to God what is God's, and therefore not let ourselves be put to shame by the Roman Church, but would all the more willingly make our sacrifices for our schools, in which our children are not brought to the Antichrist, but to Christ, which can never happen in the state schools, even if it should come about that a certain kind of religious instruction should be brought into the state schools. The church cannot evade Christ's command: 'Teach them to observe all that I have commanded you,' and Lutheran parents will indeed one day have an even greater responsibility; for from whom much is given, much will be demanded!" L. F.

The well-known Leipzig Mission, which works in the East Indies and Africa, held its annual celebration and general assembly at Pentecost. We share some details from the report in the Leipzig "Kirchenzeitung". Six missionaries and one mission worker were seconded, among them two pastors who had already been in office for several years, but who are now determined to carry on the work of the mission with wife and child in faraway India. The past year records an increase of 803 souls in the Indian Mission. The whole number of souls at the close of last year was 18, 473, and 400 were in baptismal classes. The mission schools are attended by 7232 children, of whom 3700 are heathen, mostly of the higher classes. 28 indigenous workers are at the service of the mission, which is going through a difficult time due to the great famine. In Africa the Leipzig Society is working two fields, on the Kilimanjaro Mountains and among the Wakamba on the eastern side of the continent. The number of baptized in the former mission field is 24; the Wakamba mission has been severely afflicted by a terrible famine, as a result of which probably half of the people there have been baptized. The missionaries found 17 villages completely deserted out of 20 on one trip. On one trip the missionaries found 17 of 20 villages completely deserted. To the famine was added smallpox. "In spite of this heavy affliction, however, still nothing of spiritual stirrings wants to show itself in the people of the Wakamba with its thieving sense, its indolence, demerit and insubordination." To control the famine, the Leipzig Mission received about $30,000 in the past year. To this must be added the actual missionary gifts in the amount of $124,000, and other income in the amount of $11,000, so that not only were all expenses ($125,000) and the previous year's deficit covered, but there is still a surplus. L. F.

The present state of the Protestant missions on the island of Madagascar gives rise to better hopes than for several years. The various oppressions and hostilities on the part of the Catholics and the French officials are diminishing, and the natives are regaining confidence. Hundreds of the latter, who called themselves Catholics during the reign of terror of recent years, are again coming to the Protestant churches, and the missionaries of the Norwegian, English, and French missionary societies are busily at work. With the Bible open in the churches and .in the homes-so says one missionary-Protestantism will be able to resist its powerful enemies and keep the field. L. F.

The great "Year of Indulgences" in Rome, which was opened with such pomp on December 24 of last year, has begun as badly as any in hundreds of years. The pilgrimages, as even papal papers now admit, have far fewer participants than had been expected at first. Especially in Italy itself the number of pilgrims to the Indulgences is very small, and the papal and liberal newspapers of Rome argue about who is to be blamed for the failure of the year of the Indulgences. Each party blames the other, but the harvest expected for the papal treasury is meager. And how "pious" the crowds of pilgrims who come to Rome sometimes are can be seen from a report in the Catholic "Kölnische Volkszeitung. It is written from Rome: "At yesterday's (May 26) reception in St. Peter's Church there was bad blood because the French would not let the Germans sing, and it is said that a German clergyman was struck in the face by a Frenchman." The "Berliner Tageblatt" adds the following report: "Before the appearance of the Pope, the Germans, who were in the minority, sang their hymns in German. Immediately, as if on command, the French pilgrims began to hiss, whistle, and interrupt the Germans in a scurrilous manner. Repeated attempts by the Germans to sing their hymns were thwarted in the same manner. The French, on the other hand, were allowed to sing their hymns without being molested in the least. Finally it came to such scenes that French clergymen slapped a German brother clergyman in the middle of St. Peter's Church, which the Germans, in the interest of peace, incomprehensibly accepted. The appearance of the Pope put an end to the unworthy events. As it is said, the Germans, among whom there is a natural indignation, have reported the matter to the Vatican and requested a strict investigation." We take the latter notices from the "Allgemeine ev.-luth. Kirchenzeitung." L. F.

A night play from the Roman church. Under this title the "Freimund" reports the following: At Alice-Bel Colle in Upper Italy, the feeble 14-year-old daughter, suffering from nervous breakdown.

a poor widow had a face. She claims to have seen the Queen of Heaven Mary in a small vineyard and to have been kissed by her. Since then, thousands upon thousands, the healthy and the sick, the blind, the crippled and the consumptive, have made pilgrimages there. The girl goes every day in the early morning hour into the vineyard and holds there apparently in unconscious rapture with the virgin Maria zwiegespräche, which she communicates then to the praying and weeping people. Women and girls drag away the earth on which the Virgin's feet are said to have rested, a chapel has been erected there, and some doubters have been lynched, their houses destroyed. 30,000 peasants were there one Sunday. When the sick child told them that the Virgin wanted to see the meadow around the little shrine green and flowered as before, the peasants carried water from a distant brook in their hats. After the thirsty meadow, trampled to dust, had been soaked, they accompanied the girl home, and they would have strangled her with their caresses if policemen had not snatched her from them in time. The agitation of the peasants was becoming more and more widespread: on one of the last nights 10-12,000 people were camped on the hills of Alice-Bel Solle, their singing could be heard for miles around.
L. F.

False faith and superstition are siblings that get along well with each other. Nowhere is this more evident than in the Roman Church. The delusion that the departed saints can hear and answer prayers, and then also help, results in the crudest superstitions. The priests instruct the poor, simple-minded people in this sense, and then keep them in such delusion by lies and deceit for the sake of shameful gain. Thus a German paper tells of the Assumtionists in France, an order that venerates St. (?) Anthony of Padua. This order has placed an offertory and a letter-box everywhere by the image of its saint. The offertory for the offerings and the letterbox for written petitions, thanksgivings and other requests of the faithful - to St. Anthony. In this way he has many letters to read and many petitions to listen to, but this does not annoy him, for it also brings him something, not only in words, but also in sounding coin, so that his order also becomes rich from it, despite the fact that its members have all vowed to remain poor. The wealth of the Order is evidenced by the fact that it has been able to spend 8 million francs (600,000) in the last 6 years. How much will it have taken in? L. F.

From World and Time.

Cleaning addiction. Recently a lady in Berlin told a public meeting from her experience that out of 100 young female prisoners, 99 always ended up in the dock because of their addiction to cleaning. To the question, "Were you starving or thirsting?" the answer was invariably, "No." But they had stolen luxuries so they could clean themselves. And just as the addiction to cleaning leads one to regard the seventh commandment as nothing, so the same tongue-turning seductress is just as quick to transgress the commandment immediately preceding the seventh. Thus writes the "Gotthold," a German newspaper. But what has been said also applies unreservedly to American cities. The addiction to finery tempts many a young girl to dishonesty and theft, and it is generally known how the devil of pride brings down many a virgin, especially in our large cities. The aspirations and desires are for new dresses, new-fashioned hats, etc., and the often meagre wages, especially for

The knowledge of the world in the great shops and in the many workshops is not sufficient for this, and so easily the ear is given to the seducer and the path of vice is entered, which ends in temporal ruin and in eternal perdition! L. F.

The Good Shepherd.

A nefarious young man, very much given to drinking, card-playing, and frivolous company, was summoned by a Christian pastor and seriously questioned about his unchristian life. He was particularly reproached with the uncertainty of human life, how dangerous it was to sin on mercy, and to postpone his repentance from one day to the next, that even the time of grace had an end, and that eternal sorrow would follow temporal joy, and that imperishable torment would follow perishable pleasure, etc. He was very indignant about this. He was very indignant about this, and although he excused himself as best he could, he nevertheless left the faithful pastor with displeasure and hatred, and also resolved to go to the nearest tavern, to dispel his displeasure in cheerful company, and to drown the thoughts which the preacher had given him with wine and beer. When he gets to the inn, he meets company to his liking and starts drinking fresh. But the joy he was looking for did not come: there was a little clock hanging in the parlour, which began to strike; then, against his will, the words came into his memory: "Time goes on, death comes here! The company smoked, and he wanted to try a pipe; but then the damned came to his mind, of whom it is said: The smoke of their torment shall ascend from everlasting to everlasting! - As often as he pours a GlaS, it rings in his ears: How much the ungodly world hath had its will of courage, so much pours in torment and sorrow! - The house becomes too cramped for him, all pleasure morose; he tears himself loose from society, hurries out to the gate to find peace and quiet in the open air. But in vain. He sees a man standing by the water, fishing. Then the words come to his mind: Man knoweth not his time; but as the fish are caught with a noxious Hamen (fishhook), so are men ravished at evil time, which suddenly falls upon them. - He sees a tree standing, and it seems to him that eS is written on it: Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Then he could not refrain from tears, went into himself and resolved to follow his faithful pastor, to give up sinning with God's help and to begin a new life, which he told his pastor to his great joy.

Behold, my Christ, thus does the Lord Jesus, the faithful Shepherd, follow the lost sheep with his grace and love! He may not deal with all in the same way, but none lacks mercy, none lacks the calling voice: Return, you apostate! Why then wilt thou die? Return, and thou shalt live!

(Scriver, Soul Treasure.)

Death notices.

On30. May died?. H. W. Ernst Wendt of Linn, Kans. at the age of 39 years and 7 months of stiff neck. He leaves a widow and two minor children. He was born at Jandikendors in the province of Brandenburg, Germany. The undersigned delivered the funeral oration on 2 Tim. 4, 7. 8.

J. G. B. Keller.

New printed matter.

The Bible or the whole Holy Scripture of the Old and New Testament according to the German translation by Martin Luther. Through seen edition. With 252 pictures and maps. Berlin. 1899. Heinrich Grund, court bookseller. SoleAgent for America: Alexander Duncker, 85 L. lOttt 81st, New ^orlc. 1050 ropes text 11X8A. Popular edition in gold-pressed cloth binding with red edges. Price: -4.00.

This new edition of the Bible, edited by two Berlin theological professors, Dr. N. Müller and Lic. Dr. J. Benzinger, has received extraordinarily favorable reviews and very warm recommendations in Germany and probably also in America. We cannot recommend it to our Christian people, but must warn against it. However, we gladly acknowledge that this Bible is really very well equipped: good paper, beautiful, clear printing, pleasing binding. The price can also be called very cheap; in Germany this Bible can be had for 10 marks, in New York for $4.00, as it is subject to an import duty. Above all, however, this so-called "Landscape Bible" is praised for its pictorial decoration, and rightly so. The reader is presented with a large number of illustrations, which should enable him to understand the historical part of the Holy Scriptures well and to clearly visualize the holy places. Thus, in the Old Testament there are 118 pictures of cities and landscapes, 29 pictures of biblical antiquities, 14 pictures of folk and natural life, and a map of Palestine; in the New Testament there are 83 pictures of cities and landscapes, 6 pictures of antiquities, and a second map of Palestine. The pictures are very well executed, often highly interesting and really promote the understanding of the matter, although the abundance of landscapes finally seems somewhat tiring and also the arrangement could be better in our opinion. At the end there is a suitable space, comprising 16 pages, to lay out a family chronicle. But all our previous recommendation is annulled when we look at the main thing, the Bible text. It is not the old, unadulterated Luther text, but the new-fangled, so-called "revised" text. Behind the innocent-sounding words on the title page: "Revised Edition," there are hidden changes in the Luther text and in the superscriptions in thousands of places, namely changes by which Christ, of whom all the prophets testify, is eliminated from the entire Testament. What do our Christians give for all pictures, however beautiful they may be, if the text is not our dear, old Bible text! We could therefore only recommend this edition of the Bible for viewing alongside an unaltered Luther Bible, not for reading, and have wanted to state this quite clearly in the foregoing, since it is possible that this otherwise so beautiful and cheap edition will be purchased by some who do not even remotely suspect that the text has been falsified here. L. F.

Ordinations and introductions.

On the 2nd of Sunday, Trinity, by order of the Honorable Presidium of the Cali Form District, the appointed pastor of the German Lutheran congregation at Salt Lake City, Utah, Cand. Johannes Gräbner, was ordained by A. L. Gräbner with the assistance of Professors Stöckhardt and Mezger.

At the request of the Honorable Presidium of the Western District, Cand. W. Jünke was ordained and introduced by C. L. Janzow on 3 Sonnt, n. Trin.

At the request of the Hon. President Succop, Cand. F. Pieper was ordained and introduced by C. Holst suu. in his congregation at Wartburg, III, on the 3rd Sunday, N. Trin.

On behalf of the Venerable President Pfotenhauer, Father H. Hunziker was introduced by Th. Schlüter on the 1st day of Pentecost in Brighton, Minn.

By order of Venerable Praeses Walker, Rev. E. C. Zimmermann was ordained on the 1st of Sunday, n. Trin. at Webster, Mass. assisted by kv. G. Schumm and C. Th. Ohlinger introduced by A. Biewend.

At the request of the Honorable President Spiegel, David Ehmann was introduced on the 2nd Sunday after Trinity in the Trinity congregation at Towu Ehester-Lisbon, Mich. with the assistance of H. O. Schmidt. Schmidts introduced by C. J. T. Frincke.

By order of the Venerable President Hafner, Fr. Jul. Drexler on the 2nd Sunday, n. Trin. in his parish at Fair View, Kans. introduced by G. W. Fischer.

On the 3rd of Sunday, A.D., Rev. Wm. Judge, by order of the Hon. Praeses Rösener, in his parish at Appleton City, Mo. assisted by ?. H. C. Kothes introduced by R. Mießler.

By order of the Hon. H. H. Walker, President of the Eastern District, Rev. Joh. Schiller was installed in his filial parish at Knob, Pa. on the 3rd of Sunday, A.D., assisted by Rev. H. B. Hemmeter, by F. Brand.

Inaugurator.

On sund. Rogate the Danish Lutheran congregation of the undersigned in Town Maple Valley, Wis. consecrated their new church (with room for 200 persons) to the service of God. Preaching were Bro. B. Hovde of the Norwegian Synod (norm.), Bro. D. Larsen of our Indian Mission (English), and (Danish and German) F. Uplegger.

On the 1st Sunday after Trinity, the Lutheran congregation of St. John in Chest er, Nebr. consecrated their newly built church (24X40 feet, with tower) to the service of God. Festive preachers: Pros. Weller and P. G. Allenbach.
E. Eckhardt.

On Sunday, N. Trin. my branch south of Hampton, Nebr. consecrated its new church (24X32 feet, without spire and altar niche) to the service of God. Solemn preacher: Fr. Mahler and (Engl.)
Theo. Möllering.

On the 3rd Sunday, A.D., the Lutheran congregation of St. John's, Shelbyville, III, dedicated their newly built church (24X40 feet, porch 7X10) to the service of God. The festival preachers wereAug. Werfelmann and Gerh. Groth (English).
Martin Daib.

On the 3rd Sunday, the Lutheran congregation of St. Peter's near Freedom, Pa., dedicated their newly built church (26X36 feet) to the service of God. The festival preachers were k?. F. Brand and H. Hemmeter (English). The dedicatory prayer was said by I . Schiller.

Grundsteirrleg rrng.

On the 1st of Sunday, A.D., the Lutheran Immanuel congregation at Freeport, III, laid the cornerstone of their new church (50X80 feet). Festive preachers: O?. L. Brenner andA . C. Landeck.

Missionfejre.

On Trinity: the Immanuels congregation at Courtland, Minn. with the congregation at Nicollet. Preachers: I'k. Pfotenhauer and Plocher. Collecte after deduction: -126. 91. - The congregations in the Towns of Brainerd, Liberty, and James, S. Dak. in Town Brainerd. Preachers: k?. Schilke and Maas. Collecte after deduction: -45. 10. - The congregations at New Orleans, La. Preacher: p. Wegener. Father Kossmann gave an English lecture. Collecte and surplus: -245. 97. - The Immanuel congregation at Rock Rapids, Iowa. Preachers: k?. Baumann and Friedrich. Collecte: -39. 35. - The Zion congregation at Hampton, Nebr. preachers: ??. Tiemann and Mahler. Collecte: -92. 75. - The Zion congregation at Arcadia, Iowa. Preachers: kk. L. A. Müller and Polzin. Collecte: -32. 60. - The congregations of kk. Lang and Hilgendorf. Preachers: k?. Walther and Ollenburg. Collecte:-108. 19th - The congregation of Lincolnville, Kans. Preachers: Kleinhans and Häsner. Collecte after deduction: -48.00.

On the 1st Sunday, A.D.: The churches of Eagle Lake and Crete, III, in Crete. Preacher: ??. C. Keller and Pardieck. Collecte with surplus: -192. 82. - The congregation at Tinley Park, III. preachers: 1'?. Bursick and Hempfing. Collecte: -62. 62. - St. John's congregation at Germantown, Iowa. Preachers: PP. R. Amstein and Wischhoff. Collecte after deduction: -58.00. - The congregations of ??. Citizens, Wambsganß and Wolbrecht at Sheboygan, Wis. Preachers: kU. C. A. Bretscher and Th. Nickel. Collecte after deduction: -256. 33.

On the 2nd Sunday, A.D.: The congregation at Riceville, Iowa. Preachers: Beer and Kautz. Collecte: -30. 25th - The congregations at Ireton, Iowa, with guests from Germantown. Preachers: O. Horn and Schwenk. Collecte and surplus after deduction: -72.00. - The congregation at St. Clair Tp, Benton Co, Iowa, with guests from Luzerne and Marengo. Preachers: Studt and Francke (English). Collecte: -88. 29th - The congregation at Cohocton, N. D. Preachers: kk. Kröncke and Buch. Collecte after deduction: -34.00. - The congregations at Sollitt and Bescher, III. preachers: Uk. Bode and Gose.

Collecte after deduction: -115. 43. - The Immanuels congregation at Tonawanda, N. J. Preachers: ??. Wehrs and G. Bornmann. Collecte: -35. 65.

On the 3rd Sunday, A.D.: The congregation at Carroll, Iowa. Preacher: l'k. O. Clöter and L. Kolb. Collecte: -62.00, - The congregation at Doung America, Minn. Preachers: Dir. Bünger and 1'. Hinck. Collecte: -65.00.

C onference - Ads.

The Northwestern Specialconserence of Iowa will assemble, I>. v., on the 10th and II. July, at the residence of P. Th. Mattseld, at Crozier, Iowa. Works: l'. Echliepsiek: Continuation of the trial of the theses on unevangelical practice , Fr. Burlhardt: Infant baptism, with special reference to what the church fathers say about the same; Fr. Willner: A historical dogmatic work on the middle things according to the Concordia formula. Preacher: Fr. Schaller (1°. Enseleit). Confessor: P. Faulstich (k. Grimm). Pick up from Sulphur Springs (Illinois ventral R. L.) 2. 17 o. sr. from the east, 1. 18 o. "i. from the west; or from Albert City (new railroad: Des bloincs, konck", Spencer) at noon. Those wishing to be picked up from Albert City, let the local pastor know. Register in good time!

Oscar H. Horn, Secr.

The Quincy Specialconserence will meet July 10-12, at the church of P. W. Oettings, near Golden, III. preacher: 1'k. Eberhardt- Lauer. Confessor: I'v. Tappenbeck-Schröder. The?. loet asks for timely registration. G. Bliev he did not, Secr.

The annual conference of teachers of St. Louis and vicinity will hold its meetings this year at Ehester, III, July 11-13 (not, as erroneously stated in the program, July 10-12). Departure by steamer Cherokee on Tuesday, July 10, in the afternoon at 3 o'clock. Price there and back -2.00. Colleagues are requested to report quite early to teacher H. Zastrow. . H.F. Hölter.

The Wisconsin Mixed Wolf River Pastoral Conference will be held July 17 and 18 in Shawano, Wis. at?.. Th. Nickel. Papers: ?. Epiering: exegesis; ?. Nickel: remarriage of the departed part; Bro. Hinnenthal: paper. Confessional address: Fr. Hinnenthal (?. Böttcher). Sermon:? T. Sauer (?. Spiering). Departure from Clintonville to Shawano at 10. 40 a.m. and 7. 40 p.m.; return from Shawano to Clintonville at 9.02 a.m. and 1.00 p.m. Meeting in Shawano on Monday. Registration self-evident.

A. O. Engel, Secr.

The Northwestern Specialconserence of Nebraska will meet, D. v., July 17 and 18, at the congregation of the undersigned at Worms, Nebr. works: Paper: P. Mießler (?. Meyer). Disposition: P. Holm. Sermon: Fr. K- Iahn (?. Matuschka). Confessional address: Fr. H. Mkyer (?. Mießler). Sermon reading: Fr. Afseld. Catechesis: Fr. Wallner. Central City will pick up brothers coming from the east and Grand Island will pick up brothers coming from the west. Timely registration requested.

I. D. Schröder, Secr.

The mixed Mississippi Conference will meet, s. G. w., Tuesday, July 24, at P. Reim's, in La Crosse, Wis-, and will last three full days. Proceedings: Art. XIV of the Augsburg Confession - P. W. Hönecke; substitute: P. Kuntz. Exegesis on 2 Tim. 1, 15.-2, 7. - P. Hartwig; substitute: P. Rauch on 2 Tim. 2, 8-13. catechesis- ?.R.Siegier; substitute: P. Rohrlack. Confessional speaker: P. Lange-?. Metzger. Preacher: ?. Meyer hoff-?. Oetjen. Anyone wishing lodgings should register eight days in advance. W. Franzmann.

Notice.

Mr. P. J. F. Brutschin, of New Hamburg, Rio Grande do Sul, Brastlien, has come forward for exception to our Synod.

New Orleans, La-, June 27, 1900. G. J. Wegener,

President of the Southern District.

The Middle District

will assemble August 8-14 at La Porte, Ind. Requests for quarters should be made before July 21 to the local pastor, Geo. Link. Those who have already been promised lodging by relatives or acquaintances should also kindly indicate this.

The dear deputies bring their credentials with them to the opening service and hand them in to the appointed committee immediately after the service.

Richard D. Biedermann, Secr.

The L. L. LIV. wants to grant half-price, -4. 40, for the round trip to all Synod members for the Synod in La Porte. It would be good if the congregations in question would inform me by July 30 of the number of travelers, and if one would not use one's clerxx perrati, whereby the trip would be more expensive, in order to give the laity the advantages of such a favorable offer. At the Union Depot here, one buys one's ticket, stating one's destination, and at La Porte, one signs the same on the way home; since nothing else is required, no further questions would be necessary. This offer is valid for all places along the railway.

By order of the L. L. <L IV. L. L. P. Seuel.

Iowa District Assembly.

God willing, the Iowa District of our dear Synod will assemble at the congregation of President Zürrer at Fort Dodge, Iowa, from August 22 to 28. All Synod members are urged to register before August 10, so that they can be notified of their quarters by postcard. Deputies are requested to bring their credentials to the opening service.

Hugo Grimm, Secr. p. t.

The Nebraska District

Our Synod will meet, God willing, from the 22nd to the 28th of August in the congregation of the undersigned at Kiowa, Nebr. Pick up on the 21st of August from Davenport and from Deshler. Give two weeks notice and state from where you wish to be picked up. Joh. Meyer.

Lutheran Synodal Conference of North America.

The Lutheran Synodal Conference of North America will hold its eighteenth meeting August 8-14, 1900, at the Lutheran Immanuel Congregation at Bay City, Mich-. Those desiring quarters for the time of this meeting are requested to report before July 25 to Ksv. 6th b. Drusduar, 249 14th Lincoln Lve, 6itz-, Llicti.

Subject of the doctrinal negotiations: The Necessity of Christian Community Schools for Church and State. Speaker: J. Schaller.

All committees entrusted with the examination of individual synodal reports are reminded that the committee report, signed by both members of the committee, should be sent in during the month of July. The report of the proceedings of the Synodal Conference in 1898 gives information as to the composition of the said Committees. J. Schaller, derz. Secr.

Explanation.

Mr. J. Becker of Detroit, Mich., not long ago sent out a letter against us, accusing us of excluding him from our congregation and putting him under ban solely because he held an opinion that differed from our doctrine of gay marriage. I will not go into this accusation at length here, but I hereby declare that Mr. B.'s writing is full of distortions of facts from beginning to end. We have never taken a man, to speak in fact, into church discipline because of a dissenting opinion from the doctrine of pregnant marriage. To be sure, we do not consider the doctrine of gay marriage, as we hold it, to be an adiaphoron or a middle thing, about which one may believe and teach whatever one wishes, without prejudice to the authority of Holy Scripture, but we hold that our doctrine is founded in God's Word. But we do not condemn anyone on that account, because he cannot yet see that. We did not exclude Mr. B. because he held a different opinion. We have often explained to him that we would gladly bear him and tolerate his dissenting opinion, in the hope that God would open his eyes and that by God's grace he would come to the right understanding. He himself confesses this in his writing, p. 5. We demanded of him only that he

should stop arguing against us and stirring things up. But since he would not respond and would not let it go, we were finally forced, after a long period of patience, to exclude him. Whoever desires further information about the matter should contact the undersigned.

Detroit, Mich. June 19, 1900. I. A. Huegli, L.

Entered the caste deS California - Districts:

Synodical treasury: N. N-, Fresno, 41.00.
Synod Building Fund: N. R., Fresno, 2.0t).
Internal Mission: Fr. Buhler of N. N., San Francisco, 1.00. From the congregation: St. John's, San Francisco, 8.00, Orange 95. 29, San Jose 11.00, Los Angsles 10.00. St. Paul's Gcm. and eil. Gl. 35. 80. St. PaulFraucnvsr., San Francisco, 8. 65. congreg. in Fresno 10.00, N. N. das. 2.00. Zion's Women's Vcr., Oakland, 7. 50, M. das. 5.00. L. J. H. Theiß v. H. Mardorf, Melsungen, Prov. Hesse, German!., 12. 50. Fr. Schröder of L. M., San Francisco, 5.00. Missionsscoll. of Gemm. in San Francisco, Lorin, Oakland ".Alameda 168.00. Imm. Gemm. of, Alameda, 13. 25. (S. 8404. 79.)
Support fund: N. N., Fresno, 1.00.
Deaf and Dumb Fund: N. N., Fresno, 1.00.
Widows and Orphans Fund: N. N., Fresno, 1.00.
San Francisco Orphanage: N. N., Fresno, 1.00.
Old and sick pastors: P. S. Hörnicke, Fresno, 2.00.
Hunger suffering in India: L. Bühler v. Mrs. Wunderlich, San Francisco, 10.00.
Heathen Mission: L. Kiesel v. Mrs. Lohmann, San Diego, 1.00.
San Francisco, Cal. June 11, 1900.
I. H. Hargens, Kassirer, 336 Oapp 8t., 8tation 6.

Incarcerated in the Illinois District Caste:

Synod treasury: communion coll. d. P. Plehns, South Litchfield, 43. 90, dch. U- Vogt, Goodsarm, Pentecostal coll., 7. 25, L. Kölling, Pentecostal coll. of. U. Katthain's parish, Hoyleton, 7. 68, P. Mundt, Montrose, evening coll-, 6. 25, U. Penalties, Wine Hill, Ascension coll-, 5. 47, H. Koboldt, Esfingham, v. U. Zagsl's St. John's parish that. 4.06 & P. Bünger v. s. parish, Chicago, 11. 12. (P. 445. 73.)
Synod Building Fund: P. Clausen of Tuscola congregation, 2. 10, P. Strieter, Proviso, of s. congregation for debt payment, 100.00, P. Matthius, Evanston, 4th sendg. of House coll. payment, 3.00; for signatures: by Pres. Succop, Chicago, 2nd payment, 100.00, P. Strafen at Wine Hill, 3rd payment, 20.00. (S. 4225. 10.)
Milwaukee Synod Building Fund: Dch. L. K. Schmidt, Chicago, 21.00.
Polish Mission in Chicago: Fr. Succop v. Jünglver. 10.00, U. Lochner, Thank Offering by Mrs. Hulda Blödel, 2.00. (p. 4 >2.00.)
Inner Mission: Dch. Wm. Balzer, Addison, a. d. Missionsscoll. d. Gemm. 3. 89, P. G. A. Müller, Theil d. Missionsscoll. d. Gemm. in Roden berg, Ontariaville u. Schaumburg, 66. 50, P. Drögsmüller, Coll. d. Gem. in Lindenwood, 9. 12, H. F. Rathe, Homewood, v. N. N. 2.00, P. Wagner, Chicago, v. Wwe. Beduhn 1.00; Missionsscoll. (Theil): P. W. C. Kohn's Gem. in Chicago, 125.00, P. Brauer of the Gem. in Bescher & Sollitt 57. 73, H. Schweer of the Gem. in Crete & Eaglc Lake 96. 82, & P. Krebs of the Gem. in Tinley Park 21. 31; P. Große, Oak Park, of Mrs. Toepper 2.00. (P. 4385. 37.)
Missionary Pretzsch in Manfura, La.: Dch.Frau Adelh.Müller, collected in Harlsm by Ellen Müller, 2.00.
Negro Mission: Dch. Wm. Balzer at Addison, Coll. at RittmüllerStünkelS Hochz., 19.00, P. G. A. Müller, Theil. d. Missionsscoll. d. Gemm. at Rodenberg, Ontarioville & Schaumburg, 22. 17, v. P. Dahlbsrg at Rock Island 1.00, 1". Haake, Elk Grove, v. N. N. 10.00, N. N., Homewood, 2.00, H. Schweer, Crete, part of missionary coll. of comm. at Crete & Eagle Lake, 48.00 & L. Krebs, part of missionary coll. of comm. at Tinley Park, 16. 31. (p. P118. 48.)
Emigrant Mission: Dch. P. Heyne, Decatur, Theil der Pfingstcoll., 7. 13.
Heathen Mission: P. G. A. Müller, Theil d. Missionsscoll. d. Gemm. in Rodenberg, Ontarioville u. Schaumburg, 22. 17, P. Seehausen v. d. Gem. in Chebanse 5. 56, P. Lochner, Chicago, Dankopfer von Frau Hulda Blödel, 3.00". 2.00. (S. 432. 73.)
I ndianermissi on: P. G. A. Müller, part of the missionary coll. of the community in Rodenberg, Ontarioville and Schaumburg, 22. 16, P. H. Engelbrecht, Chicago, of the Women's Rev. 10.00, H. Schweer, Crete, part of the missionary coll. of the community in Crete and Eagle Lake, 24.00. (p. 456. 16.)
Mission to Brazil: Fr. Seils' Gem., Woodworth, 5.00.
Illinois District Relief Fund: P. Bertram v. d. Gem. at Crystal Lake 5. 50, P. Schulz at Orland o. d. kU.: Krebs 4.00, Psotenhauer 1. 50, Schwarzkops 1.00 & Schulz 1.00, P. Burgdorf, Lincoln, Coll. bet Dittus-Werths Hochz., 13.00, P. Ebsrhardt, Arenzville, Pentecost coll., 4th 50, U- Graupner, Benson, v. N. N. 5.00 u. v. Pros. Simon, Springfield, 3.00. (p. 438. 50.)
Student Joh. Elbert in St. Louis: Dch. Wm. Balzer of the comm. P. Grosses, Addison, 20. 50.
Pupil Brüggemann in Milwaukee: L. Succop, Chicago, v. Jünglver. 18.00.
Seminarians at Addison: for Paul Scheer by P. Seils tn Woodworth, Coll. at Meyer-Meiers Hochz., 10. 70 & P. E. Reinke, Chicago, v. Jünglver. 10.00, Prof. Backhaus for J. Hüschen from N. N. in Uniontown, Mon., 1.00 and from Pastoralconf. in Altenburg. Mo., 2, 65. (p. G24. 35.)
Church building fund of the Illinois disirct: P. W. C. Kohn in Chicago, part of missionary coll., 13. 44, P. Brauer, half of missionary coll. from parish in Bescher & Sollitt for parish in Columbia Heights, 57. 70 and from parish in Bescher . 60. (S. 471. 74.)
North Detroit Deaf and Dumb Institution: P. Heyne in Decatur v. Joh. Peckert 1.00.
Deaf and Dumb Chapel in Milwaukee: TeacherMilitzerinArlington Heights v. s. pupils 12. 25, Teacher v. Disfen in Woodworth v. s. school k. 13. 94, Stud. Zurstadt v. 1st Schuiklasie in Dundee 16. 39, P. Ebsrhardt v. s. pupils in Arenzville 3. 10, P. Meyer in South Litchfield v. d. Schulk. 4. 20, Teacher Garbisch v. f. schillern in Eli Grove 5. 4l, P. Seils in Woodworth from Teacher Scheer's Schulk. 6. 30, P. Hild in Elmhurst v. s. pupils 2.00 & teacher Abel's class 11. 35, Prof. Simon in Springfield by Mrs. Auguste Alexander 2.00, P. Rabe inDorkvill" by s. school k. 7. 11, P. Heyne in Decatur by d. pupils of teacher Reinhardt 5. 82, Link 4. 91 & Scheiter 5. 35, Mrs. Jda Kleefeldt 1.00, Max & Martha Naguschewski . 50, Hans Herbrig . 25; from Chicago: P. Hölter v. d. Schüler der Lehrer Hattstädt 7.03, Riemer 7. 44, Suhr 7. 93, Bartelt 5. 12 u. Abraham 6. 25, P. Ufsenbeck v. d. Schüler der Lehrer Helmkamp 9. 27, Himmler 7. 71, Schulze 8. 53, Rademacher 12. 45 u. Kammann 6. 82, P. Feiertag v. d. Schulk. d. Gem. 18. 66, P. Engelbrecht v. Frau F. Backda . 50, L. W. C. Kohn v. d. Schüler d. Lehrer Diener 9. 50, Christopher 7. 94, Pröhl 7. 86, Meinke 7. 67 and Krause 2. 54. (p. 4235. 10.)
Deaf and Dumb Mission: Teacher Neumeyer in La Grangc v. Jüngl.und'Jungsrver. 4.00.
Congregation in Plauen, Saxony: Dankopser v. N. N. in Illinois 10.00.
German Free Church: L. Krebs in Tinley Park, Theil d. Missionsscoll., 7. 50.
Danish Free Church: L. Penalties in Wine Hill by N. N . 50 and D. Krebs in Tinley Park, Theil d. Missionsscoll. of 7. 50. (p. 48.00.)
St. Louis City Mission: L. Plehn at Souih Litchfield by N. N- 5.00.
Congregation in Königsberg, W. Prussia: L. Seils in Woodworth v. d. Gem. 5.00, P. Graupner v. d. Gem. in Benson 4. 60, L. Engelbrecht in Chicago v. Frauenver. 10.00. (S. 419. 60.)
Needy in India: k>. Haake in Elk Grove by N. N. 15.00, L. Bünger in Chicago by Mrs. S. Tatge 10.00 u. L. Wagner in Decatur 1.00. (S. 426.00.)
Parish in Spokane, Wash.: L. Seils v. d. Parish in Woodworth 10.00, L. Boetlicher of Friends in Agenta 1. 85 & Deland . 40, L. Strieter of the congregation in Proviso 11.00, L. Wagner in Decatur of the Lutheru. Jugendoer. 10.00, L. Heyne that, Theil d. Pfingstcoll., 8.00, v. Theo.Bsck 1. 7ö u. N.N. . 25. (S. 443. 25.)
Congregation at Columbia Heights: By H. Schweer in Crete, Theil d. Missionsscoll. d. Gemm. in Eagle Lake and First, 24.00.
Mission in Berlin: L. Seils in Woodworth v. s. Gem. 5.00 u. L. Käselitz in Juka v. s. Gem. 3.00. (S. 48.00.)
Martha Home in St. Louis: By Mrs. Adelheid Mueller in Oak Park by Mrs. Erica 3.00.
Orphanage in Addison: Direct 10.00u. dch. Kass. G. Ritzmann, reported as gifts from Illinois, June 2-9, 302. 26, and June 9-29, 18. 57. (Mr. G. Ritzmann acknowledges each item.) (P. 4330. 83.)
Mission to London: L. ropes at Woodworth v. s. Gem. 5. 75 and L. penalties at Win" Hill by N. R. . 50. (p. 46. 25.) Total: 41815. 32.
"8th Totalst, No. 10 of the "Luth."" is K370l. 39 (not 43691. 39) and in No. 12 41815. 57 (not 81815. 32). - Under the heading "Inner Mission" it should read in No. 13: By Wm. Balzer 4165. 99 (not 4165. 97).
Addison, III, July 2, 1900. H. Bartling.

Income to the Michigan District coffers:
(June.)

Synodical treasury:Frankcntrost412.il, Sebewaing 26. 87, Gr. Rapids 25. 71, Frankenmuth 46. 15, Manistec 20.00, Richvillc 11. 80, Macomb 4. 16, L. Gugels Gem. 8. 68, Kilmanagh 6.00, Caledonia 10.00, Utica (L. Wilson) 5.00, Saginaw O. S. 6. 55, Harbor Beach 6.02, River Rouge 3. 55, New Haven3. 6O, Beaver6. 60, Tp. Mcrritt 6. 56, Waldenburg (k. Biedermann) 2. 75, Port Sanilac 2. 25, Hadley 3.00, Riley 4. 40, P. Hagens Gem. 4.00, Waldenburg (L. Schroeder) 9.00, L. Meinecke (Synodalcoll.) 5.00, Port Hope 10. 38. (S. 4250. 14.)
General Building Fund: Sebewaing32. 25, TawasCity6. 38, Adrian 25.00, Nmelith 1.00, v. eil. Gl. in Lcnox 3. 50, L. Hügli v. Mrs. Susick 5.00, Waldenburg (L. Schröder) 14.00, Manistee 150.00, L. Hüglis Sem. 150.00. (S. 4387. 13.)
Heathen Mission: L. H. Frincke by Mrs. N. N. 1.00, L. Frank by W. Golz 1.00, Ludington 6.00, L. Böcler by N. N. (Thank Offering) . 50, Teacher G. Apxold's school ch. 1. 50, Deerfield 5. 50. (S. 415. 50.)
Deaf and Dumb Mission: Petersburg 2.00, Reed City 6. 40. (p. 48. 40.)
Saxon Free Church: Petersburg 2.00, L. Hagens Gem. 8. 37. (p. 410. 37.)
Mission to Brazil: L. Markworth by G. Bartusch 2.00.
Indtanermission: Teacher A. H. Ahrens' Schulk. 2. 30.
Negro Mission: D. H. Frinckc by Mrs. N. N. 5.00, C. Zöllner in

Detroit 1.0V, 8th Umbach v. J. Strikter 5.00, Petersburg 1. 90, Armada 1. 50, Jda 2.00, 8th Memecke, Synodalcoll. 7.00. (S. "23. 40.)
Mansura: Teacher Käselitz v. etl. Schult. . 80.
Baltimore Emigrant Mission: Richville 9. 34.
Emigrant Mission in New Dort: Petersburg 2.00.
Inner Mission: C. Behrendt at Detroit .SO, Tawas City, a. d. Mission B., 3. 62, Big Rapids 3. 41, Mt. Clemens 8. 7S, Adrian 10.00, Teacher Denninger's Schult. 3. 80, Utica (8th Wilsons 4.00, Amelith 14th 1S, 8th Beckemeier, Hochz. Behrens-Gerndt, 6th 10, Lake Ridge 5.00, Jda 2nd 50, Alpena 4th 10, 8th Schüßlers Gemm. 3.00, Waltz 7.00, Fr. Claus' Gem. 11.07, Monitor 7. 65, Lansmg 7. 15, 8th Msinecke, Synodalcoll., 15.00, Mit. Pleasant 2. 50, St. Louis 1. 48. (P. 4119. 78.)
Support fund: 1>. P. A. 4.00, Moltke5. 48, RogerS Ciiy 3. 47, teacher A. H. A. 3.00, P. S. 1.00, C. R. 1.00, 8th Fackler v. P. 1.00, teacher I. G. N. 2.00, Bcnona 3. 50, Amelith 12. 10, 8th F. A. A. 2.00, 8th Mayer v. Wwe. L. 1.00, the latter, Hochz. Müller-Dänzer, 9.00, teacher L. Z. 2.00, Chr. B. 3.00, 8. H. H. 2.00, 8. E. A. M. 10.00, teacher A. B. 2.00, 8. Bergcr of Mrs. Schumacher 1.00, Ueberschuß einer Hutcoll. at Synod 11. 75, 8th Hügli v. Mrs. Susick 5.00, Frankenmuth 29.00, Kümanagh 5.00, 8th Mayer v. Mrs. J. G. H. 1.00, 8th Andres, Hochz. Köhler-Fiedler, 4. 36. (S. -124. 66.)
Deaf and Dumb Institution: 8th H. Frincke, Hochz. Wothke-Bicking, 3rd 75, Zonia 7th 50, 8th Smukals Gem. 16.04, Riverton 3.00, teacher Wiedewalds Schulk. . 55, Woodmere 7.06, 8th Schauer v. G. Seisert 2.00, the same, Dankopser o. G. M., 2.00, Waltz, Schulk., 3. 25, 8th Hagen v. A. M. . 25, Monitor 8.05. ^S. -53. 45.)
Alt" "home in Monroe: Monroe (June) 5.00, Steiner (April and May) 4.00, 1?. Gugels Gem. 8.00, 8th Hagens Gem. 10. 69, 8th Schatz' Gem. 12.00, I>. Hügli's parish 54. 72, I>. Tresselt's parish 6.00. (p. -98. 41.)
English Mission to Michigan: Wittacker 1. 35, Jda 4.00, 8. Schüßler's Gem. 2. 25, 8. Hagens Gem. 8.00. (S. -15. 60.)
Michigan students: 8th Geffert, Hochz. Weinrich-Kage, 9th 80, Halsway 8th 81, 8th F. Hahn, Hochz. Thimmich-Höwel, 2nd 53, Steiner 5.00, 8th Beckemeier, Hochz. Behrens-Gerndt, S.OO, Belknap 6. 43. (S. -37. 57.)
Students at St. Louis: 8th Meineckes Gem. st Max Küßner 6 p.m. 8th Horsch v. Mrs. Emmert s. Theo. Wuggazcr 5.00. 8th Mayer, Hochz. Haubenstrickei rcindel st E. Walther, 5.00. (S. -28.00.)
Students in Addison: P. Mayer, Hochz. Matzke-Pöllet st W. Zimmermann, 5. 25, Hochz. Kern-Geyer f. W. Zeile 5. 10. (S. -10. 35.)
Students in Fort Wayne: 8th Andres' Women's Ass. 10.00, H. Oberleiter & N. N. each. 50. teacher Snutes school k. 3.05 f. Theo. Andres. (S. -14.05.)
Orphanage in Des Peres: 8th Succop v. Wwe. F. 1.00.
Michigan District Church Building Fund: Benona3. 50,Amelith 3. 65, Riley 3. 83. (S. -10. 98.)
Michigan children's friend society: 8th Zuckers Schulk. . 60.
Deaf and dumb congregation in Milwaukee: Manistee 7. 17, Montaguc 7. 12, Grant 2. 60, Claybanks 2. 27. school c. in Montague . 50th Mrs. Behm, Gd. Haven, 1. 00. school k. in Jonia 9. 00. teacher Denninger's school k. 3. 40. 8. G. A. Muller of N. N. . 50. 8. Zuckers Schulk. 2. 35. 8. Mayer v. G. M. Beyerlcin 1.00. (p. -36. 91.)
Needy in India: 8th Mayer by G. M. Beyerlein 2.00. 8th Andres by Wwe. Heiß 2.00, by R-, B. & M. Heiß 1.00 each, by H. Oberleiter & N. N. each . 25. (S. -7. 50.)
Community in Spokane, Wash. manistee 5.00. 8.Todtv.A.P. 2.00. (S. -7.00.)
Total: -1277. 24.
Addendum to April receipt: Orphanage in Fremont: Teacher Chr. Meyers Schulk. 3.06.
Detroit, Mich. July 1, 1900. G. Wendt, Cassirer.
572 YVolod ü.vs.

Receipts tn the Nebraska District treasury:

Synod Building Fund: 8th Grupes Gem. -12.00. 8th Hofius' Gem., 2nd Sendg., 18.00. (S. -30.00.)
Synodical treasury: 8th boys' comm. 7.00. 8th Harms, Easter coll. sr. Gem., Il.SO. Kass. W. G. Stamm 5. 20. 8. Hofius, Ostercoll. sr. Gem., 11. 30. p. -35.(0.)
Inner Mission: 8. Lang, a. d. Klingelb., 15.00. Fr. Winkelmann, Feb., March and April coll. of the congregation 8. CatenhusenS, 16. 50. 8. Gutknechts Aem. 7.S3. 8. Willens, Palmsonntcoll. sr. Gem., 9. 60. 8. Becker's Gem. 16. 91 u. 21. 60. Alb. Schmidt v. 8. Schröders Gem. 18.00. teacher König o. d. Imm.-Gem. at Staplehurst 6. 80. 8. Inselmanns Gem. at Sidney L2.00. 8. Dahls Gem. 64.00. 8. Merz, Ostercoll. sr. Gem., 11. 75. 8. Zagel, highzcoll. Richters-Völzke, 13. 25. Kasi. W. G. Tribe 8th Feb. 8th Radenacher, Easter coll. 7th 94th 8th Bader, Easter coll. d. Imm. comm. at Milton, ISO. 8th Grupe, Easter Coll. sr. Comm., 17.00. 8. Flach, Nbendmahlscoll. sr. Gem., 8. 75. 8. Brakhage's Gem. 12. 68. 8. Adam v. F. Stagun 3. 75, v. K. N. 5.00. 8. Bergt, Lharfritags- u. Ostercoll., 16. 53. 8. Giese, Oster:oll., 4. 75, v. N. N. 5.00, from Grant, Nebr. 5.00. 8. Leimer, Ostercoll. sr. Gem., 13. 70. 8. v. Gemmingen, Easter Coll. sr. Zions-Gem., 11.00. 8. Oelschläger, Easter Coll., 8. 25. (p. -356. 61.)
Heathen Mission: 8. Kühner! by Mrs. M. Kohlmeier 10.00. 8. Conr. Iahn by s. pupils: Agnes Bergt, MinnieLabs, Martha Abels, Lulu Hannemann, Ina Thiede, Alma Falk, Naida Meister, Hulda Herbst, Gustav Iahn, Dora Iahn 6.00. 8. Merz by Mrs. Krüger . 25. 8. Eckhardt, Coll. sr. Gem., 3. 26. (p. -24. 51.)
Negro Mission: 8. Kühnert 4. 60. 8. Flach, Coll. sr. Gem., 5.00. Alb. Schmidt of F. Kuck 5.00. 8. Cholcher v. sr. Gem. 9. 60. 8. Conrad Iahn, Ostercoll., 3.00. 8. Adam v. Mrs. Eggers 5.00. (p. -32. 20.)
Emigrant Mission in New York: 8. Kühnert3. 70. 8. Grupes Gem. 8.00. Kasi. D. C. Martens v. d. Gem. a. Lincoln Creek 9. 98. 8. Becker's Gem. in Seward 10.00. (p. -31. 68.)
Baltimore Emigrant Mission: 8th Grupes Gem. 6th 25th 8th Becker's Gem. to Seward 5th 35th (p. -11th 60th).
Jewish mission: 8. Flach, Coll. sr. Gem , 6.00. 8. Beckers. N. N. 25.00. 8. Eckhardt, Coll. sr. Gem., 5. 90. (p. -36. 90.)
Fremont orphanage: 8. H. W. Meyer v. s. school children 2. 71. Kasi. Theo. H. Menk 46. 27. 8. Becker v. Schoolk. in Seward 13. 67. 8. Holstein 5. 30. 8. A. W. Frese, Hochzcoll. Asche-Würdemann, 6. 80, Hochzcoll. Rossndahl-Janssen 6. 20. 8. Joh. Meyers BethlehemS-Gem. 5. 43, Hochzcoll. Schröder-Schnakenberg 9. 51. 8. Vahl v. Frauenver. sr. Gem. 10.00. 8th Brakhage, Hochzcoll. Beckmann-Sieck, 17. 46. 8. C. Schubkegel, Ostercoll. sr. Gem. at, 6. 40. 8. Schormann, Ostercoll. sr. Gem. in tzayestown, 5. 60, desgl. in Hazard 1. 40. Kasi. Theo. H. Menk 44. 15. (p.-180. 90.)
Widows' and Orphans' Fund: 8. Becker's congreg. in Seward, 10.00. Teacher King of Imm. congreg. at Staplehurst, 2. 50. 8. Thieme's congreg. in Dawson County, 2. 25, congreg. in Custer County, 2.00. 8. Klawitter, evening meal scoll, 3.00. 8. Jung, contribution, 5.00. 8. Treskow, Nbendmahlscoll. at Conserenz, 2. 85. 8. Butzke of N. N. 1.00. 8. O. v. Gemmingen, Dankopser of N. N., 2.00. 8. Hofius of W. Bockelmann 15.00. (s. -45. 60.)
Negro chapels in Salisbury: 8. Kuehnert6. 88.
Famine in India: 8. Rathke 5.00. 8. Lang, Evensong, 4.00. 8. Rathke 8.00. 8. Ruff, Coll. sr. Gem., 20. 55. 8. Rathke 22.00. (p. -83. 55.)
Student Joh. Hergenröder: 8th Angel of Mrs. Hinsichten 2.00.
District Building Fund: 8th Matushka 18.00.
Township of Webster, Nebr.: Kasi. Theo. H. Menk 10. 50.
Watertown community, Nebr.: Kass. C. Spilman . 50th Kasi. H. Bartling. 50. (S. -1.00.)
Seward Payroll: 8th Becker's Comm. at Seward 14. 90.
St. Joseph Parish, Mon: 8th BeckersGem. atSeward 5:00 a.m. El Paso Parish, Tex: 8th Beckers Parish at Seward 10:00 a.m. Danish Free Church: 8th Beckers Parish at Seward 10:00 a.m.
German Free Church: Alb. Schmidt v. 8. Schröders Gem. 5.00.
Student H. BuIS: 8th Becker's Gem. at Seward 12. 83, Hochzcoll. Banzhaf-Meyer 10. 65. (S. -23. 48.)
Student Bernh. Pig: 8. Treskow, Nbendmahlscoll-, 8. 50.
Mission to India: 8. Adam v. F. Riebow 2. 50.
Mission in Brazil: 8. Adam v. F. Riebow 2. 50.
Mission in Berlin: 8th Angels, Easter Coll., 4.00.
Seward Teacher's College: 8th Angels, organ dedication coll., 6. 50.
Total: -999. 31.
Bancrost, Nebr., May 1, 1900. F. H. Harms, Cassirer.

Income to the coffers of the "Eastern" District:

Synodal treasury: W. Thomä, Schcnectady, -2.00. Missionsfcoll. of the Gem. 8. Schulzcs, London, 4. 87. Gem. in Wolcottsburg 2. 37. Gemm. d. 88.: F. Brand 14. 80, Koch 6. 67, Biewend 22.00, Restin 6. 55, Oelschläger 10. 76, Hochstetter 6.00, Mdnkemöller 6. 70, Engelbert 8. 10. Gem. at Port Richmond 13. 10. (p. -103. 92.)
Building fund: W. Thomä 2.00, D. M. 15.00. Gem. 8. Mönkemöllers 50.00. (S.-67.00.)
Progymnasium: W. Thomä 2.00.
Progymnasium building fund: Gemm. d. 88th: Totzke 5. 30, Pechtold 5.00, Hein 24. 30, St. Andr.-Gem., Buffalo, 20. 60. (S. -55. 20.)
Emigrant Mission in New Dork: W.Thomä 1.00. Missions scoll. d. Gem. 8. Schulzes, London, 4. 87. 8. Stechholz v. D. K. 1.00, F. Engelhardt 1.00. (S. -7. 87.)
Emigrant Mission in Baltimore: W. Thomä 1.00.
Inner Mission: W. Thomä 2.00.
Inner Mission in the East: W. Thomä 2.00. Mssionsverein der Gem. in Colden 14.00. Geord. Wohlth.-Kasse d. St. Matth.-Gem., N. D., 200.00. Dch. 8. J. H. Sieker 5.00. Gem. in Gowanda 1.04. 8. Schilds Confirm. 1.00. 8. Bröcker v. Mrs. Besrmann 1.00, Miss R. Beermann 1.00, N. N. 1.00. 8. Senne by N. N. . 50, N. N. . 50. women's soc. of the congregation 8. Mönkemöllers 2. 10. missionary b. of the congregation 8. Stechholz' 1.09, Gemgl. 4.00. congregation in Port Richmond 10.00. D. M. 100.00. congregation in Fredonia 1.00. 8. Germann v. H. Klausner 1.00. Gem. 8. Michels 8.03, Gem. 8. Wisch meyers 17. 84. missionfcoll. d. Gem. 8. Kochs 34.00. 8. F. Brand v. L. Nieländer S.OO, Mrs. S. 1.00, teacher Wilhelm's pupils. 3. 12. (S. -413. 22.)
Heathen Mission: Missionsfcoll. d. Gem. 8. Schulzes, London, 4. 87. H. D. Dreyer, Kasi. d. Engl. Mo. Synod, 5.00. (S. -9. 87.)
Jewish Mission: W.THomäS.00. Missionfcoll. d. Gem. 8. Schulzes, London, 4. 87. 8. Larger by C. B. 2.00. 8. Stitchwood by D. K. 1^00. (S. -9. 87.)
Negro Mission: W. Thomä 2.00. St. Paul's congregation, Baltimore, 16. 50. mission coll. d. congreg. 8. Schulzes, London, 4. 87. 8. Steuv Jr. v. Mrs. D. Rothfuß 5.00. congreg. 8. Peters' 4. 20. 8. Gräßcr by E. B. 2.00. 8. Stechholz by D. K. 1.00. 8. F. Brand by L. Nieländer S.OO. (S. -40.S7.)
English Mission at New Dork: St. Matth. parish treasury, N. D., 200.00.
Pittsbura Mission: Gem. 8th Wischmeyers 16th 84.
Mission to New Dorr: Dch. 8th J. tz. Sieker . 50. 8. Larger of Gemgl. 14.00, C. B. 3.00. (S. -17. 50.)
Indian Mission: W. Thomä 1.00. Missionsscoll. of the Gem. 8. Schulzes, London, 4. 87. (pp. -5. 87.)
Mission in Berlin: W. Thomä 2.00.

Mission in Australia: L. Stechholz v. L. K. . 50.
Mission in Brazil: W. Thomä 1.00. Missionsscoll. d. Gem. L. Schulzes, London, 4. 87. (p. -5. 87.)
Lettenmission: W. Thomä 1.00. St. Pauls-Gem., E. Oakfield, 1. 20. (S. -2. 20.)
Needy in India: St. Peter's Parish, N. Ridge, 8 p.m. Miss M. Haase dch. L. Schild 5.00. (S. -25.00.)
Hülfssonds: Gem. L. Bröckers 55. 47. Peter, N. A., 1.00. L. Senne von J. Müller 1.00, H. Ganskow 1.00. Gem. L. Weidmanns 11. 65. Missionb. d. Gem. L. Germanns 5. 77. (S. -75. 89.)
Lutheran Free Church: W.THomä2.00. St. Paul's congregation, Baltimore, 16. 50. congregation L. Sanders, Otto, 12. 39. Denmark: W. Thomä 1.00. congregation L. Sanders, Little Valley, 8. 81. L. Stechholz v. D. K. 1.00. (S. -41. 70.)
Students in Fort Wayne: Women's Assoc. of the Congreg. L. Larger- 17.00 for Kirchhöser, v. Congreg. 5. 85 for H. König. L. Senne's Bible cl. 4. 57, by comm. 7. 43 fiir Gebr. G. (S. -34. 85.)
Students at Neperan: S.-S. of the congregation L. Mönkemöllers 3.00, Conn. River Pastoralconf. 10.00 for E. Recknagel. (S. -25.00.)
Poor students: Studver.tnWellsville 15.00for W. Brunett. Emm.Gem., Buffalo, 41st 50th, ges. a. d. Hoch;. Pietz-Lstzmann 4.00. L. Michel, ges. a. d. Hochz. Plaster-Hoffmeifier, 6.00. (S. -66. 50.)
Chapel building in Harrisburg: teacher's students: Franke 1. 75, Schwankovsky 5.00. L. Bröcker of N. Schwartz ssn. 10.00. (S. -16. 75.)
Spokane congregation, Wafh.: W. Thomä 1.00. L. K. Kretzmann v. Gemgl. 1.00. Women's congreg. L. Mönkemöllers 2.00. Congregation in Pt. Richmond 3. 75. Missionary congregation of L. Germanns 2.00. (S. -9. 75.)
Deaf and dumb community in Milwaukee: St. Marcus School m N. Tonawanda 7. 50. 1?. Stechholz Jr. of O. Schaefer . 50, L. Ernst . 50. St. Paul's school, Baltimore, 14. 55. teacher Roemer's pupil. 6. 67. children of Gem. L. Engelbert's 3. 70. L. W. A. Frey v. Gemgl. 11. 15, teacher Lauf's pupil 5. 25. S.-S. of Gem, L. Germann's 3. 64. school k. of Gem. L. Schutz's 19. 35. (S. -72. 81.)
Deaf and Dumb Mission: W- Thomä 1.00. Missionsscoll. d. Gem. L. Schulze", London, 4. 87. Gem. L. Beyers 10.00. L. Gräßer v. C. B. 3.00. L. Senne v. N. N. . 50. Gem. in Pt. Richmond 7.00. (S. -26. 37.)
Deaf and Dumb Institution: W.THomä2.00. Gem.L.Lohrmanns 12. 57. (S. -14.S7.)
Wartburg-Heimath: Dch. L. J. H. Sieker 288. 25.
Hospital in East New York: L. Stechholz v. F. Engslhardt 1.00, N. 1.00. Gemm. in New York: St. Matthew 59. 78, Dreieinig!. 5.00, St. John 42.00; Brooklyn: Imm. 21.00, Dreieinig!. 10.00. (p. -139. 78.)
West Roxbury Orphanage: L. Germann v. H. Kallenbach 2.00.
Orphanage at College Point: Dch.L.J.H.Sieker 35. 20. Fr.Ver. d. Gem. L. Gräßers 10.00. L. Shield v. Mrs. G. 2.00. (S. -47. 20.)
Baltimore Orphanage: Women's Assoc. of the Congregation of L. H. Schroeder 25.00.
Orphanage at Pittsburg: L. Bröcker v. Mrs. M. E. Steinmeyer 20.00. Gemm. d. LL.: Bröcker 22. 87, Hein 32. 45, F. Brand 3. 28, P. Brand 33. 74, K. Walz 9.06. (S. -121. 40.)
Unterstützungskasse: W.THomä2.00. Gemm. d. LL.: Wischmeyer 20. 70, Hanewinckel 13.00, Restin 2. 79. Geord. Wohlth. -Kasse d. Gem. L. O. Hansers 5.00. comm. L. Herings 8. 21. St. Andr. comm. Buffalo 12.00. Pittsb. pastoral cons. 27th 75th L. Germann v. A. Stönter 2.00. (S. -93rd 45th).
Total: -2091. 57.
Baltimore, Md, June 30, 1900, C. Spilman, Cassirer.

Income to the Southern District coffers:

Inner Mission: L. Jäbkers Gem. -5.00. From 1?. J. Hecks! 2.00. L. Barihels Gem. 10.00. L. Sieck a. d. Hausbüchse 11.00. L. Bernthal, Pfingstcoll. sr. Parish, 4 p.m., by R. Mertin! . 50 and . 50. L. Bünger, Pentecostal Coll. sr. Congregation, 4. 25. L. Kuss, Missionsscoll. sr. Congregation, 18. 35. L. Crämer desol. 30. 67, v. Fr.-Miff.-Ver. 6. 45, v. Jungsr.-Miss.-Ver. 4. 30. L. Oertels Gem. 2. 75. by Ad. Damkoehler, Milwaukee, Wis-, 2. 00. (S. -113. 77.)
Support fund: L. N. N. 2.00. L. Bernthal, Tauscoll. with E. Wiederänder, 4. 40, v. J. Urban . 50 and . 50, Hochz. Menzel-Karcher 8th 60th, L. Kilian by M. Jannasch 2nd 00th, L. Sieck, Conscoll. 14th 00th, L. Hamm, Pentecostal Coll. sr. Gem., 1. 65. (S. -33. 65.)
Heathen Mission: L. Oertels Gem. 8.00.
Negro Mission: L. Oertels Gem. 2. 20. L. Bernthal v. N. N. 1.00. (p. -3. 20.)
Emigrant mission: L. Oertels Gem. 1. 65.
Deaf and dumb parish in Milwaukee, Wis.: L. Niche, baptismal coll. at O. Berger, 3.00.
Needy people in India: L. Buchschacher v. N. N. 5.00.
Student class: For Negro students: L. Wegener's St. Paul's Fri. & Young Miss. Ver. 15.00. For Th. Berg: L. Kuppler's Gem. 3.00. (S.-18.00.) Total: -186. 27.
New Orleans, La-, June 15, 1900.
Aug. C. Reisig, Kassirer.

Received for orphanage in Indianapolis, Ind:

From guardian Conr. Starke for Aug. Fichtner -18.00. Stell" Backhaus from her piggy bank 2.00. Kass. Gt Wendt 1.00. Collected by women of St. Paulus-Gem. here 170. 25; Dreietnigleits-Gem. 146. 35; St. Petri-Gem. 21. 10. Many thanks!
Indianapolis, Ind. June 28, 1900. P. Seuel.

Received for orphanage in Ircmont, Nebr:

From Feb. 1 to May 31: Orphanage Box -10.00. Mary Kuehn, Gresham, Nebr. v. Women's Ver. 6. 75. Bernhard Hanemann, Hoopcr, Nebr. 1.00. Lars Petersen l.OO. Andrew Lenn 1.00. Wm. Miller f. Emilie Klusendors, Oakland, Nebr., 24.00. Nick Theede, Fremont, 10.00. P. Ulbricht, Ashton, Nebr., 2.00. F. H. Schmidt 1.00. Adam Klüber, Canastota, S. Dak.., 10.00. orphanage rifle 1.05. J. H. Abel, Ft. Dodge, Iowa, 13 23. from Nebraska: Diedrich Döbbe, Arlington, 1.00, P. P. Gräs, Nelson, 15.00, Nick Theede, Fremont, 10.00, Mary Kuehn, Gresham, 7. 75.
Fremont, Nebr-, June 5, 1900, W. A. A. Hamann, Cassirer. .

Received for the orphanage at Addison, III:

From churches, etc., in Illinois for lousy expenses: ?. Hieber's Gem., Mattoon, v. J. h.Schumacher -5.00. P. Ruhland, Altamont, v. N. N. 1.00. P. Zapf, Melrose Park, half d. Pentecostal Coll., 10.00. ?. Krebs, Tnlley Park. v. b. Gem. 8. 85. P. Great Gem., Addison. Coll. on H. F. Stünkel's silver highz. 5. 50. P. Seils' Gem. at Woodworth 5.00. P. Succop, Chicago, by Reinh. Gahl 5.00. (pp. -40. 35)
Of children etc.: 10 37. (Quittirt in the "Kinder-und Jugendblatt".)
Addison, III, July 2, 1900, G. Ritzmann, Cassirer.

By P. Ph. Laux, Pentecostal coll. of St. Paul's parish, Martinsville, N. N-, for Frankenstein, -11. 65; for the same dch. P. Scholz in Tonawanda, 5. 00, and 3. 50 dch. P. Andres at North Tonawanda, N. A. By P. Ruhl of the congregation at Pleasant Valley, Minn. for Weseloh 4. 3o. St. Peter's congregation at North Ridge, N. P., for Frankenstein 12.00. By P. H. Hartenberger, Paducah, Ky. for H. Schulz 15.00. N. Pieper.

-10. 63 received from the parish at Wine Hill, III (?. C. Penalties), for the parish at Murphysboro. Many thanks to the kind donors. On behalf of the congregationF . H. Melzer.

Having received with heartfelt thanks through P. W. Landgraf from H. Petermann -6.00 a needy preacher of the West certifies
E. H. T. Walther.

Received with thanks from the ckodu ?rItLlaS llarttres.ro Oo., Milwaukee, Wis. -50.00 for the Deaf and Dumb Institution at North Detroit, Mich.
H. A. Bentrup, Dir.

Received for the Indian Mission with hearty thanks through Bro. Grimm from his congregation inAntigo, Wis. -6. 35. Th. Nickel.

A support in the amount of -2.00 dch. P. Wm. Landgraf, Majors, Nebr., received from H. Petermann. Sincere thanks!
Carroll, Nebr. Max W. B. Mantcufel.

Received for the building of a church in Marquette, Mich. by Fr. John H. C. Fritz, Bismarck, Mo. from his Grace. Gem. -2. 50. Sincere thanks to the dear givers on behalf of the congregation.
Marquette, Mich. June 15, 1900. C. Aeppler.

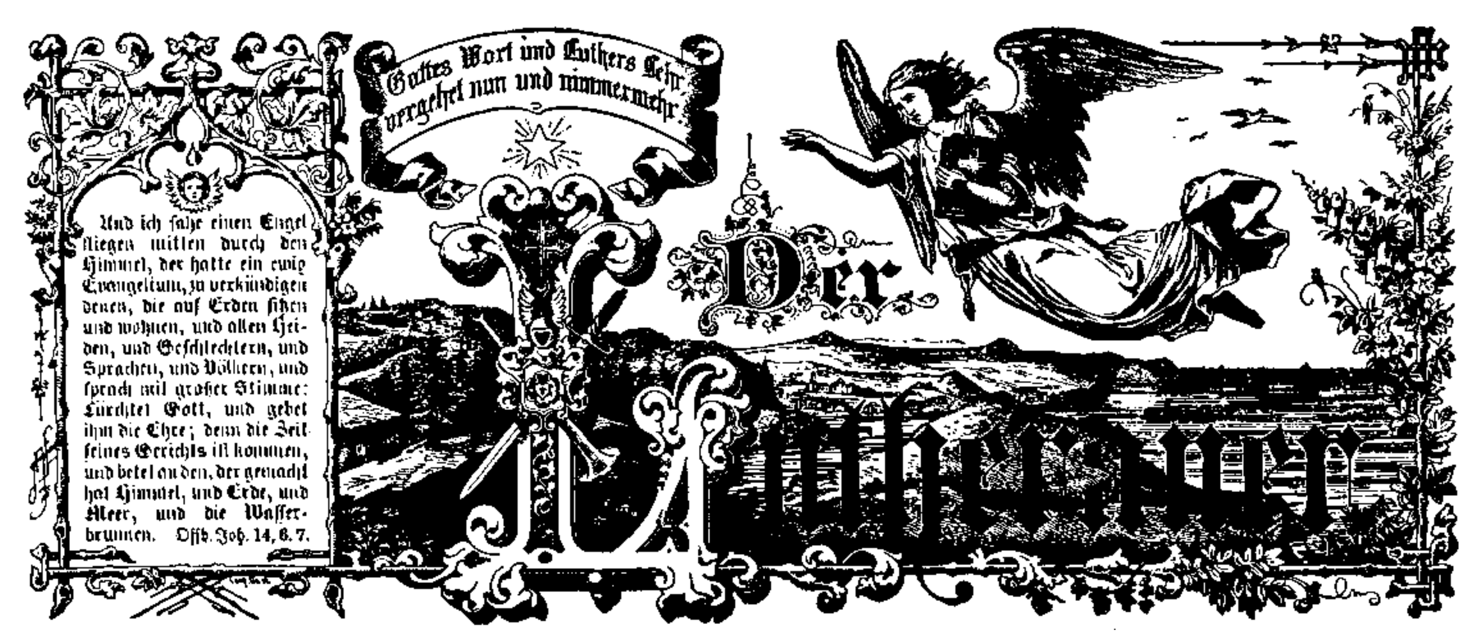
From N. N. -5.00 received for my son who is studying in Milwaukee. Many thanks and God bless. C. Baumann.

Changed addresses:

Uev. , 7ut. vrsxlsr, Lnirviow, vrowu Oo., Ikons.
lisv. v. Lknaktuu, Lisfton, Ottawa Oo., Aeiol.
Rsv. Xact Ltrudadsr, Hotstsin, ^ciams Co., Xebr.
lisv. L. Herrinanv, blilsstons, ^"siuiltoia, Oan.
Rsv. IVin. -tunke, ÜxrnssviUs, ckeSerson Oo., blo.
Usv. IV. Unvalue, 8t. Okarlss, blo.
Rsv. L.. b kkauvuckork, ahead, Oolss Oo., Itt.
Rev. IVin. tt-elner, Lppletou Oitx, 8t. Olair Oo, blo.
Rev. L.. L. tick,
R. L. v. Xo. I, Voinon Center, Line Land Oo-, Vion.
kov. L. 0. ^tiuinerinann, Lox 4!)6, tVedstsr, Llass.
Lck. Lewie, 22 t Odestnut 8t., vamiiton, O.
^u^. L. Lleindans, 1260 Llackison 8t., Ailwaukee, IVis.
According tVItdelra, S7 blarton 8t., Lirtsburf;, La.
tVilüain Letter, Itonte t, vanvitls, Vurinilion Oo., III.

The "sttilheraner" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought into the house by porters, the subscribers have to pay an extra 2S cents porter's fee.
To Germany, the "Lutheran" will be shipped Per Post, postage prepaid, for hi.W.
Briefs containing business, orders, cancellations, funds, etc., can be found at the address: Voueoräia krtblisülig Üouse, äetkersou Lvs. L ällawl 8t., 3t. Toni", älo., to send.
Those sheets which contain announcements about the paper (advertisements, receipts, changes, etc.) are to be sent to the editor at the address: "Latlierauer", tüouoorckla 8ewiuarv. In order to be able to "find" the relevant number of the "Blatte", all short notices must be in the hands of **the editorial office** no later than Thursday morning of the Tuesday whose date the number will bear.

Lutorsck "d tde Lost Oülos sk 8t. Louis, ülo., "s socouck-class nauttsr.



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What does the Bible teach about aergemiss?

(Continued.)

7.

If others take offense at the pure doctrine or at the life of a Christian commanded in God's Word, the latter should seek to instruct them, but not give way to them.

That's our seventh sentence.

It is true that a Christian, for the sake of his salvation, must guard himself against giving others offense, and also against being the guilty cause of others' offense. But if others take offense at the pure doctrine and confession of the truth, or at the life and conduct of a Christian commanded in God's Word, as cannot fail to happen, what then shall a Christian do? Then he should try to teach those who are angry better in a friendly and loving way, but he should not and must not give way to them and deviate from pure doctrine and right confession, or deviate from God's word in his conduct. For what God himself teaches and says in the holy Scriptures, Christians must also teach and confess, and what God commands in the holy Scriptures, Christians must do. Those who cannot refrain from it may then be angry. Christians are not responsible for this in any way.

This is what we teach in our seventh sentence.

God's word also teaches this.

Rom. 9:33. it is said, "Behold, I lay in Zion a stone of stumbling, and a rock of offense: and whosoever believeth in him shall not be put to shame." These are the words God says. And God is talking about Christ here. God calls Christ here a stone of stumbling and a rock of trouble. Why is this? Because many, through the guilt of their unbelief in Christ, who is the is some cornerstone of Zion, the church of God, tarnish and vexation. And yet God says, "I lay in Zion a stone of tarnish and a rock of trouble." So even though God knows that many will run aground and take offense at him because of their unbelief in Christ, yet he sends this same Christ and has the gospel of this same Christ preached. And this is what God does, so that those who believe in Christ and accept his word will not be put to shame. - If then God does this, what should Christians do? Then let Christians also teach and confess this Christ and his word steadfastly and unwaveringly, although they know well that many, because of their unbelief in Christ, run into trouble and take offense at their (the Christians') doctrine of Christ and at their confession of Christ and his word. For such a doctrine and such a confession alone makes them themselves and all others who believe in it blessed. Or should a Christian want to be "wiser" and "more loving" than God, who is wisdom and love Himself? Should a Christian want to slacken from the Christian teaching given in God's word abundantly, because many take offense at it? Well, then he would make himself and others worse and more corrupt, and yet save no one. Nay, though many take offense at the pure doctrine and the right confession of a Christian, yet a Christian ought not to draw back; for this cause he ought not to slacken or conceal or deny one iota.

1 Cor. 1, 23. The apostle Paul says: "But we preach Christ crucified, an offence to the Jews, and a foolishness to the Greeks." The apostles took the side of God. They preached the gospel of God. They preached Christ crucified. They knew well that their gospel and their preaching were an offense to the Jews and foolishness to the Greeks. But for this cause they did not cease or desist. They taught what God had commanded them. Everything else they commanded God. - We Christians should do the same. We are to follow the

We teach and confess Christ crucified and his word without wavering and change. If Jews and Greeks take offense at this, it is not our business. The elect of God are converted by this very teaching and strengthened by this confession. We know this. For God has given this very doctrine for this purpose. Therefore we do not desist from it. Now, after all, let him be offended who will.

The apostle Paul writes Gal. 5:11: "But I, brethren, if I preach circumcision, why suffer I persecution? Then the vexation of the cross would have ceased." The Jews and the Jewish-minded false teachers in early Christianity claimed that it was necessary for salvation that everyone be circumcised and keep the whole law of Moses. The doctrine revealed by God, on the other hand, was and is that man is justified without works of the law, only through faith in Jesus Christ, who fulfilled the whole law for us; that therefore circumcision is no longer necessary; indeed, that it is a false and soul-corrupting and anti-Christian delusion to think that one must be circumcised and keep the law of Moses in order to become just and blessed before God. This teaching was also preached by the apostles, especially by Paul. Of course the Jews and the Jewish-minded false teachers and their followers were annoyed by this teaching. And not only were they offended by it, but they also persecuted St. Paul and troubled all those who preached and confessed the apostolic doctrine of the righteousness of faith without works of the law. What then did Paul do? Did he give in? Did he preach to those who were angry that they should be circumcised? Oh no! On the contrary! Just now he preached the doctrine of God in question most sharply and clearly. The more firmly he set forth the doctrine of God, the higher and more visibly he raised it up. If we but look into the chapter from which we have taken the above saying, we find these words of his: "Behold, I Paul say unto you: If ye be circumcised, Christ is of no profit unto you. But again I testify unto every one that is circumcised, that he is yet under the whole law. Ye have lost Christ, who would be justified by the law, and have fallen from grace." (vv. 2-4) And at last he writes these words: "But I, brethren, if I still preach circumcision, why do I suffer persecution? Then would the vexation of the cross have ceased." By this he means, "Only do not think that I am giving way to those who are angry with me, that is, with God's teaching, and that I am also preaching that one must be circumcised. They still persecute me. So you see that I hold fast to the doctrine of God, which is offensive to them. They still take offense at the cross of Christ that I preach. So you see that I still preach the cross of Christ, and that by faith alone, without works of the law, one is justified and saved before God. For if I did not do this, the offense of the cross, that is, the offense which they take at this my preaching of the cross of Christ, would have ceased. But this should not and cannot cease as long as there are Jews and Jewish-minded false teachers and those seduced by them. The crucified Christ with his gospel is now once a nuisance to the Jews. And let it remain so; there is nothing else to be done. - So we also are to abide in every bit of pure doctrine and right confession, no matter how many may be offended and vexed by it, and blaspheme and persecute us because of it. The teaching of the Scriptures is not our teaching, but God's teaching. God has given it to us so that we may believe it, teach it, confess it, and be saved through it. Of the same we must not for love slacken or break off anything; we must not for love conceal it or put it under a bushel. But the more it is contested, the more false spirits take offense at it, the more we are blasphemed and persecuted for its sake, the more we are to put it up to the lampstand, the more freely we are to confess it, the more clearly and sharply we are to preach it. Therefore, let no one think it wrong, but let everyone think it quite right and pleasing to God, when our "Lutheran" continues to preach the pure doctrine of God clearly and distinctly, and to punish and reject the false doctrine of those who take offense at the pure doctrine and seek to maintain their delusion. Here there must be no regard for men and no pleasing to men. What does St. Paul say? He says, "But if we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we have now said, so say we again, If any man preach any other gospel unto you than that ye have received, let him be accursed. Do I now preach apart to men, or to God for service? or do I intend to be pleasing to men? If I were yet pleasing men, I should not be Christ's servant." Gal. 1, 8-10. And as Paul spoke, so he acted - for our example. When he went with Barnabas to Jerusalem to the apostles, he took with him his spiritual son Titus, who was a Greek and uncircumcised. And what does he write of this visit to Jerusalem? He writes, "But neither was Titus compelled to be circumcised, who was with me, though he were a Greek. For when some false brethren had entered in, and crept in beside, to make known our liberty which we have in Christ Jesus, that they might take us captive, we departed not one hour from them to be subjects, that the truth of the gospel might stand with you." Gal. 2, 3-5. So also we are to stand freely and openly by the gospel and the pure doctrine of God, not yielding one hour to anyone, no matter how many are angry and try to force us.

Once the Lord Jesus chastised the scribes and Pharisees for their hypocrisy, and taught the people in their hearing what was right and true. "Then came his disciples unto him, saying: Knowest thou also that the Pharisees were vexed, because they heard the word? But he answered and said, Every plant which my heavenly Father hath not planted shall be rooted up. Let them go, they are blind and blind guides: but if one blind man guide another, they shall both fall into the pit." Matth. 15, 12-14. The disciples therefore called the attention of the Lord JEsum to the fact that the Pharisees took offence and offense at his teaching and speech. But the Lord JEsuS did not deviate from His teaching and changed His

Speech not. He rather told his disciples that no man could stand before God with his own teachings and works that were not of God. And he instructed them only to let go of the Pharisees who were angry with his teaching and the truth - for they were blind and blind guides and were corrupting themselves and others - and, without turning to them, to stand firm on his word and the truth. - This is a lesson also for us, and confirms our sentence that we should not give way to those who take offense at our pure doctrine and at our confession of the truth. C. M. Z.

(To be continued.)

"Christian Science" in conflict with God's Word.

(Sent in by Aug. B. by decision of a conference)

(Continued.)

We have seen how disgracefully Christian Science attacks the doctrine of the Holy Trinity, proving that it stands outside the Christian Church. The same is true of their doctrine of sin. According to Christian Science there is no sin at all. Sayings like this, "The Scripture hath decreed it all under sin" (Gal. 3:22.). "If we say we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8.), and many others the discoverer of Christian Science, Man) Baker G. Eddy, must have overlooked, for she says in her book Science and Health, "Sin, sickness, and death have no true origin" (182:5), "must be contradictions of reality" (231:1). "Life, God, the Almighty Good, deny sin" (7, 6). She calls sin, sickness, and death "a trinity of errors" (302, 2), "sad conceits" (168, 4), "delusions" (179, 1), "nothingness" (476, 4), "popular idols" (293, 3), "human dreams" (416, 3), "unreal wedges" that "seem real to human faith" (468, 5). She says: "Sin - evil - has only a fabulous existence" (127, 2). Yes, she even stoops to the blasphemous assertion: "If sin, sickness, and death - really find - then they must all spring from the same source, and God be their author" (655; 470, 2). Paul, who laments, "We know that the law is spiritual, but I am carnal, sold under sin" (Rom. 7, 14.), as also David, who confesses, "Behold, I am begotten of sinful seed, and my mother conceived me in sins" (Pf. 51, 7.), and who prays, "O Lord, enter not into judgment with thy servant; for in thy sight no living man is righteous" (Ps. 143, 1. 2.), ring nothing to Christian Science, for she quite unabashedly asserts, "Man is not descended from the flesh, but from the Spirit" (185, 6; 190, 4), "is spiritual" (471, 2), "was, is, and ever shall be perfect" (96, 2), "is not capable of sin" (471, 4), "is perfect as the Father is perfect" (198, 3). But does Mrs. Eddy know nothing of the Fall and the consequent loss of the divine image? She has read about it, but what the Bible says about it she declares to be "the very antithesis of the scientific truth" (514, 6), as a "false story" (515, 1), as "based on an erroneous assumption" (515, 5), as a "fable" (523, 2). By virtue of her science it is a foregone conclusion: "The lost likeness is no likeness. The true likeness cannot be lost in the image. In this knowledge Jesus said: Therefore you shall be perfect, even as your Father in heaven is perfect" (155:3).

But if sin is nothing real, then there can be neither cause nor consequence of sin. Of course not, declares **Christian Science**. The Bible may teach: "He that committeth sin is of the devil: for the devil sinneth from the beginning" (1 John 3:8).); let the Scriptures record that the devil ventured upon the Son of God, and tempted him to sin; let the Bible warn, "Be sober, and watch: for your adversary the devil walketh about as a roaring lion, seeking whom he may devour" (1 Pet. 5:8.): **Christian Science** cares not. As it denies the good spirits, and asserts of the angels, "They are pure thoughts from God" (194:4), "exalted thoughts" (195:2), "not messengers, but messages of the true idea of God, flowing into mankind" (195:2), so it denies the evil spirits, with Satan at their head, for it says, "There is but one Spirit" (230:2), and maintains, "Evil has no reality. It is neither person, nor place, nor thing, but simply an opinion, a conceit of the material sense" (237, 1).

As to the consequences of sin, Christ, when he said to the sick man healed at the pool of Bethesda, "Sin no more, lest evil befall thee" (John 5:14), was in error according to **Christian Science.** And may the Bible teach, "As by one man sin entered into the world, and death by sin" (Rom. 5:12.). "Whatsoever soul sinneth, it shall die" (Ezek. 18:20.). "Death is the wages of sin" (Rom. 6, 23.): **Christian Science** knows perfectly well, "Man is not mortal" (472, 2). "If it be true that man lives, this fact can never change into the opposite supposition, that he dies" (424, 3). "Man is immortal, and the body cannot die, because it has no life to surrender" (424, 2). "Man is indestructible and eternal" (400, 5). "Nothing can put an end to man's existence. - There is no death. - Death is a delusion" (425). Jesus "raised Lazarus in the knowledge that he had not died at all. - If Jesus had believed that Lazarus had died, he would have stood on the same ground of faith as those who had buried the body, and therefore could not have raised it" (241:3).

And as **Christian Science** denies the physical death, so also the spiritual death. Notwithstanding the plain words of Scripture, "Ye are dead in trespasses and sins" (Eph. 2:1), it asserts, "Mortals are not the fallen children of God" (472:2). "Is man spiritually lost? No" (207, 1).

But when Scripture declares, "It is appointed unto a man once to die, but after this the judgment" (Heb. 9:7.), **Christian Science** contradicts this with the words, "No

A final judgment awaits mortals" (187:4), as well as with their assertion of a "state of trial and progress beyond the grave" (35:4). And when Christ even says that at his Second Coming he will divide mankind into two parts and, passing the final judgment upon them, will say to those on his right: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and to those on his left: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matth. 25, 31-41.), and when the Saviour speaks of the rich man who "was in hell and in torment" (Luc. 16, 23.), **Christian Science** believes the one no more than the other. As it says of heaven, "Heaven is not a place" (187, 2), "heaven is harmony, the dominion of the spirit, the atmosphere of the soul" (578), so it boldly gives the lie to Christ's statements about hell with the counter-statement, "Evil has no reality. It is neither person nor place" (237, 1). So she also does not want to know anything about eternal death.

(To be continued.)

A visit to the negro mission.

2. visitation.

Most of the stations of the negro mission in North Carolina are on a railroad, the "**Southern Railway,**" and are easy and convenient to reach. Thus the visitation, of which the writer has told us in the previous article, could proceed quickly from Greensboro and Winston-Salem. And of the further course of his visit he would like to share with the readers of this paper today, in order to acquaint them to some extent with the whole mission field in North Carolina.

About 50 miles south of Greensboro is Salisbury, a city of about 8000 inhabitants, the seat of several large cotton mills and other factories. But also the preaching of the pure gospel has found a place here. Of course, heavy afflictions have come upon this very post. A former missionary there fell away to the Baptist sect and his conversion caused no small confusion. However, after a long period of work and many a dreary experience, the foundation has been laid for a Lutheran congregation there, which at present numbers 9 communicating members. For three years now, missionary G. Schütz has been working in Salisbury, and at the same time he holds a school, which is attended by a large number of children in the winter, especially since a suitable church and school building has been erected for the mission. Fr. Schütz and I arrived in Salisbury in the course of the morning and then made quite a number of house visits in the afternoon to the members and to those who have already come closer to the congregation, attend the church services, send their children to school, etc., at the same time to invite them to the evening meeting. There I found an old black mother laboriously reading an English account of Luther's life, which her daughter had received as a Christmas gift. With special joy she told how much she liked I read our English missionary pamphlet, "**The Lutheran Pioneer,**" carefully keeping the individual numbers and reading them again and again, or having them read to me. I have heard similar statements about the "Pioneer" several times and have thus been able to convince myself that this really well-edited paper is an excellent aid in the negro mission. And while the negroes usually like to cover their poor huts with paper to keep out the wind and cold to some extent, and use all kinds of papers, newspapers, fashion journals, catalogues, etc. for this purpose, I never saw a "**Pioneer**" on the wall, but I did notice how yellowed numbers were carefully stored in the cupboard. Most of the women we visited that afternoon we met at the wash barrel; but they all gave us assurances of wanting to come in the evening. The evening approached; at 8 o'clock the visitation was to begin. But except the missionary and the visitator, not a soul was there at the proper time either. The unpunctuality of the negroes - I have had this experience almost everywhere - defies description. Very few Negro families are in possession of a clock, and if they have one, it either does not work or the hands are missing. So the Negroes do as they please during the day and as they please in the evening. A bell to give the people a sign was not to be found in the chapel at that time (fortunately this deficiency has now been remedied by a friendly gift from P. A. E. Frey's congregation), and we had to wait patiently. But the wait was also rewarded. About 9 o'clock a large crowd was assembled, not only the majority of the members who made a good impression and others who were close by, but also a number of strangers, among them even a black Methodist preacher, in all about 60 adults and 60 children. The visitation took its usual course as described in detail in the previous article. Since so many strangers were present, I took the opportunity to ask them what they thought of our Lutheran mission and parochial school. Several of them answered, and it was clear from their discussions that our mission in Salisbury is not in vain, and that the school in particular enjoys a good reputation. This I learned from a quite unexpected source. I had a conversation with a distinguished businessman of the city, which soon turned to the negro question. Like so many of the Southern whites, he had little for the blacks. He believed, now and never, that even with all education and instruction, a Negro could be made a decent man. Like all whites, he had his constant, dear trouble with the colored servants. But he immediately and unreservedly admitted that the maid he had had from our Negro community was by far the best of all.

The next morning - it had now become Tuesday, May 8 - we proceeded from Salisbury, and about 35 miles west to Catawba. There ? Schütz has a small country mission post, which he serves from his home once a month. After the railroad trip we drove several miles into the country and arrived about noon at a Lutheran Negro family, which had done everything to entertain us well and also reached their destination. It lets

can very well eat with Negroes once in a while. Our members in Catawba, about 10 in number, have been Lutherans since childhood. In that region, pastors of the Lutheran Tennessee Synod used to take some care of the Negroes, and my hosts were confirmed by the well-known deceased 2nd Henkel in the Lutheran church in nearby Conover. As an example that the black Lutherans there are also willing to give something for the mission, I mention that one man in my presence promised Fr. Schütz to give 200 pounds of flour next year, and his brother-in-law wants to feed an extra pig for the benefit of the mission. Here in Catawba the visitation took place in the afternoon. But in what local? I only wish our missionary friends in the North could one day see this or some other hut where our missionaries have preached for years! It is a negro schoolhouse, built of blocks, very old. On the whole it has eight very small window panes and a low door. Fresh air is simply provided by a large opening in the wall. But besides that, there are hand-, even foot-wide holes everywhere between the blocks, and if it rains during the service, it is advisable to put up an umbrella. At the same time it gives a small insight into the school conditions in the rural districts of North Carolina, if I add that for all annual expenses of that school not more than 74 dollars are granted, although about 35 children attend the school. Last year no school was held at all, so that the 74 dollars could be used to build a new schoolhouse. It is certainly not unnecessary that a small chapel be built here for our mission, which is now under construction. The prospects for growth in Catawba are probably not great, but there is a good stock. More preaching, teaching and care than could be spent on the post up to now seem necessary for further prosperity.

It was quite a pleasant interruption to become acquainted with an English mission field in the midst of the negro mission posts. This is Conover, seven miles from Catawba, in a beautiful, healthy region, where the college under the supervision of our English sister synod is located, surrounded by several English Lutheran congregations, whose pastors are members of that synod. Besides its main function as a teaching institution, Concordia College in Conover is at the same time the outpost of genuine Lutheranism in the southeast of our country. For although the name Lutheran is well known in North Carolina, and English Lutheran congregations are found almost everywhere in the cities, they belong to the **United Synod of the South, which is** neither truly Lutheran in doctrine nor in practice. Therefore, the institution in Conover, where all the "Missourians" are working, certainly has a task, and as in the past years rich blessings have gone out from there, so will it also happen in the future by God's grace. And to see the brethren there, to enjoy their brotherly fellowship, to visit their institution, and to hear of their work, was a great joy to the writer.

After spending the night in Conover, we had to visit two other negro mission stations the following day. These were the small parishes at Gold Hill and Rockwell, both east of Salisbury, from where they were formerly served. Both find Larck parishes and have had Father Engelbert as missionary and pastor for a year. The way was long and bad, the 30 to 35 miles which Fr. Engelbert and I covered that day often led over hill and dale, and were partly covered under downpours; even during lunch, which we received at a quite friendly negro family, the rain dripped through the roof onto the table and onto the people, something unusual for the visitator, but probably something more common for the missionary. In both these places, too, the people were numerous; those who could come had come, and waited patiently until we appeared, somewhat delayed by the rain. Yes, in both places the dear people had so beautifully decorated their chapels with flowers and garlands in honor of the visitation that one might have thought that a great jubilee was being celebrated. Assembly was first held at Gold Hill, then at Rockwell, about seven miles distant. Each of the two congregations has about twenty communicating members, some of whom are very recognizable. I overheard a woman telling how she had admonished one of the church members who had fallen into sin. And this was really a true Christian admonition, as it should be practiced among the members of a congregation, an admonition to beware of sin and the opportunity to sin, not to drink **whiskey**, and above all to arm oneself against temptations with God's Word and prayer. The same woman, as was testified to me, when she received her religious instruction from our missionary years ago, often sat up till twelve o'clock at night, after a hard day's work, learning the catechism and reading the "**Pioneer," and** is now cheerful and confident in the conviction that she is, as she expressed it, in the "best church." In both places the people are heartily rejoicing that their children will soon receive Christian school instruction, which has not yet been possible. Sunday school is, of course, held at all mission posts, with the more talented and knowledgeable members of the congregation assisting the missionary. Even in these small congregations the people were quite attentive and devout during the visitation, repeatedly indicating their applause by vigorous nodding of the head, sometimes also by such a strange facial expression that one can hardly describe otherwise than grinning. With such facial expressions and also with the answers that were sometimes given, it was admittedly often difficult to hold back a smile. It was also interesting to meet a number of Negroes in Rockwell with originally German gender names such as Bernhard, Heilig, Müller etc.. When the slaves were freed in the sixties, they simply took the names of their former masters, since they had to have names. And these had been Germans, Lutherans and Reformed, as I also saw two old, originally German churches in that region, and the gravestones in the churchyards still bear German inscriptions. When we parted, the people asked me urgently not to take away their missionary, who had often had to help out at other stations during the past year; they were fond of him and would like to receive plenty of regular preaching.

and schooling. In other places, too, I have noticed that the blacks are attached to their white preachers and teachers with real love and veneration. At nine o'clock in the evening we arrived back in Salisbury, our teeth chattering - it had quickly become very chilly after the rain. L. F.

What about our mission in Brazil?

Christians within our synod know how the synod came to undertake the inner mission in South America. A Lutheran preacher there, ? Brutschin, who has already worked in Brazil for several years, knows and reads our writings, and is in complete agreement with us in doctrine, has asked us to send him a preacher whom he can introduce to the work there and to whom he can transfer his field of work, since he himself wants to return to Germany due to weakened health. The dear readers of the "Lutheran" have also learned in his time that Father C. J. Broders of Scranton, Miss. has accepted the call of our General Mission Commission, in order first of all to explore and see the whole matter on the spot; that he started on his journey in February and, after first having to return to New Dork because of a ship accident, nevertheless arrived happily on March 21 in the capital of Brazil, Rio de Janeiro, and intended to arrive on March 28 in New Hamburg, where Father Brutschin lives. You may also have read in the last "Lutheran" that Fr. Brutschin has applied to the President of our Southern District for admission to our Synod. Many of our dear Christians have also clearly shown that they are warmly interested in the South American cause, and have willingly contributed to cover the travel expenses and the upkeep of the missionary. They will certainly be eager to hear something about the success of the journey, and questions to that effect have already been asked repeatedly. So it is probably time to give them some information for the time being, until the missionary can give a detailed report, either himself or through his commission. For this purpose, we are using the letters that Father Broders wrote to the Chairman of the Missionary Commission and which were sent to us by him for the aforementioned purpose.

Broders writes from New Hamburg on April 9, after he has held several conferences with Fr. Brutschin and has already become acquainted to some extent with the circumstances. The following:

"The economic situation in Brazil can be called partly good, partly bad. Everyone owns a clod of land, but the money is lacking. A local newspaper (published by a pastor) describes the economic situation thus: Whoever has left his fatherland may well consider what he is doing. No one needs to go hungry here if he is industrious, nor does he need to freeze. But he will not find much more than bread and sun. My advice is: whoever can just stand it, stay at home/ Such independence as we are accustomed to finding in the North American farmer is quite out of the question here.

"The business situation is an exceedingly sad one. The country is approaching a business crisis. The most solid houses are falling down. The money - milk rice - has a nominal value of 54 cents, but a real value of only 15 cents, i.e. only one third of the full value. In addition, the rate fluctuates daily and is uncertain. It is obvious that the country and its people cannot achieve prosperity under such monetary conditions. Therefore, the mission in Brazil will also cause the Synod not insignificant expenses. We will have to support it for years to come.

"As far as the ecclesiastical conditions are concerned, there are 39 evangelical pastors working in the state of Rio Grande do Sul, who serve 93 congregations. In addition to these ordained pastors, about 6 so-called 'pastors' are playing a cruel game with immortal souls. Fr. Brutschin also believes that we are starting our mission too late, as far as Rio Grande do Sul is concerned, and that we will in part only be able to glean. However, once we have gained a foothold here, the evangelicals will see to it that we do not remain unknown.

"About the cities I need not say many words. The Germans who live in the cities lead the same way of life as the Germans in Havana and Mexico. In Rio Janeiro, Bahia, Porto Alegre, Sao Paulo, Rio Grande, the addiction to drink and pleasure is very pronounced. In Porto Alegre alone there are 25 'merry societies' organized by Germans. I have not been able to find out how many lodges there are.

"As far as the ecclesiastical sense is concerned, things still look rather dim here. The German people pursue only pleasure. Sunday is exploited above all for dancing and balls (which often reach their climax in brawls and fights). Never before have I perceived so crude a form of morality. Ecclesiastical indifference rules the people by and large. The church does not run away from the people, but the dance floor wants to run away. The semi-tropical climate has contributed not a little to give the German here a different character and to give him a foreign stamp.

"The school is in a mess. Lost, degenerate people who have who knows what on their plate in Germany are employed as teachers. The children are entrusted to such people. The people make no distinction. After all, they are served by it. Today, for example, a young priest came to Fr. Brutschin with his sixteen-year-old wife. He had heard that Fr. Brutschin was transferring his private school in New Hamburg to another teacher, and so he asked him to recommend him to the people. Brazil seems to be primarily the gathering place of the degenerate educated world.

"I would like to give another example to illustrate the ecclesiastical grievances that exist here. Every year every parish celebrates a church consecration. This is not conspicuous, but the bad end follows. After the service one does not go nicely home. No! On a dance floor close to the church they celebrate three days of 'festivities'; they dance into the night and again into the morning; they indulge in worldly pleasures.

"The Freemasons also play a great part here. This lodge has found an exceedingly favorable and grateful ground in Brazil. In Neu-Hamburg and in Hamburger Berg, three quarters of a mile from here, are two strong lodges, which are largely formed from the Germans living here. Most Germans are members of the aforementioned society.

"Fr. Brutschin serves two congregations. One is not a promising preaching place. On the other hand, the **Estancia Velha** (Old Estate) entitles one to good hopes. The **estancia is** about six or seven miles from the railroad station. About 100 families may live there; they form the parish. Baptized here?. Brutschin baptized 19 last year, confirmed 21, married 5, buried 9. Unfortunately the people live very scattered, Fr. Brutschin has now, at the request of this parish, been persuaded to take care of them for another year, i.e. until February 1901, and to start a parish school. Father Brutschin did not officiate in Neu-Hamburg, but only held a private school. He will move to the **Estancia at** the beginning of the month and devote himself entirely to the parish. God willing, I will preach there on Char Friday and take the opportunity to get to know the people. Father Brutschin himself serves me in the most obliging manner. It is obvious to him that the matter of dissonance here is a matter of conscience for him. The Commission will certainly be pleased that he has decided of his own free will and after careful consideration to join our Synod. I am now spending ten days in the hospitable parsonage, and can say that these are among the most pleasant of my life. Father Brutschin is a sober son of Luther, who not only knows our writings, but also studies them diligently and is at home in them.

(Conclusion follows.)

The 13th Synodical Convention of the Minnesota and Dakota District.

These were joyful, blessed days enjoyed by the members of this great Missionary District of our Synod during their Synodal Assembly this year. The sessions were held in St. Stephen's Church of the Rev. R. v. Niebelschütz at St. Paul, and lasted from June 21 to 27. At the opening service, the Honorable General Vice-President, P. C. C. Schmidt, preached a splendid sermon on the ground of 1 Pet. 4, 10. 11. which will appear in his time in the "Lutheran." In the eighteen years of its existence our District has grown so mightily that the Synod has had to avail itself of the hospitality of all the congregations of our Synod in the twin cities of St. Paul and Minneapolis. This district now has 215 pastors with 101 voting parishes and 451 congregations and preaching points not yet affiliated with the Synod. The powerful growth of the synod therefore also pushed it to the decision to commission a committee to work out a proposal for the division of the district for the next synod.

The best and largest part of the session was, of course, devoted to doctrinal discussions. Prof. E. Arndt presented theses before on the ninth and tenth commandments, but they did not get beyond the very interesting and instructive negotiations on the ninth commandment, which was treated in four theses.

First of all, it has been well demonstrated that the covetousness forbidden in the ninth commandment is not confined to the neighbor's house, but refers to something that the neighbor has.

This was followed in the second thesis by the very interesting and edifying proof that the ninth commandment by no means forbids all and every desire, but only those that conflict with the love of one's neighbor. The ninth commandment does not intend to make us unhappy and forbid all our desires. The ninth commandment does not touch a single one of the things that could contribute in the least to our happiness. In the main thesis that now followed, the speaker then gave a detailed description of the desires forbidden in the ninth commandment. In a masterly manner, selfishness in particular was unmasked in its many, often seemingly innocent forms, or pulled out of its various nooks and crannies and pilloried in the light of the ninth commandment. Equally detailed and instructive were the very contemporary explanations of the sins of frugality, thievery, envy, and gloating, which included, among other things, an interesting discussion of the trusts of today. In the last, the fourth thesis, the commandment was treated, and it was shown how the ninth commandment demands that we should heartily grant our neighbor what is his, and with all diligence be anxious that he should keep it. This is to be done not only where our own good requires it; nor only where our own good and woe are not at all taken into consideration, but also, if necessary, when we ourselves suffer harm thereby. Whoever reads these very instructive proceedings in the synodal report that will appear in a while will have to confess that they alone outweigh the tenfold costs of the report.

Our District is in a special sense a missionary District. After the doctrinal discussions, the focus was therefore on our missionary work. It was gratifying that this time the chairman of the Mission Commission of the General Synod, Father L. Lochner, was present and was able to provide an insight into our work. Only a few details from the long, but very interesting mission report of Father F. Sievers may indicate under how great God's blessing the work of the Inner Mission is being carried out here. Although 33 candidates have been employed since the last Synodal Assembly of this district, and although 22 new workers are now ready to go to the mission fields assigned to them, the lack of workers has again become quite noticeable. In the last year alone the number of churches and preaching places has increased by 73. The expenses for last year amounted to more than P10,000. Unfortunately, the treasury was now not only empty, but P1229 in debt. For this year, from June 1900 to June 1901, including the debt, about $13,500 will be needed. A gratifying number of mission churches have become independent, but, behold, the call went out to us again from a number of entirely new regions: "Come over and help us!" And will not now every Christian in our great

Synodical Circle rejoice in this blessing, and at mission festivals and at every mission collecte with joy hold ready its mission gift, and also be gladly ready to double and treble it?

On Monday evening the usual traveling preachers' meeting was held under the direction of the Mission Commission, in which an outline was given of the probable needs of this year up to June, 1901. On Sunday afternoon a mission service was held in the beautiful spacious church of Rev. A. Schrödel of the Hon. Minnesota Synod, in which several missionaries told of the sufferings and joys of their labors in the far West, while at the close a beautiful word of encouragement was addressed to the congregation by Lochner, representing the Missionary Church of God in its servant form and hidden glory, in reference to its mission preaching, its mission work, and its mission success.

Following the report of the delegates of our Synod to the last Synodal Conference, Fr. R. Kretzschmar of St. Louis gave the Synod a pleasing account of the difficult but blessed work among the poor Negro people of our country.

Director Bünger reported on the prosperous progress of the work at our school for prophets in St. Paul and asked for the sending of many gifted and pious boys.

The election met again the previous officials, only for the vacant office of a secretary F. Schoknecht was chosen; in addition, two more were added to the seven visitators of our district.

But in the short framework of this report it is hardly possible to give a hint of everything that the soon to be published synodal report will contain in detail, and I can only wish from the bottom of my heart that everyone will purchase and read the report.

May God bless the wonderful work of our District. May He grant that "each one may well decide what he is to accomplish", and may He, if it is His will, bring us together again next year in the congregation of our dear President P. F. Pfotenhauer of Hamburg, Minn. A. H. Kuntz.

To the ecclesiastical chronicle.

America.

The Pittsburg Synod, which belongs to the Lutheran General Council, held its annual meeting last month. Doctrinal discussions were not held, but the entire time was devoted to business, education and missions. Concerning the latter, a report found in the "Luth. Kirchenzeitung" reads as follows: "The Synod still carries on the native missionary work quite actively, although not with the same zeal as the pioneers who gathered most of our present congregations; for some congregations no longer seem to be so animated by the sense of sacrifice and self-denial of their founders. It is certain that in proportion much more is spent on imposing and splendid churches and modern and comfortable parsonages than is sacrificed for the still important inner mission. Selfishness and pride, outgrowths of the present The spirit of the age seems to be influencing our congregational life as well." This is certainly a correct perception and a danger that also threatens other synods and congregations. We do not want to conceal from ourselves that such an admonition is also necessary in some of our congregations. L. F.

Papist idolatry. How often the Catholics repeat the old lie that they do not worship saints. But they do it today just as they did in former times; otherwise they would not have to be followers of the papacy. An example of this may be given here: According to a grand plan and on a piece of land of 500 acres, the Catholics are building a "St. Joseph's Home" near Chicago, in which they want to educate poor and degenerate boys. On July 8, they laid the cornerstone, which - surprise, surprise! - from the catacombs of St. Calixtus in Rome," that is, from the crypt of a corpse. Now marvel once more at the mighty size and massive weight of this foundation and corner stone! It was carried on a bier together with the "splendid wreath of flowers by four*) virgins", whose delicate little hands were probably also finely gloved. More than 50 "clergymen, as well as the virgins with the foundation stone" preceded the great procession to the square. Then followed the "solemn act" with accessories, a short English and a longer German speech. The latter had as its text, "This is the stone that has become the cornerstone." Apost. 4, 11. Shameful abuse! The priest, named Thiele, then went on to address the little stone from Rome's tomb as an incarnate idol. He exclaimed: "O cornerstone! Precious by the martyr's blood that wetted thee, I salute thee in the name of this Christian people! I salute thee in the name," etc. Then he implored the dead stone, "Thou mayest speak to this Christian people with a loud tongue *) of the sublime, incomparable unity which in the Catholic Church binds all times, all peoples and nations, in the spirit of Christ and his teaching, which..., bequeathed to us, is perpetuated by the infallible*) teacher, the Catholic Church, until once time shall be swallowed up by eternity." Hit ran is only so much true, that then the propagation of these antichristic lies will be put to an end eternally by the appearing of the HEART. 2 Thess. 2, 8. Come soon, Lord JEsu! - How the speaker then ungodly praised, that is, reviled, the "holy Joseph" as the "nourishing father of Christ," we will pass over, and only let follow his idolatrous prayer, with which he concluded his speech. His blasphemous mouth spoke thus: "O holy Joseph, let then thy protection prevail over this place! Let thy spirit enter into these walls! Give us all thy heart and thy mind, and especially among us men awaken innumerable Joseph-hearts, believing, hoping, and loving unto death, that we may follow thy holy foster-fatherhood in this work, and earn the reward *) which thou wast once permitted to earn. Above all, beseech God unceasingly for us and for all who work here, who dwell here; that it may be fulfilled with them also, that they may never lift up their hands to thee unheard, but that their petitions in every trouble may find hearing with thee *) and through thee with God. Amen." Is not this worse idolatry than that of the blind heathen? Such a pabst's servant has no need of the Lord JEsum for mediator and Saviour; he earns for himself blessedness as a reward, but hell will become him. If the "holy" Joseph had been present, and could have seen and heard this abomination, he, inflamed with holy wrath, would have left the whole assembly in disgust. He also knows nothing of us, as Abraham did, and knows us not, as Israel did, and said always with all his heart

*) Underlined by the sender.

Hearts: "But thou, O LORD, art our Father and our Redeemer: from of old is thy name." Isa. 63, 16. W.

Christian Science. The followers of Christian Science claim that they have made more than millions of Eures in the United States alone. In their last annual message, MrS. Eddy declared that since and in consequence of the publication of their book the official statistics of the United States had shown a gradual decrease in the annual death-rate. Such claims, which, like many advertisements, have falsehood written all over them, have only the purpose of increasing the influx of the sick and the influx of money. The "healers" are driven by the desire for profit, and if there were nothing more to "make", the "healers" would soon die out. That they are primarily interested in the dollar, the "Christian healers" also openly admit. Weltmer promises healings near and far, with faith and without faith, but he is adamant about the condition of advance payment. Whoever does not want to enclose five dollars, he says, can save himself the trouble of writing. The following case also shows what the "healers" are really about. In Chicago, a "Christian Science" distributed the following advertisement in a pamphlet: "Distance makes no difference at all, nor does it have anything to do whether you believe in 'Christian Science' or not. If you are sick, I urge you to take a trial of 'Christian Science.'" - A man who read this advertisement now wrote to the "healer" that he had a girl of twenty-two who had lost her hearing in a fever twelve years ago, and that he would reward the "healer" handsomely as soon as the cur was accomplished. - The "healer" replied: "Do not make the girl suffer any longer, since the cure is so near. My long experience entitles me to assure you that I can certainly cure the girl. My terms are three dollars a week, payable in advance." - The "healers" speculate that most of those who fall for their tricks and allow themselves to be deceived by them will afterwards be ashamed of their stupidity and keep quiet. F. B.

Abroad.

From Spain the "A. E. L. K." reports: "In Madrid the palace of the Duke of Alba, the notorious persecutor of the Protestants, is now occupied by the agents of the British and Foreign Bible Society. The same rooms in which the inquisitors formerly held their meetings are now full of Bibles, and are thence distributed throughout Spain. A judgment of history too!" F. B.

China and the Catholics. The accusation is growing louder that arrogance and presumption on the part of Roman missionaries is one of the main causes of the present bloodshed in China. The Papist paper Messenger of the Sacred Heart writes: "It has been the aim of the priests in China to make the spiritual, industrial, civil, and military forms of civilization go hand in hand, and in our opinion the Protestant missionaries, if they had followed a similar course, need not now fear the fanatics. As soon as the inhabitants of a district were converted to Catholicism, the priests also took care to acquaint them with the use of modern firearms. This was necessary so that the priests and their converts could protect themselves from the depredations of numerous bands of robbers who frequently raided the territory of a mandarin against whom they held a grudge. The result is that every Christian village has become a sort of castle to which the peaceful element of the population flees for protection in times of danger." - Thus the Roman Church The Chinese also built a secular empire in China and established a state within a state. And this mingling of State and Church, and the spread of the Pabst Church by carnal weapons of all kinds, has helped to nourish the hatred of the Chinese against the foreigners, and has driven it to open outbreak. F. B.

The eyes of the world are currently on **China.** And voices have again been raised to lay the blame for the atrocities simply on the missionaries, including the Protestants, not just the Catholics. No less a person than the English Prime Minister, Lord Salisbury, has expressed the opinion in a public speech that the imprudence of the missionaries is the cause of the present turmoil. This was then taken up with inner satisfaction by the unbelieving priests of the day, who like to throw stones at the missionaries and usually blame the messengers of Christianity when civilized peoples get into trouble with uncivilized ones. Now there may well be cases in which missionaries who do not understand their real task act imprudently and are not blameless for such entanglements. In regard to the present case, however, at least one English missionary society, the "China Inland Mission," has at once rejected the charge as unjustified. This mission expressly makes it the duty of its missionaries not to approach British consuls to demand compensation and retribution for wrongs really or supposedly suffered. Among the rules for the missionaries there is also the provision that no missionary shall, under any circumstances, apply in writing on his own responsibility to British or other foreign governmental agencies. The said Mission has been in existence for 35 years, and during that period has established 125 stations in ten of the interior provinces of China. Its missionaries have gone to places far beyond the possibility of European protection; but in all this time only one missionary has lost his life by violence. On the other hand, the British consuls have borne witness that the missionaries of this society have rendered the most valuable service in making the natives conciliatory and friendly towards all foreigners. The New York "Nation," discussing this matter, comes much nearer the truth when it says that the cause of such riots and atrocities is to be sought in the "Christian" foreign diplomats, and in the insolent country greed of "Christian" nations. L. F.

The 23rd Psalm.

Of all the songbooks the Psalter is the most golden; and especially sweet is the twenty-third Psalm. How many pilgrims to Zion have refreshed themselves with the fragrance of this flower of heaven! And how often has this psalm been poetically wrought upon. For the edification of those for whom the beautiful song "Because I am JEsu's sheep" is too short, I will give here an arrangement of this whole psalm and a lovely story as an appendix to it.

So first the song:

Because I am JEsu's lamb, I rejoice only after all
Over my good shepherd, Who knows well how to feed me; Who loves me, who knows me, And calls me by my name.

Under his gentle staff I go out and in, And have unspeakable sweet pasture, That I suffer no want;
And whenever I am thirsty, he leads me to the fountain.

He'll bring back my sea! When she's gone by mischance;
Lead me in the right paths, Kindly, sweetly, freely by grace, That I may live more and more For his name's glory alone.

And though my feeble foot must pass through the valley of shadows, Yet I fear no dangers, For thou wilt keep me safe; And thy word, as a rod, a staff, Shall sustain me to my grave.

A table thou preparest for me, Heaven thou givest here, That the enemy may see it, Full of envy and resentment; And what thou hast bestowed on me, I'll eat blessedly, unbidden.

My head also thou anointest with the oil of gladness, That I may go rejoicing through the streets, And cannot leave the testimony, Because my heart is so overflowing, That every one shall know it.

Goodness and mercy follow me all the days of my life, And after these beautiful days, I am finally carried home In the shepherd's arm and bosom. Amen, amen, my good fortune is great.

And now the story.

In a hospital lay a dying soldier. He was a Scotchman by birth; unbelief was his religion. A missionary stood at his bedside, but the soldier would not hear the gospel; he covered his face with the bedspread and turned away in pride and contempt. The missionary did not know what to do. Then he remembered how fond the Scots were of singing psalms. He sat down a little way from the bed and began to sing the 23rd Psalm quietly, in a gentle voice. He was not yet halfway through when the dying man was already trembling from head to foot and began to cry loudly.

"Why did you sing that psalm? My mother taught me the same in my youth, and it was her last message to me when she died," spoke the dying man now. The ice was broken, the heart was open to the truth; a soul was saved from destruction.

Two days later the missionary returned to the hospital, but the soldier was no longer there. The nurse told him that the night before, as she was walking down the hall, she had heard the dying man singing the verse about the "dark valley"; but before he had sung it through, he had become breathless, then cried aloud, "Mother, Mother, Mother, I am coming, the Lord is also my shepherd!" When the nurse came to his side, he was already with his Lord and no longer needed care.

Blessed are the mothers who sow such seeds in the hearts of children, and blessed are the children who have such mothers! But blessed also are the people who have such songs and may sing them, songs that sound like the murmur of harps and the tinkling of bells from the upper homeland!

But alas, pitiful are the millions who do not know this "Shepherd" and know nothing of such blessed love to sing! Dear reader, do we not want to do whatever is possible to save these poorest of the poor? Will you gladly do it and say yes to it? God bless you for it! Or do you yourself perhaps know the "fairest among the children of men" only from "hearsay," and live in the midst of Christendom without daily contact with the best of all lords, far away, in your heart, from your Savior? Alas, poor man, who could be so rich in happiness and delight, return to your Shepherd!

Come with your sore heart!
Come, your shepherd loves you!
Come, he eases your pain! Believe and say: My shepherd, forgive! Let him find you, let him find you! He, he blots out all thy sins! S. R.

Obituary.

On July 1, the faithful God called Father Gottlieb Traub Sr. of Aurora, Ill home after a long and difficult illness into eternal, heavenly rest and glory. He was born on August 2, 1842 in Heiningen, Württemberg, and reached the age of 57 years, 10 months and 29 days, and the age of 36 years, 3 months and 11 days. Gottlieb Traub zun.

New Dvuckfürtien.

The Crying of the Stones, or Hieroglyphics, Cuneiform Inscriptions, and Bible Words. By Rev. G. Finke, Astoria, Oregon. 35 pages 9X6. Price paperback: 15 Cts.

This book defends the truthfulness of the historical accounts of the Old Testament by showing how the discovery and decipherment of the ancient inscriptions in Egypt, Babylonia and Assyria confirm the stories of the Holy Scriptures in a surprising way. This is true of the history of creation, of the fall of man, of the flood, of the building of the tower of Babel, of Joseph in Egypt, of Israel's exodus from Egypt, of the legislation of Moses, of the conquest of Canaan, and of Israel's later relations with Egypt, with Assyria, and with Babylonia. Bible-believing Christians are certain of the truthfulness of the Holy Scriptures for quite different reasons. But it can only be of use, especially in our unbelieving and doubtful times, if the truth of the biblical accounts is also proven with human writings and reasons that even unbelievers must recognize. And this is done in this little work, which gives instruction on the points touched upon in the simplest possible language and in the most concise form. L. F.

American-German Primer. Published by the Allg. Synod of Wisconsin, Minnesota, Michigan, &c. St. Edited on their behalf by F. E. B. Jahr and H. L. Wedekind. Milwaukee, Wis. Northwestern Publishing House. 1900. 60 pp. 8X6. Price bound in cloth: 25 cts.

This new textbook announces itself from the cover as a "Primer with Steep Type." From the preface it appears that "the steepscript has been adopted by decision of the Teachers' Conference of the Wisconsin Synod." The book is illustrated with 33 pictures, and besides the reading and writing matter, six children's prayers and an arithmetic table are found in it. We bring this beautifully furnished primer here only for display and leave the evaluation of the learning material, as well as the introduction of the slanted writing, about which one can and will be of different opinion, to the experts. L. F.

Ordinations and introductions.

On behalf of the Honorable Bureau of the Western District, Cand. Herm. W. Bartels on the 3rd of Sonnt, n. Trin. at Poplar Bluff, Mo. ordained and installed by his father Herm. Bartels.

By order of the Honorable President Pfotenhauer, on July 3, Cand. Otto Werdermann was ordained in Waterford, S. Dak. and introduced by F. W. Leyhe.

Cand. Paul Schmidt, called as a missionary in Assiniboia, Canada, was ordained by Albert Grothe on behalf of the Venerable President Pfotenhauer on the 4th of Sunday, A.D. in the Zion Parish in Clyman with the assistance of Fr.

By order of the Hon. Presidency of the Eastern District, on the 5th of Sonnt, n. Trin. Cand. A. H. Halfmann was ordained and introduced by A. Biewend in the Immanuel congregation at Manchester, N. H.

On the 5th of Sunday, A.D., Cand. Daniel Pöllot, appointed by St. Martini and St. John's parishes at Belle Plaine, Wis. by order of the Honorable President Strasen with the assistance of Th. Nickel and W. Naumann ordained by W. Hudtloff.

In the substitution of the Venerable President Rösener, Cand. Arthur H. C. Both on the 5th of Sonnt, n. Trin. assisted by Pros. A. F. Hoppe as assistant preacher of Trinity Parish, St. Louis, Mo. ordained by C. J. Otto Hanser.

On the 3rd Sunday A.D. t?. H. Prange was introduced to his congregation at Zanesville, O., by J. H. Wesel on behalf of the Honorable President Niemann.

By order of Hon. Praeses Walker, I>, F. P. William was instituted in his parish at Bridgeport, Conn. on the 4th of Sunday, n. Trin. assisted by S. F. Glaser, by E. H. Fischer.

By order of the Hon. President Succop, Rev. A. F. Neuendors on the 4th of Sonnt, n. Trin. in his parish at Dorans, III, introduced by A. Gübert.

By order of the Hon. President of the Eastern District, Rev. E. H. Fischer was introduced on the 8th of Sunday, A.D., at Immanuel Parish, Danbury, Conn. by Theo. Gross as deputy? J. P. Beyers.

By order of the Honorable Presidency of the Wisconsin District, on the 5th of Sunday, Trin. Otto Möllmer in St. Paul's Parish at Nmhersi, Wis. was introduced by Carl Schmidt.

Initiations.

On the 1st day of Pentecost the St. John's Lutheran congregation at Mountain Lale, Minn. dedicated their newly built little church (24X32, porch 12X12 feet) to the service of the Triune God. Festive preachers were Nauss, Endeward andl . Porisch.

On the Feast of Trinity, the Lutheran Zion congregation in Geneva, R. I-, dedicated their magnificent church to the service of the Triune God. Senne preached the dedication sermon. Further, the Lk. Töwe and Kränke, letzierer preached in English before a large congregation of Americans. On Monday evening Cand. G. Koch preached again in English before many Americans. The church is 40 X 75 and adorned with a 100 foot tower. - The beautiful pftifenorgcl, which was purchased cheaply, was played for the first time by teacher Mühlhäuser. M. Töwe.

St. Paul's Lutheran congregation at Wyoming, Minn. dedicated its newly built church (22X36 feet) to the service of God on the 3rd of Sunday, A.D. Trin. Festive preachers were the UU. Alb. Schultz and H. Haserodt (English).

F. H. Meuschke.

On the 4th Sunday after Trinity, the Lutheran Golgotha congregation near Wausa, Nebr. consecrated their newly built church (24X40 feet, spire 8X8, altar niche 10x12) to the service of God. Festive preacher: Uk. F. H. Iahn, A. HofiuS and (Engl.) A. Ollenburg.

On the 4th Sunday, A.D., the Lutheran congregation of St. Paul's, Thorndale, Tex., dedicated "their" new church (40X60 feet, tower 75, altar niche 12X18) to the service of God. Celebrant preachers: ?k. F. Wunderlich, C. N. Wach (English) and C. Niche. A. W. Krame r.

On the 5th of Sunday, A.D., the Lutheran congregation on Wells Creek north of McFarland, Kans. dedicated their new little church (24X32 feet with steeple) to the service of God. Preachers: Ll'. D. Stemmermann and Ad. Schmid. J. H. Mueller.

On Sun. Exaudi the congregation in North Plato, III, held the consecration of the tower and bell. Preachers: kk. H. Früchtenicht and G. A. Müller.

E. A. Sieving.

Grundsteinlelerrrg.

On July 8, the congregation at Mt. Clement, Mich. laid the cornerstone of their new church. Preaching were UL. Smukal and Arendt (English).

Th. Engelder.

Conferenz - Ads.

The Randolph-Monroe County Specialconference will meet, D. v., August 7 and 8, at Horse Prairie, III, at P. Brust's. Preacher: P. Melzer (k. Beil). Confessor: Fr. Eoers (I?. Lohrmann). Whoever wants to be picked up (by Red Bud on Monday evening) must report this to the local pastor. H. C. Gübert, Secr.

The Texas Districtsconference will meet, s. G. w., Aug. 9-12, at the home of H. Sieck at Walburg, Tex. Works: Gans: Brief Characteristics of the Synods now existing in Texas, calling themselves Lutheran. Teacher Schleier: On the Sacraments in general. Preachers: Gospel: P. Liepke (U. Robert); Epistle: P. Langelett (?. Rudi). School sermon: Lienhardt (k. Nische). Confessional: r. Krämer (?. Osthvff). Pick up only from Granger or Georgetown. Registration together with information from where one wishes to be picked up is absolutely necessary by August 1.

N. Osthoff, Secr.

The Northeastern Wisconsin Pastoral Conference will gather Aug. 14-16 at Fr. C. N. Bretscher's church in Wausau, Wis. Work: "The Dancing" (speakers: Treff and Nickel). Confessional speaker: U. Erck (k. Treff). Preacher: Fr. W. Naumann (U. Krusche). Registration with the local pastor requested. W. Naumann, Secr.

The Northwest District of the Wisconsin Pastoral Conference will gather, v. v., August 20-22 in Chippewa Falls (U. Lätsch). Sign up. Sermon fludie: Gerike. Catechesis: bt Hcyner (?-Bräm). Sermon reading: Lätsch. Confession: P. Knuf (L. Georgi). Preacher: D. Kössel. The principal labors of LL. Friedrich, Todt (Randt) are failing. Fr. Börger is asked to prepare a work as a substitute for Fr. Friedrich.

P. Kleinhans, Secr.

The Gulf st aalen Pastoral and Teachers' Conference will meet, s. G. w., at New Orleans, La., in Zion Parish (k. Kuss), Aug. 28-30. Preacher: Ed. Fischer (??. W. Hußmann and F. W. Wenzel). Confessor: P. F. J. Lankcnau (k. C. Crämer). Works: The apostolic church at Jerusalem (U. Wenzel). Exegetical treatment of Apost. 19, 1-6, with special reference to the question whether the disciples of John were baptized again (U. Gölz). The four stages of the order of salvation (U. Barthel). The question in class (Teacher Meibohm). Catechesis on the third petition (Teacher Rischow). Catechesis on the temptation of Christ (teacher Knies). Sunday School (?. Franke). - Registration requested from the local pastor.

F. W. Wenzel, Secr.

Bekau "tmachuuge".

W. Licht, formerly pastor of the church at Mackey, Iowa, has resigned his office on account of a grievance and is not eligible for appointment.

E. Zürrer.

The Lutheran congregation at Sweet Springs, Mo., hereby extends its heartfelt thanks to all the congregations who have helped it to obtain a little church. Wishing all dear Gebem Gotteü rich blessings, signs in the name and behalf of the congregationWm . Gieselmann.

The Middle District

will assemble August 8-14 at La Porte, Ind. Requests for quarters should be made before July 21 to the local pastvr, Geo. Link. Those who have already been promised lodging by relatives or acquaintances should also kindly indicate this.

The dear deputies bring their credentials with them to the opening service and hand them in to the appointed committee immediately after the service.

Richard D. Biedermann, Secr.

The D. L. L151. wishes to grant half-price, -4. 40, for the round trip to all Synod members for the Synod at La Porte. It would be good if the congregations in question would inform me of the number of passengers by July 30, and if they would not use their clsr^x xwrroit, the journey being moreover closer, in order that the laymen may also enjoy the advantages of such a favourable offer. At the Union Depot here one buys one's ticket stating the destination, at La Porte one signs the same on the way home; since nothing else is required, no further questions would be necessary. This offer is valid for all places along the railway.

By order of the I-. L. L1V. L. R. P. Seuel.

Anyone traveling to La Porte via or from Fort Wayne and wishing to join the delegates here, please contact the undersigned in a timely manner. If a sufficient number can be found, the round trip will cost P2. 80 from here (sxsciat car). Pastors and teachers are not allowed to use their cormits from here, as only in this way can the parishioners receive half-price. - The Allen County Conference has decided to use the Nickel ?Xte railroad because it gives us such cheap fares all the time. The train leaves Fort Wayne on August 7 at 12. 10 in the afternoon; arrives in La Porte at 6. 15 in the evening. Return from La Porte at 3. 50 in the afternoon; arrival in Fort Wayne at 8. 55 in the evening. Information furnished against StarapC . F. W. Meyer,

184 5V. 4eöerson 8t., b'ort Vaviis, lock.

Synodicals of Cleveland and vicinity will go in a SPECint Car of the I-ake 8doro on Tuesday, August 7, at 11. 15 a. m. from Cleveland to La Porte, and cost a rounck trip tickst P8. 50, which is half fare. If ten or more Synodicals of Toledo and vicinity use the Duke 8bore, each will pay only -7.05, while the regular fare is -10. 50. But that our congregations may have the benefit of this reduction, our gentlemen pastors and teachers should this time not pay the fare.



nen make use of their t-ormits. All tickets must be ordered and paid for with the undersigned by the end of July, and will be valid until August 18 inol. Out-of-towners will have their tickets sent by mail from J.H. Melcher, Railway Agent,
383 crospeet 8t., (UevoiLuck, O.

Iowa District Assembly.

God willing, the Iowa District of our dear Synod will assemble at the congregation of Mr. Praeses Zürrcr at Fort Dodge, Iowa, from August 22 to 28. All Synod members are urged to register before August 10, so that they may be notified of their quarters by postcard. Deputies are requested to bring their credentials to the opening service.

Hugo Grimm, Secr. p. t.

The Nebraska District

Our Synod will meet, God willing, from the 22nd to the 28th of August in the congregation of the undersigned at Kiowa, Nebr. Pick up on the 21st of August from Davenport and from Deshler. Give two weeks notice and state from where you wish to be picked up. Joh. Meyer.

Lutheran Synodal Confrrrnce of North America.

The Lutheran Synodal Convention of North America will hold its eighteenth meeting from August 8 to 14, 1900, at the Lutheran Immanuel Parish in Bay City, Mich. Whoever desires quarters for the time of this meeting, may report before July 25 to ktov. 6th It. Oraekner, 249 oil. Illnooln Lvs, Oitx, Mcd.

Subject of the doctrinal negotiations: The Necessity of Christian Community Schools for Church and State. Speaker: J. Schaller.

All committees entrusted with the examination of individual synodal reports are reminded that the committee report, signed by both members of the committee, should be sent in during the month of July. The report of the proceedings of the Synodal Conference in 1898 gives exclusion as to the composition of the said Com mitteen.

I. Schaller, derz. Secr.

To bring.

It has happened repeatedly recently that receipts have been sent in for inclusion in the "Lutheran" which contain a number of names with monetary contributions from one and the same congregation or dozens and hundreds of names of school children with monetary contributions from one and the same school. The editorial board could not and cannot grant the request for exemption of such receipts, since the Synod has expressly resolved "that no more such receipts shall be included in the 'Lutheran' which contain a number of names with money contributions from one and the same congregation." This resolution has been in existence since the year 1887. Cf. Verhandlungen der zwanzigsten Allgemeinen Synode, p. 58. The editorial staff therefore asks the Messrs. Kassirer, pastors and teachers to wish to observe this resolution.

The Editorial Board.

Illinois District.

Undersigned requests that all presidential business during the month of August be sent to the Honorable Vice-President, P. F. Brust, Prairie, Randolph Co, III.

H. Succop.

A heartfelt and urgent request.

In "Lutheran" No. 9, p. 140, there appeared "a heartfelt and urgent request" from our youngest Synodal District, the Oregon and Washington District, for support of the small mission congregation in Spokane, Wash. for the purchase of land (P1500.00) and construction of a small church (-1600.00) which has become necessary there. Since only a small sum (about -90.00) has been received so far, but -1000.00 is due by the beginning of August, "the undersigned" takes the liberty of writing to all dear Christians within I would like to ask our Synod to help our dear fellow Christians in Spokane as soon as possible with the gifts that have already been wisely given to them. Here it is once again true that he who gives quickly gives twice.

L. Lochner.

For your consideration.

A New York company is hiring agents to sell in our churches their books imported from Germany. These are Bibles, New Testaments, devotional books, poetry collections, and the like. The members of our congregations are now advised that they can obtain all such books much better from our Concordia Publishing House. Our Synod publishes only the old true Lutheran Bible, while those agents offer others, even the new adulterated Bible and New Testaments, which are temptingly enough adorned with many good and bad pictures. The devotional and prayer books of our Concordia Publishing House are most carefully and conscientiously produced, so that the purchasers have the assurance from the outset that nothing of false doctrine is to be found in them; books offered by the agents do not offer this assurance at all. There are also collections of poetry in our Concordia Publishing House, much more carefully selected than those offered by any agent. Be our dear Lutheran Christians on their guard! Even members of our congregations are unfortunately tempted by the profit to become agents for books and other things which are of no value.

A. W. Frese, Fr.

Seminar on Springfield, III.

The 1900-1901 academic year of the Practical Seminary at Springfield, III, will commence, s. G. w., on the first Wednesday in September. Applications for admission should be addressed to the undersigned as soon as possible. Only such youths may be admitted as are between 17 and 25 years of age, well endowed, without bodily infirmity, in possession of good credentials, and the means necessary for study. R. Pieper, President.

School Teachers' Seminary at Addison, III.

The new 1900-1901 school year begins Wednesday, September 5.

Applications for exemption should be sent to the undersigned in any case by August 15. It is sufficient if the registering pastor or teacher gives the name and age of the person seeking admission on a postcard. Thereupon the "Information" and the local house rules will be sent to the applicant, as well as a questionnaire, which the pastor is asked to fill out and send as soon as possible. The same is also kindly requested to read through the sent "Information".

All pupils who are new or belong to the upper class or who have to pass examinations must be here on Tuesday, September 4, and all others on September 5.

3. such seminarians who, with the consent of their parents, are willing to help out in the school service for one year, must notify me of this by 31 July at the latest.

(4) Of this year's candidates for the office of schoolmaster, three are - to the best of my knowledge - still without a vocation.

God bless our dear institution also in the new school year!

Addison, III, July 13, 1900. E. A. W. Krauss.

Concordia College at Fort Wayne, Znd.

The 62nd school year of this institution will commence on Wednesday, September 5. The following should be noted with regard to admission:

1. a written report on the character, aptitude and previous knowledge of the person concerned must be sent in at the same time as the application.

(2) To be admitted to the sixth grade, the elementary knowledge of a good parochial school is necessary; for higher grades an examination is required.

3. each student must be provided with a suitcase, with the necessary body and bed linen, with quilt and woolen blanket and with towels; mattress (-2.00 to -3.00), chair (75 cents) and lamp are best bought here in the institution.

4. pupils who wish to devote themselves to the church service pay -62.00 for meals and -8.00 for light and stove during the school year,

for doctor and pharmacy -2.00, makes per quarter of 2 months -18.00. This money should be sent directly to Dr. Siemon at the beginning of each quarter. For the repair of damage to the property of the institution caused by the pupils during the school year -1.00 is to be deposited. The average expenditure for books is -87.00 to H 10.00. Pupils who do not wish to devote themselves to church service pay -40.00 school fees per year. Registrations and cancellations should be in my hands by August 22. Jos. Schmidt.

P. S. As smallpox has occurred during the past year in the State of Indiana, including near Fort Wayne, the State Board of Health requires every student seeking exemption to produce a certificate of vaccination as proof that he has been vaccinated within the past five years. D. O.

Concordia College at Milwaukee, Wis.

In this institution the new school year begins on Wednesday, September 5, at 9 o'clock in the morning. Since the new building will be completed this year, we have room for a large number of students. Examiners, including those who have been transferred, will have to sit their exams on September 4. For Sexta a good community education is necessary.

The boarding fee amounts to -68.00 per year and is to be paid quarterly in advance. This sum covers the expenses for light, stove, doctor and medicine, library and gymnastic lessons. Operations and eye treatment are to be paid for by each pupil. Each pupil needs three sets of underwear and bed linen, as well as some woollen and quilted blankets for a comfortable bed. Books, desks, mattresses, chairs, etc. require about -15.00 to -16.00.

Gstt lead us many pious, gifted and healthy boys!

M. J. F. Albrecht, Dir.

Concordia College at St. Paul, Minn.

The new school year begins on September 5. All students should arrive at the institution the day before, no earlier and no later. The undersigned requests numerous applications of new pupils. Those who wish to become preachers or teachers can study with us for the first three years of their preparatory course. We also offer a good course to those who are not preparing for a church ministry.

We draw the attention of the parents of all our pupils to the danger of temptation if they send money directly to their sons. All money for the students should be sent to Mr. Pros. H. Jürgensen, who administers the student funds.

Full details will be sent on request.

Theo. Bünger.

St. Paul's College at Concordia, Mo.

The school year 1900-1901 begins, s. G. w., Wednesday, September 5. Applications and inquiries should be sent to the undersigned by August 24. Regarding admission, please note the following:

I. Send a written testimony about the character, aptitude and previous knowledge of the person concerned.

2. for admission to the Sexta, the previous knowledge of a good community school is necessary.

3. each student must be provided with the necessary body and bed linen, quilts and woollen blankets and towels. Mattress, desk, lamp and chair are best chewed here.

4. pupils who wish to devote themselves to church service pay throughout the year -50.00 for board, -1.00 for library, -2.00 for doctor and pharmacy. pupils who do not wish to devote themselves to church service also pay -40.00 school fees annually. The average expenditure for books in the first year is -7.00 to -10.00.

Other information is readily available from J. H. C. Käppel.

Progymnasium at Neperan, N. Y.

The new school year of this institution begins, s. G. w., on the 5th of September. On the evening of the 4th, all pupils should be in the building. The registration of new pupils should" take place soon. H. Feth.

The Walther Collcge at St. Louis, Mo.

A new school year will begin at this institution, God willing, on Wednesday, September 5.

The Walther Eollege offers its students the opportunity to acquire a good general education based on Christianity, to train for business life in a short time or to prepare themselves thoroughly for special studies. For this purpose three different courses of instruction are given, namely a scientific, an English and a business course. Arrangements have also been made for the students in the business department to receive individual instruction in bookkeeping and commercial arithmetic. The girls also receive special instruction in all kinds of female handicrafts. Pupils who complete one of the above-mentioned courses receive a diploma.

Only those of good character find an exception in the "Walther Colleg". To enter the lower class, the knowledge of a clearing school is necessary. Those who wish to enter a higher class must pass an examination or present the necessary certificates from a recognised "school".

The school fees in the two lower classes are -50.00 and in the two upper classes -75.00 per annum. Foreign boys find the best" accommodation in the boarding house connected with the college. The boarding fee is - 150.00 per annum, for which board, lodging, heating and lighting are paid. Each pupil has to bear the costs of personal linen and any medical treatment. Parents who wish to board their daughters are requested to contact the undersigned. School fees and boarding fees are to be paid quarterly in advance.

Catalogues of the institution are always freely available on request. Please register as soon as possible . C. Burgdorf,

1033 8. stü 8t., 8t. Doul", 51".

Revenue into the Illinois District coffers:

Synodal treasury: UU. congregations: Gresens, Sterling, Gemjub-, -ÜO.OO, Mariens, Danville, 12.00. Crete congregation dch. Teachers J. Brase 2.00. Gem. d. I'U.: Lochner, 1st Pentecostal Coll., 14. 56, H. Sieving, Dork Center, 10.00, Hieber, Matitson, 4. 35. (S. -72. 91.)

Synod building fund: P. Schühlerv. s. congregation inJoliet 34.08, v. Herm. Seelig 1.00. P. G. Schüßler's congregation in Lockport 3. 25. P. E. G. Riedel's branch congregation in Union Town 4. 16. P. Witte, Pekin, v. H. Otten 10.00. I'. E. Relnke's congreg. in Chicago 100.00. women's congreg. of P. Mecbitz' the. 10.00. l-. Kueffner, Plainfield, Abdmcoll., 6. 95. (p. -169. 44.)

Illinois District Relief Fund, Gemm. d. I'l': Gresens, Sterling, Gemjub. of, 32. 14, Mariens, Danville, 17. 45, Drögemüller, Palatine, 5. 50. P. A. Bünger v. d. Chicago Pastoralconc. 21. 75. Fr. Mess lerS congregation at Carlinville, 13. 10. Fr. Heinemann's congregation at Belvidere, 10. 30. ?.. Gruener, ges. a. the Fox River Pastoralconf. 13. 25. P. Blanken, Buckley, v. the gem. cons. in Champaign Co. 10.00. P. Witte's congreg. in St. Peter 4. 60. (S. -128.09.)

Orphanage at Des Peres: P. Witte, Pekin, v. H. Ott "n 50.00. ?. Meyers Gem. in S. Litchfield 4.00. (S. -54.00.)

Orphanage in Addison: P. Witte, Pekin, v. H. Otten 25.00. 1'. Hiebers Gem. in Mattiscn 6. 20. (p. -31. 20.)

Fremont Orphanage: P. Witte, Pekin, v. H. Otten 25.00.

Danish Free Church: Fr. Feddersen's congregation in West Hammond, part of missionary coll., 4.00. Fr. Witte, Pekin, by H. Otten 5.00. (S. -9.00.)

Student Brunn in St. Louis: Coll. at Hochz. Wilkening Winzenberg in Crete 5.00.

Parish of Kansas City, Kans. : P. F. Berg in BcardSiown, Coll. at the High:. Vetter-Seegsr, 7. 20.

English Missicn in Chicago: P. Feddersens Gem., Hammond, Theil d. Missionsscoll., 10.00.

Southern Illinois Inner Mission: Fr. Meyer's Gem. in S. Liich field 5.00.

Inner Mission: Feddersen, Missionsscoll. s. Gem. inHammond, 40.00. Fr. Wunder of Mrs. Meyer u. F. Th. Reinhard each 1.00. Fr. Huxhold, St. Paul, by Mrs. M. Zink 2.00. Fr. Witte, Pekm, by L. Otten 150.00. k. Gräs, Blue Point, Missionsscoll, 20.00. p. Th. Kohn, Chicago, desgl. 70.00. p. Wunder das., Hochzcoll. Jörn-Lochner, 50.00. Fr. Mießler's congreg. at Carlinville, 20.00. Fr. Blanken's congreg. at Buckley, part of Missionsscoll., 65.00. Fr. Haake, M. Prospect, desgl. 100.00. Fr. Sieving's congreg. at York Center, 10.00. (p. -529.00.)

Negro Mission: Fr. Schmidt, Chicago, from Th. Reinhard 1.00. U. Feddersen's congregation in Hammond, part of missionary coll., 20.00. Fr. Huxhold, St. Paul, from Mrs. Zink 2.00. Fr. Witte, Pekin, from H. Otten 50.00. I'. Gräs, Blue Point, part of Missionsscoll. 10.00. P. Th. "ohn, Chicago, desgl. 15.00. P. Blanken, Buckley, desgl. 32. 66. P. Hieber's Gem., Matts son, 5.00. (S.-135. 66.)

Gentile Mission: Fr. Feddersen, Hammond, part of missionary collection, 10.00. Fr. Schwandt's congregation in New Berlin 1.00. Fr. Witte, Pekin, from H. Otten 50.00. Fr. Graf's congregation in Blue Point, part of missionary collection, 10.00.

2. Th. Kohn, Chicago, desgl. 15.00. Schoolk. of Gem. 17 BudachS das. dch. Teacher Schäfer . 65. (S. -86. 65.)

Jewish Mission: 17 Strieier's parish in Proviso 11.00. 1?. Feddersen's congregation in Hammond, part of the missionary coll. 5.00. (p. -16.00.)

Indian Mission: Young Frver. of P. Zapf's congregation in Maywood 5.00. k. Feddersen, Hammond, part of missionary coll., 5.00. L. Schwandt's coll. at New Berlin 3. 50. 17 Gräf's coll. at Blue Point, part of missionary coll., 3. 60. 17 Wangerin's coll. at Sollitt 8.00. 17 Blanlen's coll. part of missionary coll. 10.00. (p. "35. 10.)

Mission in Berlin: 17 Witte, Pekin, v. H. Otten 5.00.

Emtgrantenmifsiön: 1. Feddersen, Hammond, Theil d. Missionsfcoll-, 10.00.

Emigrant Mission in Baltimore: 17 Hiebers Gem. in Mattison 6.08.

Emigrant Mission in New Dort: ?.HiebersFilialgem.,Mattison, 5. 51.

Mission in Hamburg: 17 Feddersens Gem. in Hammond, Theil d. Missionsscoll., 3. 60. 17 Witte, Pekin, v. H. Otten 5.00. (S. -8. 60.)

Deaf and Dumb Chapel at Milwaukee: of pupils: teacher Schulers, Crete, 3rd 27th, 17 Oetlings, Golden, 8th 85th, of teachers: Faster, Altamont, 4th 70th, Brase, Crete, 7th 26th, Gross, Bucklcy, 13th 37th, 1st Mendss, Welton, 1st 80th. L. Huxhold, St. Paul, v. Mrs. M. Zink 1st 00th, Mrs. Feller 1st 00th. 17 Gräfs Gem, Theil d. Missionsscoll., . 50. 1?. Drögemüller, Palatine, by N. N. . 25, v. d. Schulk. 6.00. P. Kohn, Chicago, desgl. 45. 63. From I?. Wagner's Gem, Chicago, from the school class of teachers: Ruhland 10. 75, Maschhosf 9. 46, Burhenn 8. 89, Müller 13.05, des 1. Sandvoß 5. 12. From 17 Engelbrecht's Gem. that from the school class of teachers: Frieders 26. 16, Fresers 19. 95, Faitz 14. 35, Gansko 19. 55, Borchers 8. 89, Appell 10. 48, Kopittke 13.05, Nimmer 16. 46, N. N. . 11. From 17 Schmidt's Gem.., Chicago, v. school cl. of teachers: Kringel 16. 55, Heitbrink 11. 80, Rieck 9. 10, Schwarz 5, 51. 17 Molthan, Hinsdale, v. s. school cl. 10.00. 17 Biester, West Hammond, v. s. Christian teaching cl. 8.00. Teachers Krumsiea, Peoria, v. s. School cl. 4.05. 17 Estel, Fountain Bluff, v. two schools s. Gem. 10. 71. 17 Pissel, Eberlc, v. children s. Gem. 8. 15. 17 Sieoings Gem. in Dork Center 15.00. ik. Winter, Hampton, v. A. & E. Schulze 1.00, A. & F. Kleinman . 50, A. & Alb. Winter 1.00. 17 Hiebers Gem. in Mattison 1. 80. Miss Hanni Schlömer, Secor, 5.00. 17 Hieber, Mattison, v. s. Schulk. . 70. 17 Dornseif, Troy, v. s. Schulk. 15. 85. Hempfing, Wenona, v. s. Schulk. 5. 40. (S. -400.02.)

Deaf and Dumb Mission: 17 Schmidt, Chicago, by Mrs. Meyer 1.00. 17 Feddersens Gem. part of mission coll. 10.00. P. Mende, Welton, by s. school coll. 1.00. Cassirer Th. Menk, St. Paul, Minn. 6. 85. (S. -18. 85.)

Deaf and Dumb Mission of the Illinois D istrict: Henry Blume of47 Hiebers Gem. in Mattison 100.00. '

Deaf and Dumb Institution in Detroit: 17 Gräfs Gem. inBluePoint, Theil d. Missionsscoll., 1. 40. 17 L. Lochner's congregation, 2nd Pentecostal coll., 6. 31. (p. -7. 71.)

Mission in Snohomish, Wash.: ik. Witte, Pekin, v. H. Otten 25.00.

Spokane Mission, Wash.: P. Witte, Pekin, v. H. Otten 25.00.

Mission in Brazil: i?. Feddersen's parish in Hammond, part of the missionary coll., 3.00. 1?. Gräf's parish in Blue Point desgl. 5.00. (S. -8.00.)

Heathen Mission in East India: Fr. Mießler's congregation in Carlinville 6.08.

Mission in London: 17 Bergens Gem. in Steeleville 6. 50. 17 Feddersens Gem., Hammond, Theil d. Missionsscoll., 3.00. P. Witte, Pekin, v. H. Otten 5.00. 17 E. Werfelmann v. s. Schulk. . 50. (S. -15.00.)

Parish at Spokane, Wash.: 1?.Great Parish atAddison30. 52. 17 Ullrich, La Grange, v. Young & Young Frver. 5.00. (S. -35. 52.)

Spokane church building, Wash.: ?.KühnsGem. in Stanton 15. 73. 17 Noacks Gem. in Arlington Heights 20.00. (S. -35. 73.)

Congregation in Königsberg, Germany: 17 Noacks Congregation in Arlington Heights 10.00. P. Sieving's Congregation in York Center 2. 60. (S. -12. 60.)

Illinois District Church Fund: P. Witte, Pekin, v. H. Otten 10.00. I'- Burgdorss Gem. in Lincoln 8. 15. 17 Th. Kohns Gem. in Chicago, part d. Missionsscoll., 16. 67. (P. -34. 82.)

Needy in India: 17 Noacks Gem. in Arlington Heights 9. 65. 1?. Burgdorf, Lincoln, v. Wm. Werth 10.00, Wm. Werth Jr. 1.00, Martin Werth 1.00. A. Burkhaus, Goodfield, 5.00. Mrs. Antje Schlömer, Benson, 1.00. (S. -27. 65.)

HoHospital preacher in Chicago: 17 Jockeis Gem., Richton, 11. 82.

Arlington Heights Home for the Aged: 17 Schmidt, Chicago, of R. R. 1.00. Women's Ass. of the Gem. 17 L. Hölters das. 9.00. 17 Wunders Gem. das. 36. 80. (S.-46. 80.)

Hermannsburg Free Church: 17 Wangerins Gem. near Sollitt 8.00. H. J. Benke, Addison, . 25. 1?. Witte, Pekin, v. H. Otten 5.00. (S. -13. 25.)

German Free Church: 17 Feddersens Gem., Theil d. Missionsscoll., 5.00. P. Witte, Pekin, v. H. Otten 5.00. (S.-10.00.)

Secor, III. Henry Dierking, Cassirer.

Income to the Middle District coffers:

Synodical treasury: Gemm. d. 1?1?: Miller, Ft. Wayne, dch. F. E. Scheimann -51. 36, Franke at Ft. Wayne 8.00, LUHr, Ft. Wayne, 25. 74, Wesel, Cleveland, 34. 60, Link, Laporte, dch. L. Schumm 23rd 59th, Schumm, Lasayette, 49th 55th, Hassold, Fairfield Center, 10.05, Ttrmenstein, Logansport, dch. H. W. Hoppe 12.00, Rupprecht, North Dover, 12. 80, Zimmermann, Inglefield, 2. 65, Kuechle, Paris & Darly Tp., dch. J. Scheiderer 10.00, Bohn, Ft- Wayne, dch. N. Keltsch, 10. 15, Gross das. dch. W. Kaiser 42.05, Koch, Hamler (both), 10. 13, Biedermann, Kendallville, Missionsscoll., 12.00. (P. -314. 67th).

Synod Building Fund: Gemm. d. ??.: Rottmann, Florida, 5th 25, at Florida 2.00, Zorn, Columbus, 5.00, Markworth, White Creek, 2nd Sendg., 15.00, Thieme, South Bend, 1st Sendg., 15th 49, Trautmann, Columbus, 2nd Sendg., 50.00, Link, Laporte, 1st Sendg., dch. L. Schumm 100.00, Tirmenstein, Logansport, 3rd Sendg-, dch. H. W. Hoppe 12.00, Küchle, Paris u. Darly Tp., 1st Sendg-, dch. J. Scheiderer 87.00, Seemeyer, Schumm, 16.00, Bohn, Fort Wayne, 1st Sendg-, 16.00, Heinze, Decatur, 2nd Sendg., 30th 50th, Kaiser, Jonesville, posttr. 1st 35th, Lothmann, Akron, 150.00, Schmidt, Elyria, 117.00, Schumm, Garrett, 1st 05th (p. -623rd 64th).

Inner Mission: Ludwig, Tocsin, 3. 75, Zorn, Columbus, 5. 60, Lothmann, Akron, 20.00, Huge, Bingen, 8. 50, Schmidt, Seymour, 16. 50. 1?. Schumann, Kendallville, by Chr. Hutmacher 1. 66. LI7: Zorn, Cleveland, dch. J. H. Welcher 61st 33rd, Mohr, Staser, 6th 66th, Zollmann, Bear Creek, 12th 35th, Küchle u. Knnst, Missionsscoll., 50.00, Kretzmann, Vincennes, 16th 85th, Jüngel, Avilla, 4th 50th, Jensen, Vöglein, Missionsscoll, 50.00, Heinze, Decatur, 6th 36, Kaiser, Jonesville, 6th 86, Biedermann, Kendallville, Missionsscoll., 91st 17th 17 Niemann, Cleveland, v. J. F. 1.00, Wwe. R. 1.00. Teacher D-ckers Schulk., Akron, 6th 30th (p. -370th 39th).

Negro Mission: Gemm. of b'K.: Scheips, Peru, 12.00, Hofmann, Flatrock Tp., 5.00, Hosfmann, Woodland, 3. 75. P. Schülke, Crown Point, by Joh. Lottes 3.00. P. Huge, Bingen, by N. N. 1.00. P. Link, Laporte, by E. Blohm 1. 15. Mixed mission: Thieme, Soutb Bend, 6. 32, Knust, Chuckery, 6. 68, Küchle & Knust, Missionsscoll.., 11. 40, Jensen, Vöglein, desgl. 25.00, Meyr, BrownStown, 7. 30, Rump, Tolleston, 15. 80. P. Niemann, Cleveland, v. H. N. 1.00, F. R. 1.00. Teacher Spuhlers Schul!., Alron, 6.00. M. Conzclmann, Indianapolis, 1. 50. (S. -107. 90.)

English Miision: P. Scheips'Gem., Peru, 6. 35. 17 Steinmann's Gem., Liverpool, Pentecostal Coll., 5. 25. 1 Schülke, Crown Point, from Father Germann 1.00. Gemm. d. Lk. Küchle u. Knust, Missionsscoll., 5.00. (pp. -17-60.)

Heathen Mission: 17 Rösenec's Gem., N. Judson, 2. 76. 1. Jensen's Gem., Vöglein, Missionsscoll-, 10-00. Gein. in Lancaster dch. M. Fleckenstein 8. 85. 1. Niemann, Cleveland, v. H. N. . 50. (S. -22. 11.)

Jewish Mission: 17 Jensen's Gem. at Vöglein, Missionsscoll. s. 7. 25. 17 Niemann, Cleveland, v. H. N. . 25. (S. -7. 50.)

Deaf and Dumb Mission: 17 Voll v. Wwe. Holtz a. 17 Franks Gem. 5.00. 17 Preuß' Gem., Friedheim, 8, 30. 17 Schumann, Kendallville, v. Chr. Huimacher 1. 66. (S. -14. 96.)

Deaf and Dumb Church in Milwaukee: school k. d. St. Pauls parish, Ft. Wayne, dch. C. Grahl 48th 40th Teachers Gerlach & Miss E. Scheiderers Schulk-, Marysville, 17.00. Schoolk. d. Teachers in Cleveland: Ruessmann 13. 40, Schwachenwald 10. 14, Birr7. 20; at Evansville, Klees 10. 70, Dreß 7. 11, Miss Frank 4. 93; - d. 11th at Tocsin, Ludwig 4. 00; at Brownstown, Meyr 7. 27; - d. teachers at Cleveland, Gockel 2. 40; at Friedheim, Paul 12. 50; - I>. 147 at Ft. Wayne: Franke 7. 32; at Decatur: Schmidt 6.07. Charles Kopp dch. d. Kindsrblmann . 50th school c. d. teachers at Vincennes: Fathauer 14.00; at Akron: Spuhler 12. 16, Decker 14. 30, 17 Nickels 9. 85. P. Lothmann, Akron, v. N. N. . 25. Mrs. Bentz, August & Annie Huge, Henry Potttng 1. 00 each. Meta Gerstenberger & etl. classmates, Cleveland, 2. 50. School k. in Cleveland: 17 Niemann 31. 62, 17 Westerkamp 8. 35, Miss L. Sallmann 6. 68; in South Bend: 1. Thieme 14.07; inBtngen: Teacher Bublitz 5. 70, Miss Lankenau 3. 40; in Laporte: Teacher Siegert 6. 30, Wüllncr 10. 10, Martin 11. 80, Forester 5.04. 1. Links Jungsrver., Laporte, 20.00. Teacher Kochs Schulk., Gerald, 20. 80. (S. -359. 86.)

Emigrant Mission in New York: 1. Fischer's Gem., Columbus, 4. 50.

Baltimore emigrant mission: 17 Niemann, Cleveland, v. H. N. . 25.

Mission in London: 17 Küchles Gem., Paris u. Darly Tp., dch. I. Scheiderer 8. 20.

English Mission at Cleveland: 1.NiemannsGem., Cleveland, 23. 57. P. Weseloh's Gem. the. 21. 45. (S. -45.02.)

Slovak Mission: Fr. Ludwigs Gem., Tocsin, 4.00.

Mission to Brazil: P. Fischer, Columbus, v. S. A. 7. 85. M. Conzelmann, Indianapolis, 1. 50. (S. -9. 35.)

Students in St. Louis: 1st WeselohsWomen's Assoc., Cleveland, dch. F. Bodenstetn s. W. B. 20.00. 1. Brandes' Gem., Huntington, f. G. Cheese 14. 38. 17 Rupprecht, N. Dover, v. R. N. 10.00. 1. Jensens' Gem., Vöglein, f. S. M. 4. 25. 17 Steinmann, Liverpool, Hochz. Spwe-Morlock, 3. 10. 17 JauS at Ft. Wayne, Hochz. Stahlhut-Hitzemann, 13. 16. 1. Niemann's Women's Ass'n, Cleveland, dch. tz. Hesse 18.00. (p. -82. 89.)

Springfield students: 17 Niemann, Cleveland, v. Mrs. H. 50.00. 17 Zimmermann, Inglefield, Hochz. Bofsc-OiiS f. H. Handlich, 13.00. 17 Heinze, Decatur, esteem. Bohnke-Franz f. T. Berg, 5.i5. (S. -68. 15.)

Students in Fort Wayne: P. Kleist's Gem., New Haven, dch. Fischer 8.00. 8. Lothmann's Gem., Akron, f.H. Schlichte 10.00. 17 Schülke's Gem., Crown Point, f. G. Schimmel 12.50, f. Val. Sauermann f. dens. 2. 50. 17 Franke, Ft. Wayne, Hochz. Blievernicht- Meyer for Oetting, 8. 25. 17 Niemanns Gem-, Cleveland 56. 78. for H. Jungkuntz: 17 Siebrandts Dreieinigk.-Gem., Merrill, 6. 30, s. St. Pauls-Gem. that. 1. 70, v. Jugendverein 15.00. 17 Fischers Gem., Columbus, f. A. St. 11. 75. 1. Weseloh's congreg. s. Cleveland, 33. 60. (p. -166. 38.)

Students at Addison: 17 Kellers Gem,, Cleveland, 16.00.

Orphanage in Addison: N. N. from 17 Frankes Gem. 5.00.

Orphanage in Des Peres: N. N. from 17 Frankes Gem. 5.00.

Orphanage in Indianapolis: 17 Ludwig, Tocsin, Hochz. WcfelDammeier, 11. 30. 17 Gotschs Gem., Sherwood, 7.00. 1. Hofmann's Gem,

Flatrock Tp., 5. 45. 1. "schumm, Lafayettc, v. N. N. 1.00. 1?. Lühr, Ft. Wayne, Hochz. E. & L. Schroeder, 8. 62. 1. TrautmannS Schulk., Columbus, 14. 43. Gemm. of 11th: Fischer, Columbus, 4. 45, Nüster, St. Joh., Tipton, 3. 84, Emanuel 2. 93, Zion 2. 45, Jaus b. Ft. Wayne 5th 45, Schleicher, Lanesville, 10th 75th 1st Schleicher v. F. Beckardt 2.00. Gemm. d. 11th: Querl, Toledo, 10th 20, Gross, Ft. Wayne, dch. W. Kayser 27. 50, Schmidt, Immanuel, Decatur, 6. 53, Zion 1. 50. 1. Schmidt, Hoch;. Blecke, 5th 53rd Gemm. d. 11th: Eickstädter, Hamilton, dch. E. Schmucker 15. 25, Miller, Ft. Wayne, dch. F. Scheimann 52. 84, Franke, by N. N , 5.00, Link, Laporte, dch. L. Schumin 13. 71. teacher EngslbrechtS Schoolk., Kendallville, 3.00. 1. Lührs Gem.,Ft. Wayne, 21.05. Schoolk. d. teachersKlitzke, Lüker u.Miss Tischmann, Cincinnati, 42. 30. (S. -290.08.)

Deaf and Dumb Institution: 1. Preuß' Gem., Friedheim, 8. 30. N. N. from1. Frankes Gem. 5.00. (S. H 13. 30.)

Danish Free Church: Gemm. d. 11. Küchle u. Knust, Missionssestcoll., 5.00.

Hospital at Cleveland: 1. Niemann, Cleveland, estate of the same Mrs. H., 300.00.

Retirement Home in Monroe: 1st Schumann, Kendallville, B.C. Hatter 1st 68.

Parish at St. Joseph: 1?. Schleicher, Lanesville, v. I., F., H. & M. Zobel 1.00 each, v. J. Redich sen. & jun. 1. 50, Ph. Walther. 50, J. Prelle 1.00. (S. "7.00.)

St. Louis City Mission: 1st Rupprecht in North Dover by N. N. 5.00.

English Mission in Harrisburg: I.HugesGem. inBingen4. 57.

Mission at Spokane: 1st Trautmann's Gem. at Columbus, 24th 40th 1st Brandes' Gem. at Huntington, 13th 87th 1st Rupprecht, North Dover, 5th 00th 1st Fischer's Gem. at Columbus, 16th 65th 1st Franks Women's Gem. at Evansville, 5th 00th 1st Querl's Gem. at Toledo, 7th 25th 1st Stock, Fl. Wayne, Hochz. Mehwarp-Baade, 8th 25th, v. N. N. 1.00, F. Tent . 50th gem. d. 11th: Huge, Bingen, 4th 50th, Link, Laporte, dch. L. Schumm 10.00, Schmidt, Seymour, 15.00. (S. Pl11. 42.)

Mission at Sanborn Tp, Mich: 1st Kuechles Gem, Paris, 5.00. Church building at Mt. Lake, Minn: V. Giese, Indianapolis, 3.00.

Needy in India: 1. Westerkamp's boys' rver. sewing, Cleveland, 8.00. 1. Great' Gem., Ft. Wayne, dch. W. Kaiser 2. 27. M. Conzclmann, Indianapolis, 1. 50. (p. "11. 77.)

English Mission at Fort Wayne: 1st Jensen's Gem, birdie, mission scoll, 50.00.

U n d e r c o n t r i b u t i o n s: 1st Wilders Gem, Bremen, Pentecost Coll, 13. 40. 1st Markworths Gem, White Creek, 5. 70. 1'. Schutte, Crown Point, v. Pal. Sauermann 2. 50. 1. TrautmannS Gem., Columbus, 14. 42. Southern Indiana Pastoralcous. 8.00. Gemm. d. 1'1st: Schulz, Madisonville, 8. 50, Zorn, Cleveland, dch. J. H. Welcher 61st 32nd, Zimmermann, Darmstadt, 3.05. 1st Zollmann, Bear Creek, v. Mrs. N. N- 5.00, v. Fried. Wellenkamp 3.00. Gem. 17 Schlesselmanns at Euclid 13.00. 1. Gross' Gem., Ft. Wayne, dch. W. Kaiser 4th 86th Northern Indiana Pastoral Conf. 2nd 50th (p. -151st 25th).

Total: "3812. 44.

Fort Wayne, Ind. June 30, 1900, C. A. Kämpe, Cassirer.

Receipts into the treasury of the Wisconsin District: (From May 1 to July 1, 1900.)

Synod treasury: comm. of 11th: Neichmann, Town E. Granville, "4. 77, Keller, Racine, 50.00, Körner, Janesville, 17. 65, Hähnel, Cascade & Batavia, 13.00, Stelter, Fall Creek, 10.00, Crck, Oshkosh, 29. 27, Dorpat, Town Wilson, 8.00, Huchthausen, Laurium, 9.00, Rubel, Milwaukee, 10. 52, M. Otto, Becchwood, 5.05, Hunter, Nicholson, 6. 36, Traub, Peter & Paul, Hancock, 9.00, RoehrS, Clinton, 5. 27, W. Naumann, Town Washington, 6. 60, Sprengeler, Milwaukee, 66. 65, Wolbrecht, Sheboygan, 32.00, Huebner, Adell, 11. 76, Bartling, Watersord, 7. 25. 17 Huchthausen, Laurium, v. Fritz Barschat 1. 50. (p. "303. 65.)

General Synod Building Fund: Jul. Engel in Milwaukee 5.00. Comm. of 11th: W. E. Schilling, Loganville, 17.04, Voit, Town Herman, 26.00, Albrecht, Milwaukee, 13. 85, Rowold, Neshkoro, 12. 40, Germania 6.00, Mecan 14. 10, contribution 1.00. 17 Strasen in Milwaukee, 2nd. Payment, 33. 50. 1st Baumann, Saliers, 36. 15. 17 Präger, N. Milwaukee, by Miss Helene Hassel 1.00. Gemm. of11th: Bretscher, Wausau, 17.00, Diehl, Ellisville, 20. 75, M. Mueller, Springsield, 7. 75, Westfield 5. 16, Coloma 3. 60, Richford 3. 49. 17 M. Otto, Beechwood, contribution, 5.00. Gemm. d. 1'17: Theel, Crystal Lake, 7. 25, Newton 6.00, Treff, HermanSsort, 8. 70, Traub, Hancock, 12. 76, Brandt at Lebanon 10.00, Engel at Tigerton 3. 44, Huebner at Adell, 2nd Sendg., 58.00. 17 Hoffmann, tzochheim, v. 3 Gl. d. untern Gem. 4.00. Gemm. d. 11-: W. Naumann, Town Washington, 1st Sendg., 14.00, Rathjen, Bonduel, 14.00, W. Georgi, Dorchester, 7th 99, Holton 2.01, Löber, Milwaukee, 5th Zahlg., 31st 90, Rohrlack, Reedsburg, 3rd Zahlg., 30.00, Stelter, Fall Creek, 10.00, Pröhl, Plymouth, 31.00, Nickel, Shawano, 11. 39, Town Richmond 3. 81, A. Luebkemann, Forestville, 4. 50, F. Nandt, Town Grant, 5. 86, Keller, Racine, 51.00, Sprengeler, Milwaukee, 1st payg., 600.00. (S. "1156. 40.)

General Inner Mission: Gemm. of 11th: Duerr, Wayside, 2.00, Prohl, Plymomh, 57.00, M. Hass, Quincy, 1. 85. (S. "60. 85.)

Inner Mission: 17 Reichmann's Gem, Town E. Granville, 5. 60. of B. 100.00. Gemm. d. 11th: Keller, Racine, 25.06, Th. Brelscher, Caledonia, 28. 12, Fremont 5. 38, Kuehnert, Harvard, 4. 36, Brandt, Milwaukee, 9. 21, Horn, Port Washington, 5. 50, Schmidtkc, W. & S. Supcrior, 4th 50, Lake Rebagemain 2nd 00, Laukandt, Fairchild, 15th 84, Alma Center 2nd 72, Black River Falls 1st 43, Brähm, Augusta & Beargrass Creek, 15th 00. 17 Ohldag, Miles, Conscollübcrsch., . 75. 1?. Kleinhirns, Deer Park, paid back 9. 50. 17 Schlers v. a friendo d. Mission 20.00. 17 Wolbrecht v. Fritz Burhop 2.00, vom Jungsrver. 5.00. Gemm. of 11th: Ohldag, Hurley, 6. 17, Heike, Gilette, 3. 50, Stelter, Fall Creek, 15.08, M. Mueller, Springsield, 5. 85, Co loma 2. 15, Erck, Oshkosh, 24. 65, G. N. Naumann, Hudlon, 4. 28. 1. G. N. Naumann, salary at New Richmond, 3.00. 17 H. C. Mueller's Gemm, Center, 2nd 75, Hanover 3rd 25. 17 Seuel, Freistadt, v. B. 1.00, v. Mother Will l.00.. gem. d. 11th: Feustel, Bloomsietd, 14th 82, Präger, N. Milwaukee, 10th 73, Ebert, Berlin, 8th 63, Houses, Portage & Lewiston, 18th 01, G. Naumann, Glen wood, 2nd 50, Becker, Sandusky, 7th 00, Town Willow 5th 15, Lugenheim, Phil lipS and Kennan, 6th 79, Duerr, Wayside. 5.00, Strasen, Milwaukee, 25. 75, Karth, Symco, 4.00, Studtmann, Beloit, 9. 16, F. Nammacher, Aspippuu, 6. 19, Huebner, Adell, 18. 17, Traub, Peter & Paul, Hancock, 5.00, Base, Town Sigel, 5. 63. 17 Siebrandt v. Teacher GrüitS Schulk. 2. 80. 1, Brandt, Lebn non, Thank Offering v. F. L-, 1.00. Gemm. d. 11th: Strasen, Watertown, 49. 50, Sylvester, Pleasant Valley, 2nd 65, Hoffmann, Hochheim, upper 13th 50, lower 12th 50, Bürger, Fall Creek, 13th 90, Eggers, Town Lake, 5th 00, Albrecht, Mtl waukee, 8th 32, Sievers das. 19th 45, Schmidt das. 16th 09, Löber dal. 22nd 15, Bräm, Augusta, 10th 35, Kössel, Athens, 8th 65, Schoenbeck, Auroraville, 2nd 50, Fiehler. Butternut, 8th 50, Möcker, Whstlesey, 3rd 90, Ehslfea 3rd 30, Greenwood 3rd 32, Ogeina 1st 57, Lugenheim, Park Falls and Emery, 3rd 17, Prentih 5th 03, Park Falls 2nd 58, Emery 1st 65, H. Naumann, Riverside, 5th 15, Naumann, Ne gina, 2nd. 12, Mattoon 1. 77, Schmidt!", W. and S. Supecior, 4.00, Lake Nebagemain 4.00, Hitzeroth, N. Prairie, 5.00, Nowold, Neshkoro, 7. 50, Mecan 7. 50, Germania 3.00, Fuhrmann, Llintonville, 17.00, Town Line 4. 36, Pella Opening3. 57, Embarass2. 93, Hass, Quincy, 2nd 45, Geske, Rankin, 4th 50, Dicke, Town Washington, 3rd 45, Gutekunst, Iron River, 2nd 28, Rohrlack, Reedsbnrg, Missionfcoll, 75.00, Dorpat, Sheboygan, 25.00. 17 Ristow, Aubnrndale, v. N. N. 1. 75, J. Stark, Mrs. Limberger, Mrs. Schabarum, Mrs. Fosch 1.00 each. 17 Küchie of J. Mau 1.00, Mrs. Seeseldt. 25, Mrs. Jost . 50, from the Frauenver. 10.00. Gemm. d. 11th: Küchle 24. 75, Löber, Milwaukee, 37. 22, Lugenheim, Emery, 1. 54, in Park Falls . 72, Gutekunst, Iron River, 2. 10. 2. Sievers v. N. N. 1.00. (S. "974. 87.)

English Mission at Milwaukee: Gemm. d. 11th: Kuechle, Mü waukee, Jubilcoll., 10.00, Traub, Hancock, 2. 50, Stelter, Fall Creek, 5.00, Rohrlack, Reedsburg, 5.00, Dorpat, Town Wilson, 5.00. (S. "27. 50.)

General Mission: From B. 50.00. 17 Keller, Racine, Coll.., 2. 84, Taubstcoll. 2. 32. 17 Seuel, Freistadt, v. B. 1.00, Mut ter Wille 1.00. Missionfcoll. of 11th: Rohrlack, Reedsburg, 5.00, Horn, Port Wafhington, 3. 15, Stelter, Fall Creek, 5.00. Teacher Gerienbach of N. N. 1.00. For chapel building in Milwaukee: teacher Rüdigers Schutt. 3T4I. 17 Wolbrecht v. N. N. 5.00. 17 Präger v. Miss L. Hasse. 1.00. 17 Bürger, Fall Cree!, by Schutt. 4. 60. 17 Horn, couvertcoll. d. Schul!., 3. 45. l7 Wich. Man from teacher H. Hort and school... 8.00. 17 Wolbrecht von d. Schutt, d. teachers: Marlworth 6. 50, Goehringer 6. 71, Schmidt 8. 63, Grade 13. 84, Miss Tröller 1. 50. teacher Fieeses Schul!., Saliers, 5. 20, Anna Seidenstickcr das. . 25. 8. Daib by teacher Mueller's school k. 15, 95, by Mrs. B. Kerble's school k. 10. 62. (S. -166.06.)

Emigrant Mission in New York: 17 embossers of Miss Helene Hassel 1.00. 1. Rohrlack, Missionsfcoll., 5.00. (p. -6.00.)

Emigrant Mission in Baltimore: 17 Präger v. Frl. Helene Hassel 1.00. 17 Rohrlack, Missionsscoll., 10.00. (S. -11.00.)

Southern District: 17 Nammacher, Sugar Island, Coll., 2nd 50.

Oregon District Inner Mission: 17 Hitzeroth v. Mrs. I. Werde, Sr, N. Prairie, 1,00, Mrs. Marg. Mueller 1.00. 17 Nammacher, Sugar Island, Coll. 2. 50. (S. -4. 50.)

Heathen Mission: 17 Seuel, Freistadt, v.B., Mother Wille u.F. Nruß each l.iX). Gemm. o. 11,: Bittner, Grd. Rapids, 5. 75, Borger, Fall Creek, 4.00, Bräm, Beargraß Creek, 1.00, ttplegger, Hayes, 4. 70. 1. Hitzeroth, v. I. Werde, 1.00. 1st Ristow, v. N. N., 1.00. 17th Kuechle, v. Women's Ver. 10.00. For the needy in India: 17 Hähnel, Cascade and Batavia, Coll., 9.00. 17 Präger by Frl. Helene Hassel 1.00. 17 H. C. Müller, Hanover, contribution, 1.00, v. H. Scheel 2.00. 17 llplegger, Hayes, 10.00. 17 Möcker ". W. Buehler 1.00, N. N . 50. 17 Rohrlack, Reedsburg, Missionsfcoll. 20.00. (p. "74. 95.)

Negermission:For the parsonage in Mansura: 1. Reichmann v. Christ lieb Achtcrberg 10.00. 17 Wolbrecht v. F. Burhop 2.00, v. Jungfrver. 5.00, For the Negro Mission: Fr. Loren; v. Mrs. Engel . 75, Elsa & Christian Engel each . 25. 17 Küchle, Jubilcoll., 45. 68. 17 Erck v. Mrs. Schönian 2.00. 17 G. A. Naumann v. Mrs. Hoffmann . 50. 17 Seuel, Freistadt, v. B. 1.00, Mother Wille 1.00. Gemm. d. 117: Houses, Portage & Lewiston, 2. 50, Citizen, Sheboygan, 10. 25, Traub, Hancock, 3.00. Teacher Möhlmann v. C. Zerler . 50. 17 Matthes v. Jungfrver. 2nd 15. Gemm. d. 11th: W. Naumann, Town Unverhill, 1.06, Bräm, Beargraß Creek, 4th 15, Pröhl, Plymouth, 15.00, H. C. Müller, Hanover, 1st 75, Wichmann, Cedarburg, 5.05, Rohrlack, Misslonssest coll., 15.00, Dorpat, Town Wilson, desgl. 10.00. (P. -138. 84.)

General Indian Mission: 1st Kuechle, Milwaukee, Jubilcoll. 10.00. Cass. Theo. Menk of Minn. and Dak. districts, 6.00. 1. Rohrlack, Reedsburg, missionary coll. 10.00. 1. Daib's congregation, Merrill, 11. 25. 1. Bau mann's congregation, Saliers, 3. 27. 1. Küchle v. Frauenver. 5.00. (p. "45. 52.)

General Jewish misfion: Gemm.d. 11th: Huebner, Adell, 16. 74, Braem, Baergrah Creek, 2.00, Rohrlack, Missionsfcoll., 15.00. (p. "33. 74 Z

Mission to Cuba and Porto Rico: R. N. dch. Teacher Gerte" bach 1.00.

Letten- und Esthenmisfion: 1. Präger v. Frl. Helene Hafsel 1.00. Mission in Alaska: 1. Siebrandt, Merrill, v. N.N. 10.00.

Saxon Free Church: I.Bräm, Augusto & Beargraß Creek, Coll., 2nd 72nd 1st Seuel, Freistadt, v. B. 1st 00th, Mother Will 1st 00th 17th Houses, Por tage & Lewiston, Coll., 2nd 50th 1st Duerr, Wayside, Coll. 1st 40th (S. -8th 62nd).



Danish Free Church: D. Seuel von B. 1.00 u. Mother Wille 1.00. Gemm. derLl7: Dürr, Wayside, 1.00, Stelter, Fall Creek, 3. 43, Huebner, Adell, 14. 77. (S. -21. 20.)

Hermannsburg Free Church: P. Laukandt, Alma Center, Fairchild & Black River Falls, Coll., 12. 61.

Mission in Hamburg: Fr. Baumann v. Mrs. Sophia Wegner . 76.

Mission in London, England: N. N., Reedsburg, 2.00. For the Mission School: v. d. Schüler. d. Imm.-Schule dch. Theo. Küchle 8. 60. (p. 810. 60.)

Mission in Berlin: P. Naumann, Saliers, Coll., 3. 27.

Mission to South America: 17 Seuel, Freistadt, v. F. R. Brüh Sr. 1.00, Miss Helene Hasset 1.00. 1". Duerr, Wayside, Coll., 1. 11. Teacher Gertenbach v. N. N., Racine, 1.00. (p. 84. 11.)

Students tn St. Louis: For G. Kanieß: P. Otto, Beechwood, Coll., 7. 15. For O. Sievers: P. Sievers a. d. Gesangbkafse 5.00. For E. Elbers: P. Küchle, 25jähr. Stistungsfcoll..., 8. 71. From B. 50.00. L. Seuel, Freistadt, from B. 1.00, Mother Wille 1.00. P. Hübner from W. Z. 5.00. (S. 877. 86.)

Students at Springfield: VonB. 50.00. 17 Schmidt, Stevens Point, v. N. N. 2.00. For W. Benecke: L. Horn, Port Washington, Coll., 2nd 10, v. Frauenver. 7.00. For A. Parze: 17 Voit, Town Herman, 17.00. For W. Lück: P. Seuel, wedding Dallmann-Pape, 3rd 53rd. For J. Sillack. k. Strasen, Milwaukee, v. Frauenver, 5.00; 17 EggerS, Frömmings silb. Hochz., 6. 10. (S. -93. 63.)

Students in Milwaukee: VonB. 50.00. ForE.Meyer: D. Sievers v. Young Frver. 5.00, v. Frauenver. 10.00. 0. Seuel, Freistadt, v. B. 1.00, Mutter Wille 1.00. 17 Rohrlack, Reedsburg, by N. N. 2.00. For Plunz: 17 Lugenheim, Hochz. Schneider-Meier, 6. 27. (S. -75. 27.)

Students at Fort Wayne: From B. 50.00.

Students in Addison: VonB. 50.00. teacher W. Barmann v. Gesangver. 20. 63. 17 Seuel, Freistadt, v. B. 1.00, Mother Wille 1.00. For Theo. Wichmann: 17 Seuel, Hochz. Sachs-Schöffow, 5. 44; P. Wichmann, Coll. 5.00. (S. 883.07.)

Support Fund: k.Reichmann,contribution, 3.00. VonB. 100.00. 17 Randt, Coll. of, 8. 46. 17 Siebrandt, Wis. Valley Pasloralconfcoll., 5.00. 17 Matthes, Proff. & kk. cons., 12. 40. 17 Bräm, Augusta & Beargrass Creek, coll., 2.00. 17 Hähnel, Cascade, coll., 5.00, Sheboygan Pastoralcons. 14. 25. teacher Ahrens, Milwaukee teacher cons, 4. 75. 17 H. C. Mueller, contribution, 1.00. 17 Seuel v. B. 1.00, Mother Will 1.00. 17 Präger v. Miss Helene Hassei 1.00. 17 Dorpat, contribution, 1.00. Gemm. d. LL.; A. Grothe, Clyman, 8. 21, Pröhl, Plymouth, 21. 45, Brauer, New Fane, 5. 20, Nammacher, Ashippun, 5.00. 17 Hübner by W. Z. 5.00. 17 Traub, Hancock, Coll., 6.00. 17 E. A. Grothe, Reeseville, Coll., 11. 65. 17 Matthes, Proff.u. kk.-Cons., 7. 90. P. W. Naumann, Shawano Co., 1. 80. 17 Sievers, Coll., 19. 45. Teacher Ahrens, Teachers' Conf, 6.00. Gemm. d. kk.: Rohrlack 26.00, Schmidt, Coon Valley, 5. 19, Pleasant Valley 1. 14, Eleva 1.00, Monhardt, Burnette Junct., 7. 30. 17 H. C. Mueller, contribution, 1.00. 17 Georgi, contribution, dch. F. H. Möcker 4.00. Gemm. d. LL.: Grothe, Reeseville, 5.00, Voit, Howard, 17.00, Blumenkranz, Lavalle, 13. 55, Uplegger, Hayes, 5. 50, Ristow, Auburndale, 2. 70. 17 Hähnel, Sheboygan Co. pastoral conf. (for May & June), 7. 50. Thanksgiving v. Joh. Horst, S. Lake Linden, 1.00. (S. 8355. 40.)

Wisconsin church building fund: gem. of L17: Rathjen, Theresa, 6. 60, Brandt, Lebanon, 8.05, Matthes, Milwaukee, 20. 92, Wichmann, Fredonia, 2. 69, Wilhelm, Mayville, 11.00. 17 Loeber v. Teacher Greves student. 5.00. (S. 854. 26.)

Parish inElPaso, Tex.: P. Rohrlack, Reedsburg, v.N.N. 5.00.

Parish at Stevens Point: 17 Keller, Racine, Coll. at 7. 94.

Seattle Church Building Fund, Wash. at 17 Keller, Racine, Coll. at 7. 95. 17 Sievers v. N. N. 1.00. (pp. 88. 95.)

Church building fund in Spokane, Wash.: 17 Heike, Gilette u.Pulciver, Coll., 5.00. 17 Gerike, Grant, Coll., 8. 20. 17 Rohrlack, Reedsburg, from N.N. 5.00. (S. 818. 20.)

Parish of Orlando, Okla.: 17 Traub, Hancock, Coll., 11 a.m.

Taubstummenkasse: 17 Präger v. Frl. Helene Hassel 1.00. Kass. Knuth a. d. Wis.-Synod 4.00. (S. 85.00.)

Orphanage in Wittenberg: 17 Loren; v. K. Kiefer . 25. 17 Erck, Ofhkosh, Coll., 14. 76. L. M. Müller, Hochz. Wood-Brown, 6.00. (p. 821.01.)

Ev.-luth. Kindersreund-Gcsellschast: 17Albrecht, Milwaukee, v. d. Schulk. d. Lehrer: Erck 6. 91, Brüning 4. 75. Lehrer W. Baxmann v. Gesangver. 20. 63. 17 Bretschcr, Hochz. Weilbrenner-Frömming, 3. 75. cass. Menk, Minn.- u. Dak.-Distr., 7. 40. 17 Wolbrecht v. Mrs. Bodenstein 1.00. Kass. Wendt, Mich.-Distr., 2.00. 17 Feustel, Hochz. Paap-Rogge, 3.08. 17 Huchthausen v. Anna Barschalt 1.00. Kass. Menk, Minn.- u. Dak.-Distr., 21. 55. 17 Rohrlack v. Frauenver. 10.00. Cass. Menk, Minn. & Dak. distr., 94. 36. 17 Monhardt, Hochz. Leisten-Graf, 6th 26th 17 Rubel, Hochz. TepeKickul, 6. 22. L. Brandt, Lebanon, baptismal coll. with Aug. Bliefe, . 85, desgl. with F. C. Uttech 1.00. (S. -190. 76.) Total: 84136. 89.

In future, please send all monies etc. to blr. blsrliu Heller, 237 4td 8t., ölilcvaaüee, tzVls. Bills of exchange, I-lunev and Lxpress Orckers make payable: Llartiu Heller, Tross.

Mlwaukee, Wis. July 2, 1900, G. E. G. Küchle, Cassirer. 2820 8täte 8t.

With heartfelt thanks, undersigned certifies to have received the following gifts for poor students since July 5, 1899: By Kass. Harms 818. 38. 17 W. Wambsganß' Gem. 10.00. 17 F. Vahl v. Frauenver. sr. Gem. 10.00. 17 F. J. Oetjens Gem. of Elk Creek, Nebr. reformation coll.., 13. 11. 17 W. Baths, Hochzcoll. Wendland-Helms spec. for M. Heman, 7. 75. 17 W. Cholchers Gem. 7. 55. 17 G- Rademacher, Hochz. Gardener's Sparrow, 8.00. 17 C. Seltz, Hochz. Stuhr-Schlechte, 5.00. 17 G. Rademacher, Hochz. FinieKemper, 3.00. By Kass. Harms 9. 27. 17 J. Catenhusen, Hochz. SchultzSchäscr, 12. 85. 17 E. Baumgärtner, Hochz. Kupkc Schröder, 11. 66. P. G. Jung, Hochz. Neumann-Lau, 7. 40. 17 J. F. Grupe, Hoch;. Engelke-Büthe, 10. 20. Travel gelcoll surplus, 5. 80.

Blue Hill, Nebr. 17 July 1900. C. Thrust cone.

Pilgrim House and Emigrant Mission.

Revenue from April 1 to June 30, 1900.

1. pilgrim house: E. S. dch. 17 A. Biewend 85.00. Kass. C. Spilman 1.00. Kass.'E. F. W. Meier 20. 80. (S. 826. 80.)

2nd Emigrant Mission: F. Dallmann . 50, Carl Komm . 40, P. L. Edlessen . 50, Marg. Seekamp 1.00, Joh. Nickel 1.00, H. Schulz 3.00, N. N. . 24, Auguste Stitzki 1.00, Nic. Koch . 50, Joh. Urban 1.00, Joh. Schmidt . 25, Wm. Hartmann . 25, by W. Vopel of 17 Runolö . 35, 17 M. Plaß 1.00, Helene Thomas 1. 18, Cantor Böhme . 71, and Bro. Supt. Robert 1.00, Paul Morsey 1. 50, C. Schumacher 1.00, Kass. Th. H. Menk 24. 67, Kass. E. F. W. Meier 214. 86, Kass. C. Spilman 31.00. (S. -286. 91.)

Non-interest bearing loans of 800.00 were received; nothing was reclaimed.

For the Free Church in Saxony 567.00 have been received, for the Danish 131. 79. S. Keyl.

For poor students from South Dakota

with thanks: By Kass. Menk -16. 65. lt7 Luebke, Mansfield, 12. 50, Wesley 1. 60. Mrs. Adamson, Sioux Falls, . 25. 17 Uhlmann's Gem. at Howard, Pentecost Coll. 3. 30. 17 Luttmann's Gem. at Spencer, Bristow & Walther, Nebr. 7.00. l7 Thusius' Gem. at Hillside 10. 31. (S. -51. 61.) F- Pasche.

Received for church building at Stevens Point, Wis: By 17 Krusche from his parish -16.00; from W. Glebke, Joachim Timm and Alb. Knoll 1.00 each; by 17 W. Hudtloff from his Martini congregation at Belle Plaine 3. 45, from Joh.-Gem. that. 2.00. - To the dear givers heartfelt thanks and wishes God's rich blessing.

Stevens Point, Wis. July 16, 1900. Carl Schmidt.

From the Lutheran Zions-Gem. at Castello, Mo., -8.00 for Als. Dörfsler to have received, certifiesM . J. F. Albrecht.

For the Orphanage at Wittenberg, Wis. received from P. H. Eggers -1.00 with heartfelt thanks. Th. Nickel.

By I?. O. v. Gemmingen from some members of his. Gem. - 5. 90, theo . Gutknecht.

yj")" The receipts of Messrs. Kassirer F. H. Harms, Theo. H. Menk and H. W. C. Waltke had to be postponed due to lack of space.

Changed addresses:

Nev. Herm. IV. Sartol", koplsr Blukk, blo.
Rev. H. 0. Lotü, 812 Lstsz-ette ^.vs., 8t. Louis, blo.
liov. iV. 6. vrosAsmuollsr, ^uzrusts, Lau Olslre 6c>., VVi".
liev. L. II. Lisoder, 33 Loster 8t., "suburz-, 6onn.
liev. blorttL 6rosss, 1718 Lstsz-ette 8t., 8t. llosepli, 5lc>.
liev. W. LlucktloL, blerrlll -ive., IVsussu, W1".
liev. IV. L. Loexedeil, 43t IV. 43<I 8t., Herv Torlc, X. V.
liev. II. KupkernaZel, Lexiu^tou, Des 6o., Tex.
Nev. Otto sloelliuer, ^müerst, kortszs Oo., Alis.
liev. 6. 8edilcl, 61 Llsumee ^.ve., Lort IVsxue, lncl.
liev. According to 8eüiuütt, vslesboro, L.ss1n1dola, Osu.
liev. H. Kpsouutü, 3862 vearkoru 8t., Oülcazxo, 111.
liev. lleur^ L. 8psekiii, Lelsuü, Leelrmsu 6o., blieü.
liev. II. IVscksr, Lckmouson, tleutou Oo., Mo.
liev. L. L. IVllüelm, o. o> blr. ö.. Sreelitiu,
Oor. Xortü su<1 LIsclinou 4ves., 8rickAei>ort, Oomr.
6. llsrtelt, 524 8. HerirutsZe ^.vs., OdiesZo, III.
Tüeo. Seueüe, li. lioute 4, vsuvllls, Vsrmillou Oo., III.
. 4. lloru, 631 3lst 8t., bUlsvaukss, IVis.
ll. 5V. Leierts^, 565 OouAlss ^vs., LIZIn, III.
k. L. Lies", lioute t>to. l, 4Vost Leuck, IVis.

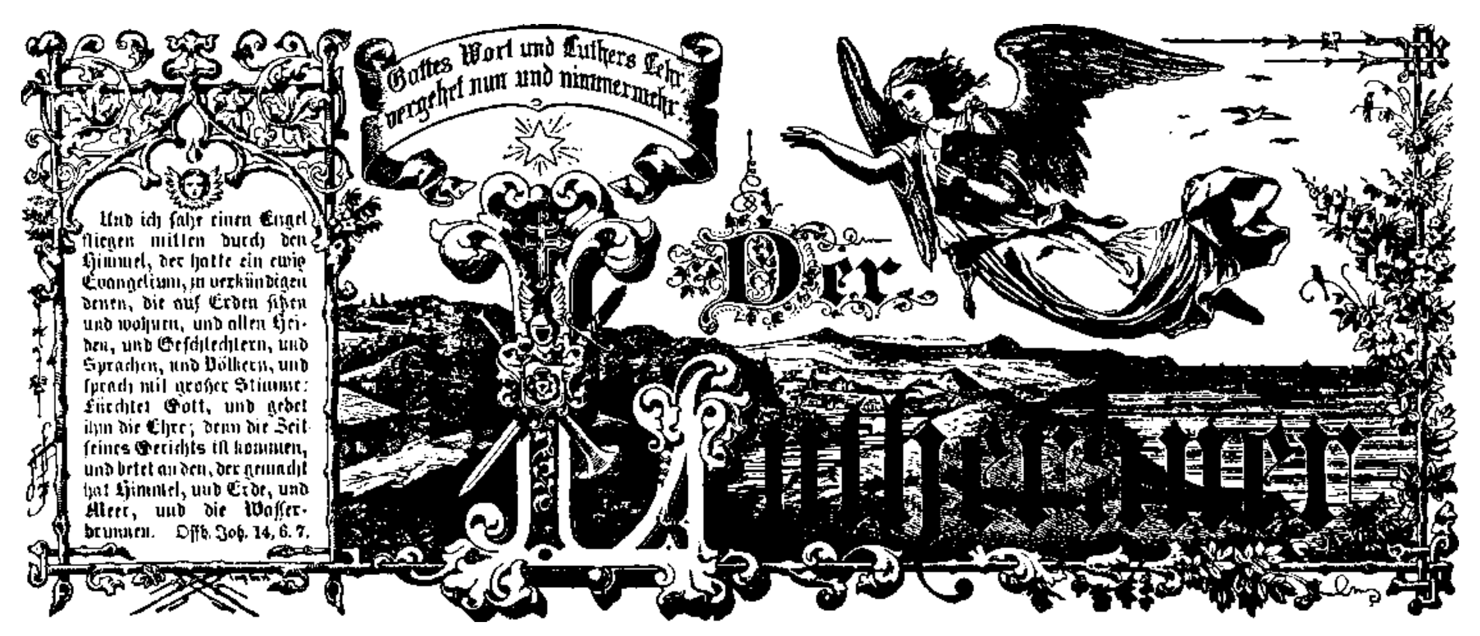
The "Lutheraurr" appears every fourteen days for the annual subscription^-"!" van one" dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought to the home by carriers, the subscribers have to pay an extra "SS cent" carrier's fee.

To Germany the "Lutheran" is sent by mail, postage paid, for A.ss.

Letters containing business, orders, cancellations, funds, etc., can be found at **the** address: Vonvorckls l-ubUsüivx Üouss, äeikersou Lve. L Lllsmi 8t., 8t. Louis, ülo., to be sent here.

Those "letters" which contain mttheilungrn for the sheet (articles, advertisements, receipts, Adrebveränderunacn etc.) are to be sent to the editorial office under the adresf": "Lutdersver", voueorclis 8ontlnsrv. In order to be included in the following number of the Bulletin, all shorter advertisements must be in the hands of the Editor not later than the Thursday morning preceding the Tuesday whose date the number will bear.

Lvtsrecl üt tüs kost OMos st 8t. Louis, Llo-, SS s "ooucl-cl "ss milttsr.



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Edited by the teachers' college of the theological seminary in St. Louis.

Vol. 56. St. Louis, Mo. the 7th of August, 1900. **No. 16.**

A hearty encouragement of Luther to the parents of pious and talented boys to give them to study for the service in church, school and state.

In 1530 Luther sent out a longer sermon with the title, "That one should keep children in school. It is dedicated to Lazarus Spengler, an official of the famous city of Nuremberg, and in the letter, the council of this city is praised for having established such a beautiful school at great expense and for having appointed such skilled people that no high school, even if it were the one in Paris, would be equipped with such teachers. This excellent sermon by Luther has two parts. The first deals with the "spiritual benefit and harm that comes from promoting or despising schools"; the second with the "worldly benefit and harm that comes from maintaining and despising schools. The sermon is too long to be printed here in its entirety. By means of a few excerpts, however, we would like to whet the appetites of all parents to read the entire sermon and, if they have godly and skillful boys, to follow Luther's admonitions. *)

Luther first states how necessary it is that parents give their children to study, since the old preachers are dying away and new and young ones must take their place, and that no one may excuse himself in this way: "My neighbor keeps his son in school, I do not need it," etc.; for the neighbor could "also say so, and so on all neighbors; but meanwhile where does God get people for his spiritual office?" But then Luther soon comes to speak of the great, ineffable benefit of the preaching ministry, and says the beautiful words:

"There is no dearer treasure, nor nobler thing on earth and in this life, than a right, faithful pastor or preacher.

*) The sermon is found in the 10th volume of the St. Louis edition of Luther's works, column 424 ff., likewise in the 4th volume of "Luthers Volksbibliothek", p. 116 ff.

For count thou thyself what profit the good ministry and the good care of souls bringeth, which thy Son also bringeth, who faithfully leadeth such a ministry; so that so many souls are daily taught, converted, baptized, brought to Christ, and made blessed by him, and are redeemed from sins, death, hell, and devils, and come to everlasting righteousness, life, and heaven by him, that Daniel Cap. 12, 3. says, 'that they which teach others shall shine as the heaven, and they which teach righteousness shall be as the stars for ever'. For since the word and ministry of God, where it is right, must without ceasing do great things and vain wonders, so must thy Son also without ceasing do great and vain wonders in the sight of God, as raising the dead, casting out devils, giving sight to the blind, hearing to the deaf, cleansing to the lepers, speaking to the mute, making the lame walk; though it be not done bodily, yet it is done spiritually in the soul, that it is much greater, as Christ saith, John 14:12: "He that believeth on me shall do the works that I do, and shall do even greater works. If thou wert sure that thy Son should do one of these works in one man, namely, that he should make one blind man see. Raise one dead. Take a soul from the devil. To save a man from hell, or whichever one of them it may be, should you not with all your joy dare to do your good, that he may be raised up to such an office and work, and leap for great joy, that with your money you have done such a great thing in the sight of God? For what are all the monasteries and convents, as they now are and are in use, with their own works, against such a pastor, preacher, or schoolmaster? Now this is said of the works and miracles which thy Son doeth against souls, to help them from sins, death, and devils. He also does great and mighty works in the sight of the world, namely, that he reports and instructs all classes how they should conduct themselves outwardly in their offices and classes, so that they may do right in the sight of God; he can comfort the afflicted, give counsel, settle evil matters, redeem mistaken consciences, make peace, and bring peace to the people.

They help to restore, to reconcile, to make amends, and to do many and daily works without number. For a preacher confirms, strengthens, and helps to maintain all authority, all temporal peace, controls the rebellious, teaches obedience, manners, discipline, and honor, teaches fatherhood, motherhood, child ministry, servant ministry, and summa, all secular offices and estates."

On the other hand, however, Luther then also emphasizes with serious words the great harm if one does not want to let his child study and enter the church ministry for carnal reasons and earthly considerations. There he says:

"Again, thou shalt know what harm thou doest, if thou doest wrong in this. For if God has given you a child who is fit and able for such an office, and you do not train him up for it, looking only to his belly and to temporal food, take before you the register set out above and go through it in its good works and miracles, and you will see and find what a godly and herbal child you are. For as much as there is in you, you deprive God of an angel, a servant, a king and prince in his kingdom, a savior and comforter of men in body and soul, in goods and honor, a captain and knight against the devil, so that you concede to the devil and further his kingdom, so that he keeps souls in sins, death, hell, and brings many more into it daily, and is incumbent everywhere, the world remains in heresy, error, strife, war, and strife, and grows worse daily: To this end God's kingdom, Christian faith, the fruit of Christ's suffering and blood, the work of the Holy Spirit, the gospel, and all worship perish, and all devil-worship and misbelief prevail. Which all things might have been omitted and prevented, and might also have been corrected, if thy child had been drawn to it, and had come to it."

Of course, Luther does not mean that every parent must place his or her son in church service. He knows well that the state and civil life also need capable and skilled people, and that there are special circumstances that prevent parents from allowing their sons to study. He therefore continues and remarks:

"Hereby I do not want to insist that every one must educate his child for such an office; for not all boys must become pastors, preachers, schoolmasters, and it is good to know that lords and great people will not need children for this; for the world must also have heirs and people, otherwise the secular authorities would be torn apart. I am speaking of the common people, who otherwise before would have left their children to learn for the sake of their benefices and fiefs, and now keep them for the sake of food alone, even though they need no heirs, and yet keep them in school, regardless of the fact that the children are skilled and capable for these offices, and that they could serve God with them without any hardship or hindrance.

But just as Luther insists that some parents train their sons for the ministry of preaching, so he wants to make other parents want to appoint their sons to the school ministry. He says the following wonderful words about this:

"This I say lately: to a diligent pious schoolmaster or magister, or whoever it is, who faithfully raises and teaches boys, one can never reward him enough, and with no money as the heathen Aristotle also saith. It is still so shamefully despised among us, as if it were nothing at all, and yet we want to be Christians. And I, if I could or had to give up preaching and other things, would rather have no office than to be a schoolmaster or teacher of boys. For I know that this work, next to preaching, is the most useful, the greatest, and the best, and I do not yet know which of the two is the best. For it is hard to subdue old dogs and to make old husks pious, for which the preaching ministry labors, and must labor much in vain; but the young little trees can be better bent and pulled, though some are broken by it. Rather, let it be one of the highest virtues on earth, to faithfully pull up the children of strangers, which very few and almost no one does with his own."

And finally Luther, especially in the second part of his sermon, also earnestly urges that the children be given a good and also higher education, so that they can serve their neighbor in civic life and in worldly government. There he states: Although the office of preaching is so far and high above the secular office, as eternal life surpasses this temporal life, nevertheless the secular government is also "a glorious, divine order and an excellent gift of God, who also founded and instituted it, and also wants to have it preserved, as one cannot do without it in all things; and if it were not so, no man could remain before the other, one would have to eat the other, as the unreasonable animals do among themselves. Therefore, just as it is the work and honor of the ministry to make saints of sinners, the living of the dead, the blessed of the damned, and the children of God out of the servants of the devil, so it is the work and honor of the government to make men out of wild beasts and to keep men from becoming wild beasts. It preserves each man's body, so that no one may kill it; it preserves each man's wife, so that no one may take her and rape her; it preserves each man's child, daughter and son, so that no one may kidnap or steal them away; it preserves each man's house and farm, so that no one may break into them or do wrong in them; it preserves each man's land, cattle and all kinds of goods, so that no one may attack, steal, rob or damage them. ... You would have to be a coarse, ungrateful lump and cheap to be chased by men among the animals, if you saw that your son could become a man who would help the emperor to raise his kingdom, sword and crown, govern the prince's country, advise and help cities and countries, help many a man to protect his body, his wife, child, property and honor, and would not dare so much that he might learn and come to this. Tell me, what do all monasteries and convents do like this? I would take a faithful, pious lawyer and scribe's work for all priests', monks', and nuns' holiness, where they are best. And if such great good works do not move you, God's honor and good pleasure alone should move you, since you know that you thank God so gloriously with them and do such a great service, as has been said. It is a shameful contempt of God that we do not grant such glorious works of God to our children, and put them only into the service of our bellies and of avarice,

let them learn nothing but to look for food, like a sow with its nose always digging in the dung, and not educate them to such a dignified state and nature. We will certainly have to be senseless, or we will not love our children well.

In the further course of his sermon Luther then also comes to talk about the fact that "one must have many scholars in medicine and other liberal arts", but he cannot treat everything now. He concludes his exhortation to parents with the words:

"Therefore let your son study with confidence, and if he should go in search of bread, give our Lord God a fine piece of wood to carve a lord for you. Your son and my son, that is, the children of the common people, shall rule the world, both in the spiritual and in the temporal, as this psalm testifies. For the rich miser cannot and will not do it; they are mammon's merchants and monks, and must wait for it day and night; so the born princes and lords alone cannot do it, and especially they cannot understand the spiritual office at all. So both regiments must remain on earth with the poor, the mediocre, and the common people, and with their children."

Finally, Luther also has a word to say to those who have no children at all, or who have sons who are not qualified to study. He ends his sermon with this statement:

"Therefore watch here who can watch; the authorities (in our circumstances the congregation would take their place), where they see a capable boy, that they let him go to school. If the father is poor, then one helps with "church goods" for this purpose. Here the rich should give their wills, as those have done who have endowed some scholarships; that would be right to give your money to the church. Here you do not deliver the souls of the dead from purgatory, but by preserving the divine offices you help both the living and the future, who are not yet born, so that they do not enter purgatory, yes, so that they are delivered from hell and go to heaven, and the living so that they have peace and a chamber. This would be a praiseworthy, Christian testament; God would be pleased with it and would bless and honor you in turn, so that you would also have pleasure and joy in it. Well, dear Germans, I have told you enough, you have heard your prophet. God grant that we may follow his words in praise and thanksgiving to our dear Lord for his precious blood, so leniently offered for us, and keep us from the dreadful vice of ingratitude and forgetfulness of his benefits, amen.

"**Christian Science**" in conflict with God's Word.

(Sent in by Aug. B. by decision of a conference)

(Continued.)

Quite logically, **Christian Science** also denies the grace of God. It hardly knows the word. This may sound strange to one who has fallen into the nets of this science. He might pick up his copy of the "**Science and Health**" and puts his finger on phrases like the following: "Christ came to make sinners blessed" (469, 1). "He wrought a perfect redemption from sin, sickness, and death" (344, 1). "He bore our infirmities" (325, 3). "Jesus himself offered up our sins in his body" (358, 4). "Jesus suffered for our sins" (317, 1). Or he refers us to passages where Christ is called "the Mediator" (335, 2) and spoken of as "his struggles in Gethsemane and on Calvary" (335, 3). But these are mere phrases with **Christian Science**, empty words, that it may deceive the simple-minded, a Satanic artifice to rob Christians of everything Christian to the last remnant under the pretense of Christianity; for there is no mention of redemption and grace in the sense of Scripture in all Christian **Science.** What the Holy Spirit testifies through Paul in the words, "There is no difference here; they are all sinners, and lack the glory which they ought to have in God, and are justified without merit by his grace through the redemption that came by Christ Jesus, whom God set forth to be a mercy seat through faith in his blood, that he might present the righteousness that is before him, in that he forgives sin, which until then remained under divine patience" (Rom. 3:23-25.), this is quite foreign to **Christian Science.** In complete contradiction with Scripture, which testifies, "When the time was fulfilled, God sent forth his Son, born of a woman, and put under the law, that he might redeem them which were under the law" (Gal. 4:4, d.), **Christian Science** declares, "Jesus wrought the work of life aright, to shew mortals how they must do theirs, and not to execute it for them" (323:1). Therefore, to her, the term "mediator" is synonymous with "guide" (335, 2). In complete contradiction with the Scriptural word: "As by one man's disobedience many sinners have become: so also by one man's obedience shall many be made righteous" (Rom. 5:19.), **Christian Science** asserts, "It is vain to expect that for the sake of another's goodness, suffering, and triumph, we shall obtain his harmony and reward" (326:1). In entire contradiction with the word, "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13.), **Christian Science** says, "That God's wrath should be poured out upon his beloved Son, is contrary to God's nature. Such a theory is a man's foot" (328, 1). "The eternal Christ never suffered" (343, 4). In utter contradiction with the Bible, "The same is the propitiation for our sin; and not for ours only, but also for the whole world" (1 John 2:2.), **Christian Science** declares, "The satisfaction of Christ reconciles man to God, not God to man, for-how can God reconcile himself?" (323, 2.) In direct contradiction with the word of God, "Christ hath blotted out the handwriting that was against us.... and hath put it out of the remedy, and set it upon the cross" (Col. 2:14.), **Christian Science** denies that forgiveness was purchased for us by the crucifixion of Christ. "Does learned theology hold," says it, "that by the crucifixion of Christ pardon is chiefly prepared for all sinners who ask it? Then we cannot agree with her" (329, 4). "Of another-

Our suffering cannot reduce our own guilt" (345:2). In complete contradiction with the Scriptural word: "Christ made peace by the blood of his cross through himself" (Col. 1, 20.) and: "Without the shedding of blood there is no forgiveness" (Hebr. 9, 22.), Christian Science asserts: "The material blood of Jesus had no more power to cleanse us from sins than it had when it was shed on the cursing wood, than when it flowed in his veins" (330, 2). In total contradiction with the word: "Christ is here who died" (Rom. 8, 34.), Christian Science dares to deny the death of Christ at all. According to it, the HErr gave "his human life only apparently into the hands of his enemies" (356, 2). "His disciples," it says, "while he was hid in the tomb, thought Jesus dead; whereas he was alive" (349, 5). Again, "We are reconciled to God through the (apparent) death of His Son" (350:2). And again, "The disciples did not perform many miraculous works until they saw him after his crucifixion and knew that he had not died" (351, 1). But if Christ did not die, neither did he rise from the dead. Thus Christian Science thatfactually denies the main ground of Christian faith, justification, resurrection to eternal life; for Paul says, "But if Christ be not risen, your faith is vain; if ye be yet in your sins, they also which are fallen asleep in Christ are lost." (1 Cor. 15:17, 18.) (To be continued.)

What about our mission in Brazil?

(Conclusion.)

In the previous issue, we shared some of the first letter from our Father Broder, mainly about Brazilian conditions. A few days later, on April 14, he sent a very pleasant report about a service in the parish already mentioned. It says: "It is a pleasure for me to bring to the attention of the Commission my first and - let us hope - lasting impression of the congregation served by Father Brutschin on the **Estancia**. The local pastor had asked me to preach the sermon for the Holy Friday. I gladly complied with this request, especially since I had not found an opportunity to officiate since February 10. On February 10, I preached my farewell sermon in Scranton, Miss.; on April 10, I laid on the heart of immortal souls in Brazil Christ's suffering, martyrdom and substitution.

"At 8 o'clock in the morning we - Father Brutschin, his faithful companion and I - mounted our horses. At a rapid trot we rode through the little town. Palm trees nodded softly with their crowns, orange trees heavy with ripening fruit invited us to refresh ourselves with their delicious fruit, beautiful flowers sent their lovely scent towards us - but I get lost in this tropical region. - Soon we reached the heights. My little horse was panting under the load he had to carry." (?. Broders is admittedly not exactly light either.) "The country is very mountainous.

"After an hour and a half's ride, we caught sight of the dazzling white church, which, perched on a hill, was visible from afar is barbaric. After we had cleansed ourselves of the dust, we went into the church - the pastors into a kind of 'cell', the woman pastor onto the choir, in order to elicit sonorous tones from the pipe organ. A large crowd had gathered. The local pastor provided the altar service. The people were very attentive during the sermon. In the afternoon Father Brutschin told me that a young man had wept bitterly during the sermon. After the sermon I became acquainted with many people. The people are very hospitable, but they are also serious and careful in their speeches. Oh, how very different they are from the people in the cities. One should hardly have thought it possible that such a great distance should appear between a colonist and a townspeople.

"One soon feels at home on this colony. I hereby bear witness to the simple, unpretentious nature, the friendly faces, the warm welcome, and the brotherly love that the congregation showed to their pastor and his partner. After the sermon, Holy Communion was celebrated, for which about 100 guests were present. However, the life of the congregation cannot be called a healthy one; this is not the fault of the congregation, but of its former leaders and teachers, who mostly sought only wool and were partly addicted to drink. Pastoral care was not practiced at all. It is also becoming almost impossible to provide pastoral care for the congregations here, for the simple reason that the pastor has no time. Father Brutschin had to earn his living by teaching school here. In addition to this, the people in the colonies live very scattered, and most pastors serve not one, but several congregations. It is obvious that under such circumstances the inner life of a congregation cannot develop. The congregation on the **Estancia** will hopefully develop into a flourishing place of grace under the pastoral activity of its popular and faithful pastor - I have no doubt about that. Pastor Brutschin will devote himself entirely to the parish. On May 1, he will open the parish school. The parish also owns a parsonage.

"There is still much to build, awaken, strengthen, rally and support, but people are taking lessons. Slowly advance. Whoever in a storm wants to lead the people, to whom until recently only stubble was offered, into right practice, will only make it 'worse' here."

The report that Fr. Broders sends from **Estancia Velha on** May 22 after completing his first missionary journey is less favorable. It says among other things:

"One does not need to be in Brazil for long to become familiar with the ecclesiastical situation. The church and the pastor occupy a subordinate position here. If the pastor is tired of it, he can leave. Pastoral care must not be practiced, for that is not what the pastor is called to do. On my first missionary journey I had the opportunity to become acquainted with what Father Brutschin had told me in advance. I advise the Commission not to believe the colored reports coming from Germany. The reports from over there do not give a true picture of the Brazilian people.

shy conditions, - and especially not of the ecclesiastical conditions.

"The St. Jeronymo territory, which I have stripped, was visited by Brutschin six years ago. At that time the colonists were unchurched. For the past four years - Father Brutschin did not know this - the local Protestant Synod has occupied the entire area and has established congregations along the four lines. In general, the Synod has seized all points that can be considered as mission territory. From Germany the Synod is strongly supported. I cannot, therefore, recommend the province of Rio Grande do Sul as a mission territory.

"In the St. Jeronymo area I tried to win over to us the people who had not joined the evangelical church, but unfortunately, in their ungodly life and nature, they did not listen to the word of God and let it take root. On Sunday Quasimodogeniti I preached there. During the sermon they looked at me with a look that could only say: "We feel sorry for you/ The people were completely indifferent. During the week I diligently sought out the people who did not belong to the evangelical congregation in order to get to know them better and to talk about the one thing that is necessary. I did not accomplish anything. One of them said that I did not need to concern myself with a religious school; the second said that it was not necessary to hold church services every Sunday, because the young people usually held a ball on Saturday evening; the third said that I should not speak out against the Freemasons, since these very people were respected and did much for the church; the fourth was suspicious and said: 'Two congregations, that won't do. In short, I could tell by looking at the people that they were not interested in one church. But I also saw one thing in their faces, namely, that the people are dominated by candy-brandy, hedonism, and indifference.

"On the old colonies, founded since 1823-1858, things look just as bad; for here the Brazilian vices - gambling, hedonism, sensuality, indifference - are very common. I will only cite the old colony of Teutonia as an example. In Teutonia there are 22 dance floors, but only one Protestant congregation. What the fathers acquired by the sweat of their brow, this second and third generation brings through in such a manner. On no colony in Rio Grande do Sul - each colony consists of at least 40 families - is there preaching every Sunday. The people don't want that either. If there were preaching every Sunday, the people would not be able to moan undisturbed to their passions. The hustle and bustle begins on Saturday and lasts until the early hours of Sunday morning. On Sundays, poetry and aspirations are directed to completely different things than to the church. Then the slackening influence of the hot climate and the national vices, which are indulged in on Sundays, have had no small effect on the second and third sex.

"Another point to keep in mind is this, that every "Schneiz* - here a colony is called a Schneiz, that is, a hewn out virgin forest - has a church board set over it. This board handles all church business for the colony. If one comes to members of such a colony, in order to talk with them about ecclesiastical conditions and matters - whether they belong to a congregation or not - one is given the advice: 'Go to the church council. We do not concern ourselves with such matters. Such things come to the board/ And you can talk to people all you want, it's no use; they say: We have one church, we don't need two. The indifference always comes out. This church-board indifference has existed since 1825; if a board approached us to be served by us, we might missionir, but not otherwise. The people think that two congregations should not be in one colony, because that would disturb the peace.

"But one last point falls most heavily on the scale for us. It concerns the Masonic Order. I owe it to the Commission to call special attention to the power of the Masons among the Germans. This Order has eaten through not only the upper and lower strata of the Brazilians, but also all circles of the Germans. It 'teems' with club brothers. These sinisters are not confined to the cities alone, no, they are also very numerous in the smaller towns. From here the colonists are hunted down. All government teachers - Brazilians and Germans - must join this order before they can find employment. I had no idea that the "Circle" had found such an extension and taken such deep root among the German people. The whole country is infested with it.

"Now what is the attitude of the Evangelical Synod toward these 'dark' men? It goes hand in hand with them and supports the Lodge. One of its pastors is also Master of the Chair. The congregation of the President of the Protestant Synod consists entirely of such brethren. When a Catholic dies who was a Freemason, the Protestant pastor in the colony in question usually delivers the funeral oration - and the Master of the Chair also lets himself be heard."

Thus the report of our missionary and scout shows light sides, but also large dark shadows. How can this be otherwise expected in a country where the word of God has become so expensive and where the pastors, instead of calling out confidently and not sparingly and raising their voice like a trumpet to proclaim to the people their transgression and their sin, rather call for peace when there is no peace, are blind guides for the blind and encourage the people in their evil nature. The German immigration to Brazil, which was still strong a few years ago, has now ceased, as Father Brokers reports in another letter. Many are returning to Germany because of the unsettled political situation, although most are not in a position to do so. But let us not forget that this report is only a preliminary one, and that Father Brokers will make further inquiries and missionary journeys. And above all, let us remember that even among people who are indifferent to the church and among those who have fallen into a state of apostasy, the clear gospel of Christ is a power of God that can save them, convert them, and make them blessed. But how much must such a report move us to give thanks for what we have, the pure, truthful doctrine, from which we have been taught.

the right life follows. We North American German-Americans are no better than the South Americans. We have only the free grace of God to thank for the fact that our circumstances are different, the grace that gave our fathers the right preaching of the gospel sixty years ago and has preserved it for their children and their children's children to this day.
L. F.

Report on this year's Wisconsin Synodical Assembly - District.

From the 19th to the 25th of June the Wisconsin District of our Synod met in the midst of the Zion congregation in Milwaukee. It was a very well attended meeting, with a good number of guests in attendance. It was a particular pleasure to be able to welcome our new Honorable General President, Prof. F. Pieper, in our midst for the first time. Admittedly, the figure of our previous honorable General Praeses, Dr. Schwan, who had been present at many of our Synodal Assemblies, had refreshed and encouraged us with his heartfelt speeches, and who will therefore always be remembered with kindness; but everyone had to confess with thanksgiving to God that in Prof. Pieper we have found an excellent replacement for him. For he took the most eager part in all the discussions and especially enlivened and enriched the lectures by his clear explanations, which testified to his comprehensive knowledge, so that his presence among us was certainly a great blessing.

The Synod was opened by a solemn service in which Prof. Pieper preached the sermon on the basis of the scriptural words Joh. 17, 14-16. This sermon, in which it was explained that it is the calling of the church to remain a church in the world and not to become a world, and that it descends from this calling through pure doctrine and a godly life, was an excellent introduction to the doctrinal discussions held in the following sessions, which were based on the 22nd of the "Theses on the Characteristics of a Well-Founded, Truly Lutheran Congregation" established by Blessed Dr. Walther, namely: "It rejects all equality and coupling with the world." The speaker, P. G. Löber, had broken down this thesis into three propositions, namely, 1. What is equality and coupling with the world? 2. Why does a well-ordered, truly Lutheran congregation reject all equality and coupling with the world? (3) How does it reject all equality and connection with the world? Since the Synod could not meet for its full time due to special circumstances, and since, moreover, the amount of business to be transacted took up an extraordinary amount of time, unfortunately only the first of the above sentences could be discussed. But how instructive was the little that was offered us! Is there a more important subject for our entire congregational life than this? And may we close our minds to the fact that this subject is of special importance just now? Do we not hear from all quarters the bitter complaint that the world is threatening to invade our congregations more and more? And are there not Is it true that we already have all too many who call themselves Christians and yet flirt with the world and run after it, without perhaps considering that the more they lean towards the world, the further they distance themselves from their Lord Christ? For by "the world" in this sense nothing else is to be understood than unbelieving, ungodly men with their whole alienated, sinful nature. He, therefore, who puts himself in the likeness of the world, who conforms himself to its sinful doings and nature, who becomes like it in this, runs toward his ruin; if he advances on this sloping path, he can no longer be a Christian, and can no longer belong to God. One cannot serve God and sin at the same time. Indeed, from this side the greatest danger threatens our congregations, and the more we realize this danger and let ourselves be warned of it, the better for us, the more we provide for our salvation and our souls' blessedness.

After it had been shown what is meant by the word "world," we proceeded to answer the question, "What is equality with the world? Usually, when we think of equality with the world, we think first of the worldly sinful amusements and merrymaking, such as dances and theatricals, and these, indeed, are a very gross part of the world's nature, against which our Christians cannot be sufficiently warned. But since the word "world" embraces all the sinful, unholy doings of unbelieving men, there must be much more to be understood by equality with the world. In an excellent manner, therefore, the speaker, and especially our honorable General Praeses, explained that by this is to be understood contempt for the preaching of the divine Word, especially the Gospel, furthermore self-help in times of need, despondency when human help comes to an end, self-interest, and benevolence out of a desire for fame and reward. The first point in particular, contempt for the gospel, was pointed out as the chief part of the world's nature, which characterizes the race, just as love and esteem for the gospel is an unmistakable mark of true Christians.

In answering the further question, "What is connection with the world?" the Synod had the opportunity to deal with the lodge system, other secret societies, and worldly associations, and to show how sinful it is to be connected with them. It is therefore evident to everyone that an extraordinarily important subject was before us for discussion, and therefore the detailed report which will soon appear cannot be recommended seriously enough to all our congregations for study. In it you will also find the answer to many questions that are very difficult for Christians, e.g. to what extent one can associate with the children of the world without sinning, what is the right relationship between employer and worker, what is the right way to raise the money necessary for the maintenance of churches, in what entertainments and amusements Christians can participate with a clear conscience, and much more.

Among the business discussions, the matter of the Mssion naturally took first place. The report on the Inner Mission in our state was very gratifying, in that almost

The synod was also informed that of the 49 missionary congregations and 24 preaching stations, 12 had developed into independent congregations during the last two years. In addition, the Synod could be informed that of the 49 mission congregations and 24 preaching places, 12 had developed into independent congregations in the course of the last two years, and that there was almost always sufficient money available for the operation of this mission work. Although the work of the Inner Mission is being carried out with zeal, the Synod recognized that much more needs to be done in this area. There are still quite a number of counties in our state where no Lutheran preacher is working, not to mention many smaller areas that have never been visited by a Lutheran missionary. So the Synod decided to divide the state into eight missionary districts, each with a missionary director, whose duty it is to see that the most careful search is made in his district for people of our faith, in order to win over all those who can still be won over. In one of our neighboring states our brethren have made a similar arrangement with most favorable results, and if one were to seduce in this way in all the states, should it not perhaps be possible to lead many to Christ who would otherwise be lost, precisely because we care nothing for them? God bless the institution we have made!

In connection with this it may be mentioned that the Synod decided to merge the Committees for Inner Mission, for the Church Building Fund and for the Support Fund for Preachers' and Teachers' Widows into one General Commission, consisting of 5 pastors, 3 teachers and 5 laymen, as it was convinced that because of the better overview a more profitable management as well as a more systematic collection and distribution of the funds would be possible.

Of the other mission reports, the Synod listened with rapt attention, especially to the report on the negro mission. This mission is truly a work in which every Christian must rejoice. For what blessing has not rested upon it! 1397 baptized, 654 communicating and 158 voting members - these are numbers that must fill one with the deepest gratitude to the good God who has poured out his grace so abundantly on the poor, outcast children of Ham. It is only a pity that no negro missionary in person was able to give us a lecture on the blessed work among our black brethren, as was done, for example, at the Synod of the Eastern District. It is certainly reasonable to assume that this would have increased the interest in this mission much more.

The activities of the Evangelical Lutheran Children's Aid Society of Wisconsin, reported on by its superintendent, Father C. Eißfeldt, may also be regarded as a missionary work. This society, which makes it its business to place orphaned children in "faithful Lutheran" families, where they are not only given a substitute for their parents' home, but also a Christian education, has so far cared for 229 children in this way. This is certainly a great success, and one can only rejoice about it, for it is certain that many of these children have been preserved by Christ, and their souls have been saved from perdition.

All these reports were quite appropriate to remind us of our Christian duty, the spread of the kingdom of God.

The Synod also did not fail to encourage itself to strongly support our extensive missionary work. The friendly God has opened so many doors for us to proclaim the message of His grace in Christ Jesus to our poor fellow men, so we have ample opportunity to help carry out His will of grace, "that all men may be helped and come to the knowledge of the truth. May we all be mindful of this, especially at the coming mission feasts.

The Synod also had a special joy. Our dear sister Synod of Wisconsin celebrated the fiftieth anniversary of its existence on the occasion of its meetings this year, which took place at the same time as ours here in Milwaukee, and we were therefore privileged to share in its joy. At the very first meeting our synod ordered a committee to be sent to the sister to offer her the warmest congratulations, and, in accordance with an invitation, a full number of them took part in the jubilee celebration held in the local exhibition building on the following Sunday afternoon. The congregations of both synods united in large numbers to praise God together, as an audience of about 6000 people gathered in the imposing hall. But what filled our hearts was eloquently expressed in the words of our honorable General Praeses, which he had the opportunity to address to the mighty congregation, namely that we rejoice in the spiritual bond which binds us to a unity with the honorable Synod of Wisconsin, in that we are one in doctrine, one in faith, one in confession. God grant us this unity. May He protect the dear Wisconsin Synod and may it continue to be a blessing to many.

Of the remaining business, only the result of the election of officials is reported. Since the Synod felt it had to comply with the request of the congregation of P. J. Strasen, the previous president, not to re-elect him, P. Cl. Seuel was elected president, P. H. Erck vice-president, P. W. Naumann secretary, and Mr. Martin Keller treasurer.

May the Lord our God, who is kind and whose goodness endures forever, be and remain with us for our salvation and the salvation of our fellow men. Otto Hattstädt.

To the ecclesiastical chronicle.

America.

Our institutions of higher learning will open their doors again in a few weeks, and a new academic year will begin in them. So now is the time for parents to make preparations to send their sons to our high schools and to fill the rooms of our institutions. How necessary this is, what should motivate parents to send their sons, and what should encourage others to support poor students, has been said elsewhere in today's issue of this newspaper with Dr. Luther's mottoes. Thus, among the advertisements of today's number, all the educational institutions within our synod are listed in order. There are institutions in which the pupils are prepared for the holy ministry of preaching.



be prepared. This is the most necessary thing, especially in our Synod. For already in May, when the candidates for preaching posts were distributed, there was a lack of such candidates; and it will now take a full year until workers are available to us again, and especially the missionary work of our church suffers from a lack of workers. Furthermore, there are institutions in which future church school teachers are trained. This is no less necessary and important than the training of preachers. What Luther said almost 400 years ago is still true today, even in America, not only in German, but also in English congregations: "Nothing will help us and our descendants more than the preservation of good schools and the education of the youth. For these are the little plants by which the church of God is built up and planted as a beautiful garden. Therefore, all of us who want to be Christians are obligated to help and promote this with all our faithfulness and ability." There are, at last, schools in which a general education or a special preliminary training for business life is imparted. And we consider it very desirable and important that those who seek a higher education than the parochial school can give them, receive this education, wherever possible, not in unbelieving or false-believing institutions, but in our Lutheran colleges, so that they may be kept faithful to their church and be preserved from wrong ways. May God make many parents and congregations, pastors and teachers willing to work so that our institutions will be supplied with numerous pious and gifted pupils.
L. F.

From whence come the students in our institutions of higher learning? The catalogue of our Synod's institutions of learning, published some time ago, also gives the States from which the students come who study in St. Louis, Fort Wayne, Milwaukee, Concordia, and Neperan. There are 2 from Arkansas, 1 from Australia, 1 from California, 9 from Canada, 9 from Connecticut, 15 from Germany, 1 from the District of Columbia, 92 from Illinois, 90 from Indiana, 13 from Iowa, 9 from Kansas, 1 from Louisiana, 4 from Maryland, 1 from Massachusetts, 38 from Michigan, 38 from Minnesota, 92 from Missouri, 8 from Nebraska, 4 from New Jersey, 52 from New York, 1 from North Dakota, 16 from Ohio, 9 from Pennsylvania, 3 from South Dakota, 2 from South America, 1 from Tennessee, 4 from Texas, and 73 from Wisconsin. This statistic is admittedly not quite complete. It gives only the homes of 589 students; besides these, 151 are preparing for the preaching ministry in Springfield and 38 in St. Paul, whose homes are not mentioned in the catalogue. (Those who want to become school teachers: 177 in Addison, 38 in Seward and 27 in St. Paul, are not mentioned here). - If we now consider that no state of our country has so many students in the schools of instruction to prepare for the sacred office of preaching as it now has pastors, that some of the students do not reach the goal, that many states send considerably fewer students than there are pastors working there now, and that from some states there is not a single one in one of our preparatory schools, it certainly does not look as if we would soon have an abundance of pastors. - The Statistical Yearbook of our Synod shows that in the year 1899 13 pastors died and 34 resigned for various reasons. So 57 other preachers had to take their place. God's kingdom, however, is to be ever extended. Now it is time to look around for gifted and pious boys and young men whom we can send to our teaching institutions at the beginning of the new school year. Would that every "Lutheran" reader would lend a hand!
F. M.

The Lutheran city mission here has now been in existence for one year, and God's blessing has visibly rested upon it. We share some numbers from the first annual report of the missionary, which clearly proclaim this. The missionary, F. W. Herzberger, regularly visits the following 11 institutions to carry out his ministry: City Hospital, Poorhouse, Insane Asylum, Prison, Women's Hospital, "Memorial Home" (Home for the aged), Bethesda (Home for the incurable), Bethesda (Home for women), Workhouse, Mission Hostel for men, Marthasheim (Hostel for female servants). In seven of these institutions preaching is done regularly, and no less than 7366 hearers have heard the word of life in these services, hearers of whom almost none elsewhere would have come under the sound of the pure gospel. The missionary administered Holy Communion to 20 sick people, baptized 5, including 2 adults (2 are now in baptism classes), buried 2, and married 1 couple. The hospital mission school was attended by 37 children, 437 stayed at the mission hostel for men, 6 female servants at the newly established Martha's Home, which may very well be used by traveling and overnight women and maidens in St. Louis. 30 poor people were provided with clothing and shoes, 6 needy people were enabled to travel to their homes, 200 pairs of old eyeglasses were distributed (especially in the poorhouse), as well as 200 German New Testaments, 125 English New Testaments, 10,000 German and English tracts, 3000 copies of the "City Missionary", 200 copies each month of the "Lutheran Pioneer", 50 of the "Lutheraner", 25 of the "Lutheran Witness", 100 of the "Missionary Pigeon", 50 of the "Lutheran", and 100 of the "Missionary Pigeon".
"Friend of the Sick and Orphans." Since the distribution of suitable reading material is very important, and the sick and poor are very eager for it, the city missionary has been publishing his own magazine, "The City Missionary", for some months now, which has already been paid for by 200 people.
and does not cause any costs to the missionary treasury. Whoever orders this monthly publication, which costs 25 cents per year, ensures that each issue can be distributed to two persons free of charge. At present the missionary is working with four students of our local seminary, who are spending their holidays, to establish a mission school in the in every respect completely neglected and impoverished city districts (*slums*). 135 children have been promised for this school so far, children who either attend a distant public school or no school at all. Even if only half of these children actually come, this already gives a number of 65-70. Whether this heathen mission school can be opened in the fall depends on whether God will let us find a teacher with a heart filled with love for this difficult work, and whether the love of the Christians will provide the necessary means. The school room that is to be rented would then also be used as a desired preaching hall in these "*slums*". L. F.

"Evangelical" Preachers and Freemasons. In the missionary report from Brazil, which readers will find elsewhere in today's issue, it is reported how widespread the godless, anti-Christian Masonic Order has become in South America, and how the "evangelical" preachers there, instead of testifying against the Masonic denial of Christ as the only Savior, belong to this lodge themselves. As proof we print the following German newspaper clipping, also sent in by Fr. Broders: "On the occasion of the funeral of Peter Noll in the Feliz, Fr. Bruno Stysinski delivered the funeral oration in the name of Freemasonry. In it he said: 'Although a Protestant clergyman myself, I speak not in a clerical gown, but equipped with a Masonic badge and surrounded by a Masonic crowd - for the truth-.

heit sounds louder and penetrates further when it has taken off its official skirt; that is why I want to raise my voice today not as a pastor, but as a human being, as a Freemason, as a freethinker. It is peculiar that today at one end of this coffin stands the clergy, so numerously assembled, at the other stands Freemasonry - as if their paths should run together in One Way! Yes, honored clergymen, it is not too bold an assertion when I say: we can join hands over this grave, for we pursue similar purposes. Freemasonry does not fight against religion, it fights only against superstition and fanaticism. Far from being an enemy of God, it is His servant, an instrument in His hand. All resolutions of Freemasons are made in honor of the supreme Master Builder of the world, all meetings are opened in the name of God and closed with a solemn prayer. Look here at this red standard; in golden letters is written: "A' Gloria do Supr. Arch., do Univ.'." (that is, to the glory of the supreme Master Builder of the world). Our slogan is love and brotherhood, strengthened by faith in the Creator, practiced to unite all peoples, all languages, all classes of human society/" So far the report. Shame and disgrace on such bearers of the "evangelical" name who proclaim a "Christian" religion, to which Jews, Turks, and heathen may also profess, in which Christ has no place as the Son of God and Saviour of the world. What terrible judgment must one day fall upon such apostles of the devil? L. F.

Abroad.

The Oberammergau Passion Play, which has been performed in the small Bavarian village since May 27th of this year, as it is every ten years, has been reviewed by all kinds of ecclesiastical and secular magazines in the last few weeks. We say only one thing: shame and disgrace on the Catholic Oberammergauers who, for the sake of filthy lucre - for that, after all, is what it comes down to - drag the unique story of the bitter suffering and death of our Savior onto the stage; and shame and disgrace, too, on the thousands of Protestant Germans, Englishmen, and Americans who travel to Oberammergau to see this story played out in a theater for their entertainment.

L.F.

Directly under the eyes of the pope, the great enemy of the Bible, the work of spreading the Bible in Italy is going on among the poor and ignorant people of places. The Evangelical Tract Society in Italy has set itself this as a special task, and in the past financial year has published an Italian translation of the Bible in a cheap popular edition. The translation was made by the late Catholic Archbishop Martini - of course not for the common people, who are not allowed to read the Bible - and once received papal approval. Precisely this translation was chosen by the Tractate Society so that the priests could not accuse it of falsifying the Holy Scriptures, as they do with Protestant Bible translations. How rare, however, the Bible is among the Catholics of Italy, is evident from the fact that one had to search for more than two months in the libraries and lending shops, until one found a complete copy for the reprint. Between 150,000 and 250,000 Bibles and parts of Bibles are now sold annually among the Italian people, who are dominated by error and superstition - the only means of rousing them also from unbelief and from the terrible anarchism to which the apostate Catholics pay homage. L. F.

One cause of the many disputes.

Once upon a time there were two men who had made close friends with each other. When one of them was grieving, he told the other, and the other grieved with him; and when the other was rejoicing, he told his comrade, and the comrade rejoiced with him, and so the joy was doubled and the sorrow halved. But when a third saw how well they were with each other, he wished to be the third in the alliance, that he might also enjoy such friendship. But they refused him, fearing that he might come between them and put them out of each other's way. At this the rejected man became very angry and resentful, and went to a magician and complained to him of his misfortune. He promised to avenge him. As the houses of the two friends were just opposite to each other, and there was only one street between them, he made himself a cloak, blue on one side and white on the other, put it on, and at the time when each of them was at work in his garden, went slowly down the street between the gardens.

"Did you see the man who just passed?" one of the friends asked the other over the fence.

"Yes, I suppose so," replied his friend; "he had on a dark blue dress."

"No," returned the first, "it was snow-white."

"White?! I've still had good eyes, after all, and I'm not going to be made white, which is blue."

As each insisted on his opinion, there was a violent quarrel, and the quarrel went out of their mouths into their fists, and the fists made a mighty hole in the friendship.

This story is told by the Negroes in Sierra Leone, Africa. But it could also have happened in America.

Remember, "Those who are right should first go over to the other side to see if they might be right too."

Item: "Where friends wish to quarrel, let them first see if there is not a 'wizard' behind it who wears a double mantle."

Item: "The most dangerous sorcerer is obstinacy, self-opinionatedness, and haughtiness, which cannot bear contradiction."

A real justice of the peace.

More than a hundred years ago there lived a respectable, God-fearing farmer in Sörup in Schleswig, to whose rights also belonged a court of peace. A violent quarrel had broken out between two inhabitants of the village, which threatened to become a complicated, costly trial, because all proposals for a peaceful settlement were made in vain. Then the farmer invited the two disputants to his house once more, and also some other well-meaning persons, and said: "Dear friends and neighbors, when our ancestors wanted to undertake such an important work as we want to do, they used to pray a devout Our Father beforehand. Let us now do as they did." Now he took off his cap, folded his hands, and began quite heartily, "Our Father," and all present prayed aloud with the Lord's prayer until the "Amen." "So, brethren, you want to have a trial with each other?" now asked the justice of the peace. "No!" cried both disputants, as if from one mouth, and shook hands. The settlement was soon made.

Obituary.

On July 12, 1900, John Rennecke, P. emer. of Wayside, Wis. died as the result of a new stroke. He had previously been paralyzed on the entire left side of his body for eight years. He brought his age to 74 years, 5 months and 18 days. He leaves a widow and a number of grown children, also grandchildren and great-grandchildren, Rev. Sieker preached a consolation sermon at the home on Rom. 12:15. undersigned preached at church on Heb. 13:7.

E. Dürr.

New printed matter.

Thirty-sixth Synodal Report of the Eastern District of the German Lutheran Synod of Missouri, Ohio, and Other States. St. Louis, Mo. Concordia Publishing House.

1900. 84 pages. Price: 15 Cts.

The present instructive synodal report contains, in addition to the synodal address, doctrinal discussions on the timely topic: "How can the dangers be overcome which particularly threaten the life of faith of Christians in our time?" The greater the dangers are which in these last terrible times are invading Christians, dangers from within and without, the more necessary and important it is for Christians to learn to recognize these dangers correctly, to look them squarely in the eye, and then also to learn what is the one right means of meeting these dangers, namely, God's Word, and how they are to apply and use it correctly. This discourse is well suited for learning such things. Certainly no Christian will read and study it without great blessing for his soul and his life of faith. In addition, there is a short paper on the fact that congregations and pastors should, as far as possible, follow the path recommended by the Synod in professional matters, and that they should first and foremost seek counsel in their professional matters from the appointed officials of the Synod. How useful and expedient it would prove for the individual congregations and for the entire synod if congregations and pastors always wanted to follow this advice. The reports on Inner Mission are also very interesting, not only among the German or English-speaking Lutherans, but also among the Slovaks, Latvians, and Czechs, and more recently among the Italians. We wish the report a wide circulation. G. M.

Ordinations and introductions.

By order of the Honorable Presidency of the Iowa District, Cand. Wilhelm Janzow was ordained on the 5th of Sonnt, n. Trin. in his parish at St. Ansgar, Iowa, assisted by Fr. M. Brüggemann, and introduced by Theoph. Stephan.

On behalf of the Honorable President Hafner, Cand. C. Heidtmann, appointed as traveling preacher for Kearney County, Kans. on the 5th of Sonnt, n. Trin. under the assistance of P. H. W. Querl ordained by Th. Horst.

By order of the Honorable President Niemann, Cand. C. Schröder was ordained by Th. Horst on the 5th Sunday after Trinity with the assistance of P. H. W. Querl, and on the 6th Sunday after Trinity he was introduced into his congregation near Swanton, O., by Fr.

By order of the Hon. President Pfotenhauer, Cand. Friedrich Zersen was ordained and inducted by A. H. Teyler at Sykeston and Bordulac, N. Dak. on 5 Sonnt, n. Trin.

On the 6th of Sun. a. Trin. Cand. Paul C. Henry was ordained by order of the Honorable Presidency of the Eastern District in Trinity Parish, Smallwood, Md., assisted by his father, P. S. S. Henry, and introduced as its assistant preacher by Chr.

On the 6th of Sunday, A.D., Cand. KarlKretzschmar, appointed negro missionary at St. Paul's Station, New Orleans, La. by order of the Hon. Pres. of the Southern District at Waterloo, Iowa, assisted by ck. L. E. Knies, L. Traub and R. tz. Beer ordained by Theo. Wolfram.

By order of the Honorable President Wegener, Cand. F. Lammertam 7. Sonnt, n. Trin. in his parish at Greens Creek, Tex. under the assistance of P. A. L. Gresens ordained and introduced by G. Buchschacher.

By order of the Honorable Vice-President Becker, Cand. P. Reuter was ordained by C. H. Seltz on 7 Sonnt, n. Trin. at Utica, Nebr.

By order of the Honorable Vice-President of the Nebraska District, Cand. Walter F. Schmidt, appointed missionary at Hastings, Nebr. ordained there on the 7th of Sonnt, n. Trin. by S. Wm. Meyer.

By order of the Venerable President Succop, Cand. Helmuth F. C. Schulz on the 7th of Sonnt, n. Trin. at Immanuels parish, Columbia Heights, III, assisted by the kk. C. Brewer and C. Schröder ordained and introduced by Bro. E. Brauer.

On the 1st of Sunday, A.D., Father Arthur Reinke was installed by order of the Honorable President Succop as associate pastor of Bethlehem Parish, Chicago, III, by E. Reinke.

On the 4th of Sonnt, n. Trin. the Rev. C. G. Seltz was introduced by order of the Hon. President of the Minnesota and Dakota^District in his parish near Billfry, Minn. by W. M. Czamanske.

By order of the Hon. Vice-President Becker, on the 5th of Sonnt, n. Trin. k. Karl Firnhaber in his parish at Holstein, Nebr. with the assistance of kk. E. Firnhaber, Ludwig and A. Müller introduced by Father Matuschka.

By order of the Honorable Vice-President Becker, C. H. Jäbker was introduced to his congregations at Cordova and on the Blue, Nebr. on the 5th of Sonnt, n. Trin. by C. H. Seltz.

By order of Hon. G. Spiegel, President, Rev. H. F. Speckin was introduced to his congregations at Leland and at Good Harbor, Mich. on the 6th of Sunday, A.D., by L. Mueller.

On the 6th of Sunday, A.D., Father H. Kupfernagel was introduced by G. Birkmann, on behalf of Venerable Praeses Wegener, at Lexington, Tex.

By order of the Honorable Presidency of the Illinois District, Rev. E. Beil was introduced to his congregation at Chestnut, III, on the 7th of Sonnt, n. Trin. by J. Herzer.

Initiations.

The congregation of St. John's, Stewartsville, Minn., dedicated their church to the service of God on the 3rd Sunday, A.D. Trin. Festive preachers: A. Dubberstein and H. Meyer (English). G. W. Ruhl.

On the 4th of Sunday, A.D., St. John's parish at Groton, S. Dak. dedicated their new school building to the service of God. Henry Ehlen.

On the 5th Sunday after Trinity, St. Paul's parish near Holstein, Nebr. consecrated their new church (28X40 feet, with tower) to the service of God. Festive preachers: kk. Müller and Matuschka (English). Fr. Ludwig performed the consecration act.

K. Firnhaber.

On the 6th Sunday of Trinity, the congregation of St. Paul's, Fairmont, Minn. consecrated their newly built church to the service of God. Celebrant preachers: kk. H. I. Müller, Theo. Kohn, Aug. Ude, and H. C. Brinkmann.

L. F. Frey.

On the 6th Sunday after Trinity, my branch, the Zion congregation near Platte Centre, Nebr., consecrated its new church (24x36 feet, with tower) to the service of God. Preachers: S. Iahn and G. Bullinger.

H. Mießler.

On the 7th of Sunday, A.D., the Peace Community near Lake City, Mich., dedicated their newly built church (24X36 feet, steeple 52 feet high, with bell) to the service of God. Celebrant preacher: Fr. W. Bekemeier. Fr. No ffze.

Groundbreaking.

On the 6th of Sunday, A.D., the congregation of St. Paul's, Island Grove, III, laid the corner-stone of their new church. Festive preachers: kl'. Chr. Merkel and G. Ziegler (English). A. Mundt.

Anniversaries.

On the Feast of Trinity, Trinity Parish of Fairfield, Minn. celebrated its 25th anniversary. Celebrant preachers: kk. H. Vetter, E. Stroelin and H. R. Klemp (English).

TodeSaxzeige.

On July 12, 1 WO, Johannes Rennecke, P. srasr. at Wayside, Wis. died as the result of a new stroke. He had previously been paralyzed on the entire left side of his body for eight years. He has brought his age to 74 years, 5 months and 18 days. He leaves a widow and a number of grown children, also grandchildren and great-grandchildren. Fr. Sieker held a Trosiredc in the house on Rom. 12, 15. The undersigned preached in church on Hebr. 13, 7.
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Girrweihnngen.

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Foundation Stone Steg rrng.

On 6 Sonnt, n. Trin. the St. Pauls - congregation of Island Grove, III. laid the foundation stone of their new church. Festive preachers: Chr. Merkel and G. Ziegler (English). A. Mundt.

InvNaen.

On the Feast of Trinity, the Trinity congregation at Fairfield, Minn. celebrated its 2ö-year anniversary. Celebrant preachers: I"?. H. Vetter, E. Strolin and H. R. Klemp (English).

On the 3rd Sunday, A.D., the congregation at Sterling, III. celebrated its 26th anniversary. Speakers: C. Seuel and F. Lußky. Collecte: 362. 14 (ftir the synodical and benevolent fund). L. Gresens.

On the 6th Sunday, A.D., St. Paul's parish at Town Lavalle, Wis. celebrated its SSth anniversary. Celebrating preachers were ??. E. Mayerhosf and E. Huebner. Collecte: 366. 37 (for missionary purposes).

I. Wreath of flowers.

Anvllirrrm and Misstonsfest.

On S. Sunday, Trinity, St. John's parish at Hufs, Ind., celebrated its 50th anniversary, and following the same, on Monday, July lk, mission feast. Festival preacher: UU. J. F. Köstering, C. F. W. Scholz, E. W. Heinicke and the undersigned". Collecte on both days: KS7.S1. C. F. G. Koch.

Mission Festivals.

On the Feast of Trinity: The Zion congregation at Waubay, S. Dak. Preacher: UU. O. Engelbrecht and W. Eifert. Collecte after deduction: -30. 72. - The congregation at Perham, Minn. Preachers: UU. Janzow and Ulbricht. Collecte: K63.08.

On J. Sonnt, n. Trin.: The congregation at Klinger, Iowa. Preachers: ?I>. Willmr and Beer. Collecte: -83. 46th - The congregation at Vöglein, Ind. preachers: E. Werfelmann and C. F. W. Meyer. Collecte and Ueber shot after deduction: -142. 26.

On the 2nd Sunday, A. D.: The congregation at Blue Point, III. preachers: Huxhotd and J. F. C. Schmidt. Collecte: -60.00. (Rained out.) - The congregations at Eli Grove, Arlington Heights, and Palatine, III. preachers:

Noack and Haake. Collecte: K228.S8. - Congregation at Town Wilson, Wis. Preachers: 1'?. Duerr and Kuring. Collecte: -40.00.

On 3.Sonnt, n. Trin.: The Immanuels congregation at Ashton, Nebr. preachers: Afseldt and J. H. Engel. Collecte:-19th 67th - St. John's parish at Good Thundcr, Minn. Preacher: H. Strafen, F. Pasche and A. Bode (Engl.). Collecte: K71. 23rd - St. John's parish atBuckley, III, with guests from Thawvillc, Ash Grove, and Woodworth. Preachers: UU. Langehennig and Berthold. Collecte: -121. 66. - The congregation at Odessa, Minn. Preachers: ??. E. Müller, W. Eifert, A. Bartling and P. Clausen. Collecte: -62.00. - The congregation at Otto, N. D. Collecte: -28. 76.

(To be continued.)

Conferenz - Ads.

On August 7 and 8, the Lake Shore Special Conference will meet at the church of Father Schwartz in Ruth, Mich. Sign in, or sign out according to order. C. Born, Secr.

The Texas District Conference will meet, s. G. w., August 9-12, at P. H. Steck's, at Walburg, Tex. Papers: P. Gans: Brief Characteristics of the Synods now existing in Texas, calling themselves Lutheran. Teacher Schleier: On the Sacraments in general. Preacher: Gospel: Liepke (U. Robert); Epistle: Fr. Langelett (1?. Rudi). School sermon: Fr. Lienhardt (?. Nische). Confessional: 1?. Krämer (U. Osthoff). Pick up only from Granger or Georgetown. Registration together with information from where one wishes to be picked up is absolutely necessary until August 1.

R. Osthoff, Secr.

The "Northeastern" Wisconsin Pastoral Conference will meet August 14-16 at Fr. C. A. Bretscher's parish in Wausau, Wis. Work: "The Dancing" (speakers: ??. Treff and Nickel). Confessional speaker: k. Erck (k. Treff). Preacher: Fr. W. Naumann (U. Krusche). Registration with the local pastor requested. W. Naumann, Secr.

The South O st Missouri Special Conference will meet Aug. 20-22 at the home of Fr. Parts in Gordonville, Mo. Works, "Of the Pastor's Governing Gift in the Church." "What are evangelical exhortations, and how do they differ from legal requirements?" Exegesis on 1 John 2 from v. 7. on. Study. Carl Rehahn.

The Northern Illinois Pastoral Conference will meet, s. G. w., August 21-23, at Father M. H. Feddersen's parish at Coopers Grove, III. The same asks for immediate registration. Take Illinois Ocntral railroad from Chicago to Homewood.

E. Zapf.

The Southern Pastoral Conference of the Wisconsin District will meet, 1). v., August 21, at the church of P. Pröhls, Plymouth, and remain in session three full days. Labors: Pros. C. Ross; Exegesis on Gal. 3:23,-4:11.; P. H. Sprengeler, "The Doctrine of the Lutheran Church of the Power and Effect of the Divine Word." Preacher: P. G. Wildermuth (1?. C. Eißfeldt); Confessorrr: Prof. C. Ross (Pros. G. W. Müller). Timely registration with the local pastor absolutely necessary. W. Brand.

On August 28 and 29, the Springfield Special Conference will gather in Berlin, III. G.Groth.

The Gulf States Pastoral and Teachers' Conference meets, s. G. w., at New Orleans, La. at Zion Parish (k. Kiss), August 28-30. Preacher: P. Ed. Fischer (??. W. Hußmann and F. W. Wenzel). Confessor?. F. J. Lankenau (L. C. Crämer). Works: The apostolic church at Jerusalem (?. Wenzel). Exegetical treatment of Apost. 19, 1-6, with special reference to the question whether the disciples of John were baptized again (?. Gölz). The four stages of the order of salvation (U. Barthel). The question in class (Teacher Meibohm). Catechesis on the third petition (Teacher Rischow). Catechesis on the visitation of Christ (teacher Knies). Sunday School (?. Franks). - Registration requested from the local pastor. F. W. Wenzel, Secr.

The Middle District Conference of the Minnesota and Dakota Districts will meet, I) v., August 28-30, at the home of P. K. Reuter, Green Isle, Minn. Papers: "Theses against unevangelical practice" (U. F. Otte): "How to Study Theology?" (Pres. F. Pfotenhauer). Preacher: k. G. Steuber (U. Fr. Sievers); confessional speaker: P. C. F. Walther (?. Waack). The P. loal requests immediate attendance. F. Schoknecht, Secr.

Notice.

The Immanuel congregation at Toledo, O., is willing to redeem all shares issued by them in the amount of -1.00. Holders of these shares are hereby requested to send them to the following address: >lr I! ölartsn, 1876 Lrio 8t., Dolacko, 0. Th. Horst, U.

The Canada District

holds, v. v., its sessions from August 29 to September 4 at the Ge meinde des PritseS Wetnbach zu Sebringvtlle, Ontario, Canada.

H. C. Landsly, Secr.

Iowa District Assembly.

The Yesterday Uassengar ^ssooiatton has granted fare reduction from all stations in Iowa on condition that 100 Ortiüoat"" be presented by those who have attended the Synodical meetings (guests included). For every ticket costing more than 60 cents on the maturity to the synod, let an Ortiücate be given by the agent of the railroad concerned. These Oertilleates are to be delivered to the undersigned on the 26th of August. The undersigned requests those pastors who live 20-60 miles within the radius of Fort Dodge to also pay full price on the maturity to Synod and then also have an "Osrtiücar" given to them. Only if this request is complied with will the discount be secured in the first place. R. Amstein.

Concordia Seminar z" St. Louis, Mo.

The new academic year begins Wednesday, September 12, at 10 a.m. New entrants are requested to register in advance, enclosing their Matura certificate.

F. Pieper.

Seminar z" Springfield, III.

The academic year 1800-1801 of the Practical Seminary at Springfield, III, commences, f. G. w., on the first Wednesday in September. Applications for admission should be addressed to the undersigned as soon as possible. Only such youths may be admitted as are between 17 and 25 years of age, well endowed, without bodily infirmities, in possession of good certificates, and the means necessary for study. R. Pieper, President.



School Teachers' Seminary at Addison, III.

The new 1900-1901 school year begins Wednesday, September 5.

Applications for exemption should be sent to the undersigned in any case by August 15. It is sufficient if the registering pastor or teacher gives the name and age of the applicant on a postcard. Thereupon, the "Information" and the local house rules will be sent to the applicant, as well as a questionnaire, which the pastor is asked to fill out and send as soon as possible. The same is also kindly requested to read through the sent "information".

All pupils who are new to the school, or who belong to the upper class, or who have to pass examinations, must be here on Tuesday, September 4, and all others on September 5.

(3) Such seminarians who, with the consent of their parents, are willing to help out in the school service for a year, must notify me of this by 31 July at the latest.

(4) As far as I know, three of this year's candidates for the school board are still without a vocation.

God bless our dear institution also in the new school year!

Addison, III, July 13, 1900. E. A. W. Krauss.

Concordia College at Fort Wahne, Znd.

The 62nd school year of this institution will begin on Wednesday, September 8. The following should be noted with regard to the exception:

1. a written report on the character, aptitude and previous knowledge of the person concerned must be sent in at the same time as the application.

2) For admission to the Sexta, the elementary knowledge of a good parochial school is necessary; for higher classes, an examination is required.

3. each student must be provided with a suitcase, with the necessary body and bed linen, with quilt and woolen blanket and with towels; mattress (-2.00 to -3.00), chair (75 cents) and lamp are best bought here in the institution.

4. pupils who wish to devote themselves to the church service pay during the school year for board -62.00, for light and fire -8.00, for doctor and pharmacy -2.00, making per quarter of 2j months -18.00. This money should be sent at the beginning of each quarter directly to Mr. v r. Siemon. For the repair of damage to the property of the institution caused by the pupils during the break of the school year -1.00 is to be deposited. The average expenditure for books is -7.00 to -10.00. Pupils who do not wish to devote themselves to church service pay -40.00 school fees per year. Registrations as well as cancellations should be in "my" hands by August 22. Jos. Schmidt.

1>. 8. As smallpox has occurred during the past year in the State of Indiana, including in the vicinity of Fort WayneS, the State Board of Health requires every student seeking admission to furnish a certificate of vaccination as evidence that he has been vaccinated within the past five years. D. O.

Concordia College at Milwaukee, Wis.

In this institution the new school year begins on Wednesday, September 5, at 9 o'clock in the morning. Since the new building will be completed this year, we have room for a large number of students. Examiners, including some who have been transferred, will have to sit their exams as early as September 4. For Sexta a" good community education is necessary.

The boarding fee amounts to -68.00 per year and is to be paid quarterly in advance. This sum covers the expenses for light, stove, doctor and medicine, library and gymnastic lessons. Operations and eye treatment have to be paid for by each pupil. Each pupil needs three pairs of underwear and bed linen, as well as some woollen and quilted blankets for a comfortable bed. Books, desks, mattresses, chairs, etc. require about -15.00 to -16.00.

God lead us many pious, talented and healthy boys zul

M. J. F. Albrecht, Dir.

Concordia College at St. Paul, Minu.

The new school year begins on September 5. All students should arrive at the institution the day before, no earlier and no later. The undersigned requests numerous registrations of new pupils. Those who want to become preachers or teachers can study the first three years of their preparatory course with us. We also offer a good course for those who are not preparing for a church ministry.

We draw the attention of the parents of all our students to the danger of temptation if they send money directly to their sons. All money for the students should be sent to Prof. H. Jürgensen, who manages the student funds.

Full details will be sent on request.

Theo. Bünger.

St. Paul's College at Concordia, Mo.

The school year 1900-1901 begins, s. G. w., Wednesday, September 5. Applications and inquiries should be sent to the undersigned by August 24. Regarding the exception, please note the following:

1. send a written report on the character, aptitude and previous experience of the person concerned.

2. for admission to the Sexta, the previous knowledge of a good community school is necessary.

Each student must be provided with the necessary body and bed linen, quilts and blankets, and towels. Mattresses, desks, lamps and chairs are best bought here.

Pupils who wish to devote themselves to church service pay -50.00 for boarding, -1.00 for library, -2.00 for doctor and pharmacy throughout the school year. Pupils who do not wish to devote themselves to church service also pay -40.00 school fees annually. The average expenditure for books in the first year is -7.00 to -10.00.

Other information is readily available from J. H. C. Käppel.

Progymnasium at Neperan, N. Y.

The new school year of this institution begins, s. G. w., on the 5th of September. On the evening of the 4th all pupils should be in the building. The enrollment of new pupils should be soon. H. Feth.

Schoolrhrrrscminar to Seward, Nebr.

The new school year begins on the first Wednesday in September. Those who are to be admitted must bring a good report of their character, knowledge and aptitude, issued by their pastor or teacher. The boarding fee is -48.00 for the school year and is payable quarterly, the quarter being ten weeks. In addition, -3.00 is to be paid annually for fuel and oil. - Such pupils as do not wish to become teachers are also welcome. The school fees for such pupils amount to -40.00 per year.

For the assignment of godly and gifted students asks

G. Welker, Dir.

The Walther College" to S1. Louis, Mo.

A new school year will begin at this institution, God willing, on Wednesday, September 5.

Walther College offers its students the opportunity to acquire a good general education based on Christianity, to train for business life in a short time, or to prepare themselves thoroughly for special studies. For this purpose three different courses of instruction are given, namely a scientific, an English and a business course. Arrangements have also been made for the students in the business department to receive individual instruction in bookkeeping and commercial arithmetic. The girls also receive special instruction in all kinds of female handicrafts. Pupils who complete one of the above-mentioned courses receive a diploma.

Only those who have a good character find exception in the Walther Colleges. To enter the lower class, the knowledge of an elementary school is necessary. Those who wish to enter a higher class must pass an examination or present the necessary certificates from an accredited school.

The school fees in the two lower classes are -50.00 and in the two upper classes -75.00 per annum. Boys from out of town will find the best lower art in the boarding school connected with the college. The boarding fee is - 150.00 per annum, for which board, lodging, heating and lighting are supplied.

will. Each student has to bear the costs for personal clothing and possible medical treatment. Parents who wish to board their daughter are requested to contact the undersigned. School fees and boarding fees are to be paid quarterly in advance.

Catalogues of the institute are always freely available on request. Please send your applications as soon as possible to A . C. Burgdorf,

1033 8. 8tti 8t., 8t. Routs, Llo.

Lutheran Institution for the Deaf and Dumb of North Detroit, Mich.

The new school year begins, s. G. w., on Wednesday, September 5. Admission is open to deaf-mute children of about eight years of age, who are to be taught Lutheran doctrine, but they must not be weak or stupid, nor afflicted with epilepsy or contagious diseases.

Each student must be provided with the necessary clothing, body and bed linen, quilts and blankets, and a lockable suitcase. The boarding fee is ßlO.OO per month, but those without means may apply for a reduction or waiver.

Entries should be addressed to the director, ltev. II. Leutrup, Hortll Detroit, IVaxns Oo., stayed. W m. Hagen, Pres.

Proceeds to the Treasury of the Illinois District:

Synodal treasury: Gemm. d. kk.: Clausen, Macedonia, 42. 60, Pieper, Wartburg, Osterfcoll., 4. 93, Bergen. Chandlerville. 4. 59. (S. 412. 12.)

Synvdalba "let-. Dch. C. Schnake v. St. Paul's congregation, Melrose Park, 20.00. P. K. Schmidt v. Mrs. Jakobs, Chicago, 1.00, v. Karl Banz das. 2.00. IV Schroeder's congregation, Squaw Grove, 7.l5. (S. 430. 15.)

Illinois District Benevolent Fund: P. Brunn, Oak Glen, v. d. Crete-Pastoralcons. 14. 50. P. Brockmann, Hoffman, v. d. Okawville-Specialcons. 13.00. Fr. Brenner's parish, Pecatonica. 6.00. Fr. Hallerberg, Quincy, v. d. Quincy Specialcons. 15. 50. P. Pflug's Gem., Uates Tp" 3. 10. Peoria-Rock Island specialcons. 10.05. (S. 462. 15.)

Orphanage at Addison: P. W. C. Kohn v. Amalie Roßbach, Chicago, 2.00. IV Schroeder's Gem, Squaw Grove, 2. 90. P. W. H. Meyer's Gem, Bonsield, 15. 75. (S. 420. 85.)

SaxonFrcikircheik. Haake, Mt. Prospect, Missionsfcoll., 10.00.

Community in Königsberg, Germany: IV Bodes Gem., Ash Grove, 2.00.

k. Härtcls Gemeinde in Chicago: IV Succops Gem. 27. 27.

College building in Milwaukee: P. J. E. A. Mueller's Gem., Chicago, 100.00. P. Seils' Gem., Woodworth, 100.00. (S. H200.00.)

Parish at Spokanc, Wash.: P. Engelbrecht v. N.N., Chicago, 5.00. P. Grörich's parish, Conant, 4. 50. P. Schroeder's parish, Hinckley: H. I. 4.00, G. S. 8.00. P. Piehler v. Mrs. Marie Lempke 5.00. (P. 424. 50.)

Nothlcidende in India: P. Strassns Gem., Wine tzill, 21. 25. IV Lüker, Bethlehem, v. Mrs. K. Duckantz 3.00, Mrs. A. Laatsch 1.M, F. Andres . 50, G. Banvelow 1.00, H. Bandelow 1.00, F. Bandelom . 50, W. Bandelow . 50, W. Marttn 1.00, F. Busing l.OO, E. Harnisch 1.00, F. Wolf. 50, lV Lüker. 50. IV Schwandts Gem., New Berlin, 7. 25. (p. 440.00.)

Studentenkajse: Dch. IV Jockei, Richton, f. A. Brunn^Ft. Wayne, 8. 55. H. Fischer, Altamont, for Lash, Springfield, 1.00. P. W. C. Kohn, Chicago, v- Junglver. for W. Glawe, St. Louis, 15.00. P. Seils, Woodworth, v. R. N. f. Paul Scheer the. 5.00. P. W. H. Meyer f. poor students at Addison 5.00. (P. 434. 55.)

Inner Mission: Missionsfcoll. d. kk. Hiebei, Jockei & Bursiek at Mattison L8. 45. P. K. Schmidt, Chicago, v. K. Banz 1.00. P. Merbitz the. of Ch. Zumalln 5.00, v. Mrs. Pansinske . 25. P. Wunder v. Mrs. C. O. 5.00. Theil d. Missionsfcoll. d. Gemm. d. kk. Piehler, Rabe u. A. Sieving 36. 25. (p. 475. 95.)

General Mission: Theil d. Missionsfcoll. d. Gemm. d. kk. Hieber, Jöckel u. Bursiek zu Mattison 28. 45.

Judenmission-. Theil d. Missionsscoll. d. Gemm. d. Uk. Hiebei, Jöckel u. Bursiek zu Mattison 28. 45. P. Pardieck v. Mrs. W. Meyer, Chicago, 2.00. ?. tzaakes Gem., Mt. Prospect, part of missionary coll., 10.00. (p. 440. 45.)

Negro Mission: IV Pardieck v. Mrs. W. Meyer, Chicago, 2.00. Gem. IV Haake", Mt. Prospect, Theil d. Missionsscoll., 50.00. P. Engelbrecht v. Mrs. Quwas, Chicago, . 50. P. K. Schiuidl v. K. Banz das. l.OO. P. Merditz v. Ch. Zumalln the. L.OO. P. Wunder of Mrs. C. O. the. 1.0V. Theil d. Missionfcoll. d. Gemm. d. I'k. Piehler, Rade u. A. Sieving 36. 25. (p. 482. 75.)

Heathen Mission: k.Pardieckv.Mrs.W.Meyer,Chicago, 2.00. teachers P.O.Jüngels School., W. Pullman, J. 2l.. (S. 43. 21.)

Emigrant Mission.- P. Haakss Gem., Mt. Prospect, Theil d. Missionsscoll., 25.00. Theil d. Missionfcoll. d. Gemm. d. kk. Piehler, Rabe u. A. Sieving 18. 15. (p. 443. 15.)

Deaf and Dumb Mission: Fr. tzaakes Gem., Mt. Prospect, Theil. of Mission Fcoll., 15.00. Fr. K. Schmidt, Chicago, v. K. Banz 1.00. IV Reinke das. v. Jungfrver. 20.00. P. W. C. Kohn das. v. Amalie Roßbach 3.00. k. Schwandt's Filialgem., New Berlin, 1. 25. (p. 440. 25.)

Indian mission: P. Reinke, Chicago, by N. N. 3.00. Mission coll. d. Gemm. d. kk. Piehler, Rabe & A. Steving 10/18 P. Röder, Arlington Heights, by W. Dora 2.00. P. Pieper's Gem, Easter Coll, 4. 31. P. Seils, Woodworth, by N. N. 5.00. (S. -32. 41.)

English Mission: 1'. Merbitz, Chicago, v. Ch. Zumalln 1.00. k. Haake, Mt. Prospect, Missionsfcoll., 17. 50. (p. -18. 50.)

Deaf and Dumb Church in Milwaukee: Teacher Brase's pupils in Crete, 2. 76. Christian School, Macedonia, 1. 80. A. Soldan, Macon, 1. 80. P. Clausen's congregation, Macedonia, 2. 80. P. Hallerberg of Sonntschulk. d. St. JacobiGem., Quincy, 24.00. 8. K. Schmid:, Chicago, v. Schul!, d. St. JacobiGcm. 1. 15. 1'. Reinke this. ". N. N. 2.00. Q Lücke das. v. H. Schmidt 1.00. I?. Feiertag das. v. Schulk. sr. Gem. 1. 15. P. Hempfing, Wajhburn, v. d. Gesch. Peltz . 55, Ranken. 15, Hinck 1.00, Frischen. 40, Baumann . 12, Muller . 32, Fitschen . 25. 1>. Hafner, Broadlands, v. young people sr. Gem. 6.W, v. K. Meesmaun 5.00. Stud. A. Love's school c., Grand Crossing, 7. 50. ?. W. C. Kohns Gem. of Chicago, by Jul. Klinger 1.00, by etl. school k. . 50th D. Haakes School K., Mt. Prosvect, 2.00. teacher W. Bucks School K., Hinckley, 6th 86th 1°. Lochner, Chicago, v. d. Schoolk. of teachers, L. Trieber 9. 35, L. Nagel 5. 15, L. List 11. 50. P. Piehler, Genoa, v. d. Gesch. Lempke 4.00, W. Schmidt 1.00. P. Schwank", Champaign, v. R. u. W. Lange 1.00. (S. -101.04.)

Deaf and Dumb Building Fund: P. E. A. Sievings Gem., North Plato, 14.00.

Deaf mute congregation in Milwaukee: P. Engelbrecht v. Mrs. Quawan . 15. P. Budach, Chicago, of teacher Schäfer's school k. 9. 77. k. Schwanke, Champaign, coll. of school k. & Christian teaching, 6. 25. teacher Schroeder's school k., Des Plaines, Aug. 11 (p. -27. 25.)

Illinois District Church Building Fund: Missionsfcoll. d.Gemm. d. Dk. Burfiek, Hieber and Jöckel to Mattison 28. 47. P. BodeS Gem-, Ash Grove, 5.00. Missionfcoll. d. Gemm. d. Piehler, Rabe & A. Sieving 36. 25. P. F. Sievers, Chicago, v. Bro. Saget 3.00. (P. -72. 72.)

H. Wiegmann's parish at Merrill, Wis. gem. 1°. Ruhlands, Altamont, 7. 28. total: -1060. 80.

dlB. In last receipt read under "Negermission": D. Hieber bei Mattison v. W. Kämpe 5.00; under "Taubstummenkapelle": 8. Hieber bei Mattison a. d. Schulkasfe 1. 80 u. v. etl. Kinder . 70.

Secor, III, July 30, 1900. Henry Dieriing, Cassirer.

Proceeds to the treasury of the Iowa District:

Synodal treasury: P. Willner v. sr. Gem. -2. 10, v. W. Blankenbühler 2.00. L. R. Ehlers, Theil d. Pfingstcoll. sr. Gem., 8. 50. L. Busse, Pfingstcoll. sr. Gem., 9. 59. 1-. Studt v. sr. Gem. 12.00. 8. Händschke, Pentecostal coll. sr. Gem., 12. 59. P. Böhm v. sr. Gcm. 17.M. Studt v. Mrs. N. N. 1.00. 8. Horn a. d. Wohlthätigkeitskasse sr. Gem. 10.00. P. Dreyer v. sr. Community 4.08. 8. Melcher v. sr. Comm. 25.00. 8th Burhenn, Pentecost coll. sr. Gem. in Adair, Aug. 7. t'. J. P. Günther v. d. Gem. in Mackey L. 31st (p. -113. 75th).

Synod Building Fund: By Ferd. Möller of the congregation at Fort Dodge 35.80. P. Kitzmann of his congregation for Milwaukee 40.00. Gem. for Milwaukee 40.00, for Addison 10.00. k. von Strohe v. sr. Gem. last Zahlg., 64.00. p. Brammer v. sr. Gem. deSgl, 3. 75. p. Brüuer v. d. Gem. inYorktown . 90. p. A. Amstein, Pentecost coll. sr. Gem. 10.00. Fr. Van der Au, Pentecost Coll. sr. Gem. at Grant Tp., 8. 50. Chr. Ripke v. Fr. Mattseldt's Gem. 20. 55. Fr. Romans 21.00. Fr. Richter v. sr. Gem. at Garner, 100. 75, at Garner, 6. 25. P. Domsch, coll. sr. Gem., 4.00. P. Melcher v. sr. Gem. 2nd Zahlg., 36. 50. (p. -370. 10.)

Inner Mission in Iowa: Fr. Burmsister, Coll. sr. Gem. in Grant Tv., 4.05. C.Wehking v.sr. Gem. in Saldier Tp. 13.00. P. Lothringer, Theil d. Easter Coll. sr. Gem., 2.00. P. Burhenn, desgl. v. sr. Gem. in Adair, 5. 85. Chr. Waßmann v. Fr. Däumler's Gcm. 12. 25. Conr. Werning, Easter coll. v. D.Matthaideß'Gem., 9.00. Fr. Willner v. sr. Gem. 13.01. Fr. Nuoffer v. sr. Gem. at Meriden, 3. 80. Fr. Walter, Ostercoll. sr. Gcm., 2. 50. O. Clöter, desgl-, 9. 40. 1^. Dornseif, communion coll. sr. Gem., 7.00. Fr. Brauer, thank-offering by Mrs. Wm. Hüsemann, 5.00. 8. Beer, coll. sr. Gcm., 7.00. Fr. Möller, Pentecost coll. of comm. at Fort Dodge, 24. 37. Fr. Jobst of F. Sundermann 3.00, Ernst Freudenberg 2.00. Fr. Brueggemann, Pentecost coll. of comm. at Riceville, 2.00. Fr. Oehlert, Pentecost coll. sr. Gem. at Riceville, 5. 53. k. Steege v. sr. Gem. at Lyons, 17.00. no one, 5.00. 8th A. Boehm v. sr. Gcm. 14. 11. Hitzemann, Pentecost coll. sr. Gem. at Dillon, 9. 24, v. s> Preaching Place 2 76. 1' Horn, Theil of Pentecostal Coll. sr. Gem., 34. 40. d. f. Ehlers, Pentecostal coll. sr. Gem., 13. 86. P. Berner, part of the missionary coll. sr. Gem., 12. 60. H. M. Friedrich, desgl. of, 21.00. Conrad Werning, desgl. of Gem. at Eldorado Tp. of, 60.00. V. Brüggemann, desgl. of Gem. at Riceville, 25.00. H. Wolsram, Coll. of sr. Gem., 9.00. P. Grimm, part of the mission coll. sr. Gem., 50.00. 1'. Bayer, Pentecost coll. sr. Gem., 8. 50, part of mission coll. sr. Comm., 47. 44. D. H. Wehkmg of sr. Commun. 19. 50. k. Dsicher, part of missionary coll. sr. 55. 20. P. Wallher, missionary coll. of the community in Emmetsburg, 30. 20. 1?. Knies v. sr. Gem. 25. 65. P. Oehlert, coll. sr. Gem. in Wellman, 8. 14. Chr. Ripke, Theil. of Missionfcoll. of k. MattseldS Gem. of, 50.00. C. H. Miller, Coll. of Gem. at St. Ansgar, 14. 27. P. Melcher of C. Stüber I.OO. Teacher Jlten by Teacher Rosenberg 1.00. (p. -660. 63.)

Negermission: D. Runge v. sr. Gem. 15. 50. P. Jobst v.John Strüve 4.00. e. Jipp, Coll. sr. Gem., 8.00. P. Steege v. Mrs. N. N. 1. 50. P. C. Wehking, Theil d. Pentecost Coll. sr. Gem., 5.00. D. P. Schaller, Coll.sr. Gem., 11. 25. P. Walter, Coll. of Heaven, 1. 53. P. Seßler, Coll. of Pentecost sr. Conrad Werning, part of the missionary coll. of the congregation in Eldorado Tp-, 15.00. Fr. Hugo Grimm, desgl. by sr. D. Melcher of the congregation, 12:00. Gem. 18. 60. W. A. Gesell, coll. of the Gem. in Elma, 2. 52. P. Knies v. sr. Gem. 10.00. Christ. Ripke, part of the missionary coll. of Fr. Mattfeld's congregation, 25.00. (p.-140. 71.)

Heathen Mission-, Fr. Seßler, Ostercoll. sr. Gem., 9. 41. Christ. Waß-

mann v. IV Däumlers Gem. 16. 30. IV Brandt 2.00. IV Jtpp v. sr. Gem. in Ogden 7.SO, in Amaaua Tp. 2. 50. P. Steege v. Mrs. R. N. 1-50. 1?. C. Wehking, Theil d. Pfingstcoll. sr. Gem., 5.0V. IV Runge v. sr. Gem. 21.00. k. Wolter, Pentecost coll. sr. Gem., 4. 40. IV Friedrich, part of missionary coll. sr. Gem. for India, 18. 35. teacher Schöneberg of his school children for India 3. 10. IV Horn, part of missionary coll. of sr. Conrad Werning, desgl. o. d. Gem in Eldorado Tp-, 10.00. IV Steege from a member of sr. Gem. 1.00. IV Melcher v. C. Stüber 1.00. (p.-126. 61.)

Indian Mission'. IV Lorraine, part of the Easter Coll. sr. Gem. at Denison, 1.00. 1?. Dornseis, Pentecost coll. sr. Township, 6. 10. IV Horn from the Benevolent Fund sr. Gem. 10.00. Part of the missionary funds of the Gem. IV Berners 10.00. Conrad Werning o. d. Gem. in Eldorado Tp. 5. 42. J. Brüggemann v. d. Gem. bei Riceoille 2. 75. Gemm. d. l-k.: Grimm 10.00, Bayer 40 85, Bischer 5.00. Christ. Ripke o. I>. Mattselds Gem. 25.00. IV H. Wehking o. sr. Gem. 5.00. IV Knies o. sr. Gem. 10.00. IV Bonovsky, Coll. sr. Gem., 5.00. IV Melcher o. C. Stüber 1.00. (p. "137. 12.)

English Mission: IV Lorraine, part of the Easter Coll. sr. Gem. at Denison, 1.00. IV Berner, part of the Missionsscoll. sr. Gem., 10.00. (p. "11.00.)

Jewish Mission: Fr. Lothringer, Theil d. Ostercoll. sr. Gem. in Denison, 1.00. IV Theih, Abendmcoll. sr. Church, 4. 27. IV Jobst v. Ernst Freudenberg 1.00. IV Brammer, part of Pentecost coll. sr. Gem., 7.00. IV Knies v. sr. Gem. 5. 83. (p. "19. 10.)

Esthen- und Lettenmission: IVLothringer, Theil d.Ostercoll.fr. in Denison, 1.00. IV Steege o. N. N. l.OO. (S. "2.00.)

Deaf and Dumb Mission: IV Lothringer, Theil d. Ostercoll. sr. Gem. in Denison, 1.00. IV Böhm o. Ernst Hartwig 3.00. Conr. Werning, Theil d. Misiionsseficoü. d. Gem. in Eldorado Tp., 5.00. (S. P9.0O.)

Emigrant Mission: IV Lorraine, Theil d. Ostercoll. sr. Gem. at Denison, 1.00. IV. Tisza, communion coll. sr. Gem. for New York, 5.00, for Baltimore 5.00. IV C. Wehking, part of the Pentecost coll. sr. Gem., 5. 10. IV Knies from sr. Gem. 10.00. IV Brammer, Pentecostal coll. sr. Gem., 13. 51. (p. "39. 61.)

Mission in London: IV Kitzmann o. Emma Burke. 10. IV Böhm from Eugen Wingert . 10. IV Horn a. d. Wohlthätigkeitskasse sr. Gem. 5.00. (p. "5. 20.)

City Mission in St. Louis: IV G. Theiss from the poor fund of sr. Gem. 3.00. IV Jobst from Mrs. Sundermann 1.00. Teacher Jlten from Lora Rosenberg l.OO, from s. school children 9. 60. (S. "14. 60.)

Mission in Berlin: IV Steege by N. N. 1.00. IV Zürrer by Mrs. Adolphine Günther 1.00. (S. "2.00.)

Allgemeine Innere Mission: IV Knies v. sr. Gem. 25.00.

Mission in Brazil: Conr. Werning, Pfingstcoll. v. IV Matthai deß' Gem., 8. 8S. IV Steege v. N. N. l.OO. (S. -9.W.)

Polish Mission: IV Bonovskyv.fr. Gem. 5.00.

Slovak mission: IV Bonovsly v. sr. Gem. 3. 50.

Poor students from Iowa: By C. H. Miller v. d. Gem. in St. Ansgar 8. 82. IV Brandt lO.OO. IV Kitzmann v. sr. Gem. 10.00. IV Berner, Pentecost coll. sr. Gem., 6. 33. J. Dornseif, desgl. 6.00. J. Licht, ges. a. d. Hochz. Musken-Stoll, 6. 11, Carl Peters Hochz. for Hermann Dornseif 6.05. IV Traub, Coll. sr. Gem., 3. 66. IV Tisza, s. to grandmother Keiper's birthday party, 7. 30. (p. "55. 27.)

Pupils in Milwaukee: IV Wischhof v. sr. Gem. for Th. Gutknecht 5. 75. IV Richter, ges. a. d. Hochz. Conway-Hoft for Ernst Zehn, 7. 62. (p. "13. 37.)

Pupils at St. Paul: Fr. P. Schaller, Coll. sr. Gem. for Arthur Bergmann, 10.00.

Students in Springfield: IV Baumhöfener of fr. Gem. for Mertz 13.00.

Seminarians at Addison: IV R. Amstein, s. of sr. Gem. at the Northwest Teachers' Conference, 10.00.

Iowa district relief fund: IV Riedel, Coll. sr. Gem., 10. 50. IV Aron, Coll. sr. Gem., 3. 80. IV Jtpp, Conserenzcoll. 5. 50. k. Hündschke, ges. a. d. silb. Hochz. at Heinr. Snadt, 4. 70, at Joe Völker 4. 70. Judge, coll. sr. Gem. of Garner, 16 10, at Garner 2. 91. IV Knies, ges. a. d. silb. Hochz. Johann Keho, 5. 75. IV Dornseif, Nbendmahlscoll. sr. Gem., 7. 56. IV Grimm, Coll. sr. Comm., 7.00. IV Haar, Pentecost Coll. sr. Gem., 8.00. IV A. Ehlers, part of the Pentecost Coll. sr. Congregation, 7.00. Ferd. Möller, Nbendmahlscoll. of the Congregation at Fort Dodge, 11. 32. IV von Strohe, Pentecostcoll. sr. Gem., 20. 91. Fr. Jobst, desgl, 15.00. Teacher Schmidt, ges. a. d. Hochz. Koth-Weiland, 10. 75. IV P. Schaller, Coll. sr. Gem., 10.00. IV Lothringer v. John Lükens 3.00. IV Baumhöfener a. d. Allgem. Unterstützungskasse 75.00, ges. a. d. Hochz. Sandersfelo-Wichmann 5. 50. IV H. Wehking from sr. Gem. 10. 50. IV Domsch 5. 50. IV C. E. Günther, coll. sr. Gem. 7. 55. IV Burmeister v. sr. Zions-Gem. 24. 98. IV Böhm, ges. a. d. südl. Districlsconf., 26.00. IV Horn from the Wohlthätigkeitskasse sr. Commun. 14.00. IV Theih, communion coll. sr. Comm., 14. 57. tz. Tiarks 25.00. IV A. Amstein v. Claus Knutzen 2. 50. IV Händschke, ges. at Consgottesdienst, 8. 70. Christ. Ripke, coll. at Cons service, 20. 78. 8. Melcher by sr. Gem. 10.00. (p. "404. 48.)

Children's Friend Society of Wisconsin: IV Runge, ges. a. d. Hochz. Körner-Müller, 11. 35.

Orphanage in Addison: Teacher List v. s. Schulk. 5. 20.

Orphanage in Fremont, Nebr.: IV Theih a. d. Armenkasse sr. Gem. 5.00. Teacher Nuoffer from his school children 2.01. IV Oehlert from Ferd. Krüger as a thank offering 2.00. IV. Böhm by s. school children 1. 75. P. H. Wehking by sr. Gem. 10. 50. tv Horn a. d. Wohlthätigkeitskasse sr. Gem. 5.00. IV light, given on Christ. Leininger's birthday, 5. 32. (p. "81. 58.)

Orphanage near St. Louis: IV Schtiepsiekv.M.Mast 1.00. N.N. . 50. IV Theiß a. d. Armenkasse sr. Gem. 5.00. Teacher Nuoffer v. s. Schulk. 2.00. IV Horn a. d. Wohlthätigkeitskasse sr. Gem. 5.00. (p. "13. 50.) .

Deaf and Dumb Institution: P. Theih a. d. Armenkasse sr. Gem. 3. 55. k. Studt from sr. Gem. 16.00. I". Steege from N. N. . 70. (S. "20. 25.)

Starving people in India: IV Schliepsiek von sr. Gem. 1. 50. IV Zürrer v. tz. Düker sen. 5.00, from a number of members of sr. Gem. 58. 50 u. 2.00. IV J. P. Günther, communion coll. sr. Congregation, 23. 19. Christ. Wahmann, Pentecost coll. of the congregation at Ocheyedan, 12.00. IV Jobst by F. Fiieling 1.00. IV Wiper by Emil Polzine 1. 50. IV Matzat, communion coll. of sr. Gem. in Delaware, 16 41. IV F. Ehlers, coll. sr. Gem., 34 40. From a reader of the "Missionary Dove" at St. Ansgar 5.00. P. Steege 2.00. IV Kitzmann v. E. D. . 50, K. H. . 50, H. R. . 25. (S. "163. 25.)

German Free Church: IV von Strohe, Psingstcoll. sr. Gem., 10.00, from W. B. Hanken 2. 50. J. Horn a. d. Wohlthätigkeitskasse sr. Gem. 5.00. (p. "17. 50.)

Hermannsburg Free Church: Through C. R. George, Psingstcoll. d. Gem. in Pomeroy destined for "East Prussia, 14. 70.

Danish Free Church: IV v. Strohe's Congregational, Pentecostal Coll., 3.00, v. W. B. Hanken 2. 50. (S. "5. 50.)

Church building of the Taub stumm engem eind e in Milwaukee: IV Jobst v. F. Sundermann 2.00, F. Frieling . 50, Ernst Fceudenberg 1.00. W. B. Hanken dch. IV v. Strohe 5.00. IV Baumhöfener v. Wwe. Steinmetz 1.00. IV Schlegels Gem. 3. 50. I". Studt v. A. F. . 25, Ed. B. . 25, J. L. . 50, P. S. . 50, Lehrer List 5. 50. IV Schliepsiek v. Schulk. 6.08. C. A. H. Eickemeyer o. Fr. Buch . 10, Elise Fastenau and Alwine Völker each . 15, Emilie Harms, Albert Hartstack, Otto Hartstack and Wm. Hartstack each .05, Helene Hartstack . 20, Otto Herzberg . 10, Joseph Herzberg . 15, -Adolph Jobst & Otto Jobst each . 10, Lydia Jobst & Walter Jobst each .05, Johanna Krull . 50, Ella Otte . 25, Joseph Otte . 15. Anna Nope . 25, Henriette Rope . 15, Johanna Rurüde and Maria Ruröde each .03, Theo. Ruröde . 15, Dorothea Sump and Wm. Sump each .05, Adolph Sundermann . 25, Charlotte Sundermann and Georg Sundermann each .05, Emma Sundermann . 25, Jda Sundermann . 20, Emil Sundermann . 25, Robert Sundermann . 20, Joab Sundermann . 15, Franz Slüwe . 25, Karl Wegener and Otto Stüwe each . 15. IV Sehlers Schulk. 2. 52. IV Horn a. d. Wohlthätigkkasse sr. Gem. 10.00, v. Philipp Richter 5.00. IV Licht v. Schulk. 5. 41. IV Brandt's Gem., Sanborn, 5. 41. Teacher Schmidt's Schulk. 6. 85. Teacher Voiat's Schulk. 11. 50. IV Haar's Schulk. 14. 50. IV G. Theih, Geburtst. d. Grandmother Keiper, 5.00. teacher Schöneberg's schoolk. 9. 31. teacher Hild's schoolk, 4.05. IV Knief's Gem. 10.00, v. N. N. 1.00. V. Kidmann v. teacher Golmjewski's schoolk. 6. 60, v. H. Behrens, J. H. Schultz, F. Kahn, D. Ehlen, I. Schmidt, H. Newkirk, H. Schultz & M^Merk each . 25, Michael Weih. 15, I. I. Rouch .05. IV P. Schalters Gem. 5. 7s. IV Brandt v. etl. people I.M. IV N. Ehlers of Maria Burr u. Maria Ketelsen each 1.00. Adolph u. Paulin" Porsch each . 20, August Porsch . 10, Pauline Polzin . 50, August, Albert, Hulda and Amalie Polzin each . 50, Carl, Hugo, August, Jda, Friedrich and Mathilde Polzin each . 25, Franz and Julius Polzin each . 10, Johanna, Heinrich, Elsa and Bertha Polzin)e 25, Emma and Heinrich Rudnick each . 25, Johann and Bertha Maahen each . 50, Emil and Wm. Baumann each . 50, August Meyer . 50, Eleonore, Alfred, Theo. & Claudia Ehlers each . 25, Emma, Oscar & Lydia Ehlers each . 10. k. Schlegel v. Sonntschulk. 2. 60. (p. "152. 29.)

Iowa District Church Building Fund: IV Horn a. d. Wohlthkaffe sr. Gem. 10.00. IV Jobst of R. N. 1.00. IV Melchcrs Gem. 20. 64. (p. "31. 64.)

Spokane Parish, Wash.: Dch. Conr. Werning, Evenscoll. v. IV Matthaideh' Gem., 11. 55. I?. Jobst a. d. offering fund sr. Gem. 5.00. Gem. of the 99th: Kitzmann 5.01, H. Wehking 20.00, Knies 10.00. 8. Kitzmann v.H.N. 2.00. (p. "53. 56.)

Parish of Marquette, Mich: IV Schwenks Gem., Abendmcoll., 8. 66.

Congregation in German City, Iowa: IV F. Lothringer's Gem. in Washington Tp. 2. 70. IV Jobst a. d. Opferkasse sr. Gem. 11.00. IV Jipps Gem. of Ogden, 12.00. Fred. Muller v. o. Gem. in Olive Tp. 10. 84. IV C. Wehking's Gem. 9. 82. IV A. Amstein 5.00, P. Timm 2.00, E. Specht, A. Nipkow, H. Bostelmann, P. Fiene, M. Black, G. F. Fiene, G. Ullenchsen, H. Bogt, N. Kroll sen., H. Brrk, H. Thies, H. Kuhlmann u. Frl. A. Jversen each l.vi), Mrs. Chr. Jversen . 75, Chr. Jversen and G. Märten each . 50, A- Tech . 35, Chr. Jversen Jr, Behrendssn & K. Claus each . 25, IV Schlegels Gem. 7.00, IV Sleege 2.00, IV J. P. Günther, Hochzcoll. Leininger-Mindemann, 6. 40. (p. -84. 61.)

Fort Dodge, Iowa, August 1, 1900, I- H. Abel, Cassirer.

Revenue into the coffers of the Minnesota ". Dakota District:

Synodical treasury: Gemm.d.LIV: Grabarkewitz, GoodThunder, "8.00, Dubberstein, Wykoff, 9.00, Kohlhoff, Northrop, 8. 16, Kuntz, Silo, 16. 60, Hinst, Great Bcnd, 13. 45, Groh, Perham, 8. 30, Gorman 6. 37, H. J. Muller, Brewster, 3rd 30, Böttcher, Freedom, 12th 57, Wilton 5th 19, Albrecht, Shible, 4th 11, Reuter, Princeton, 3rd 00, Filial . 85, Brinkmann, Blue Earth, 8th 07, Kaiser, Benton, 26th 00, Zemke, Amboy, 4th 30. (S. -137th 27th).

Internal Mission: Gem.,d.I?IV: Hertrich at Plato 10th 75th, Grabarkewitz, GoodThunder, 10th 50th, Wohlfeil, Delafield, 7th 66th, Pasche, Sioux Falls, 5th 00th, Drews, Plainview, 10th 00th, Elba 1st 90th, J.C. Meyer, Fergus Falls, 5th 07th, Stroelin, Minnesota Lake, 4th 30th, Seltz, Wylie, 3rd. 49, Pfotenhauer, Hamburg, 32. 47, Sentinel, Rosenberg, 1. 50, Mission Kill 3. 70, Karstensen, Canastota, 7.00, Parker 2. 58, Brewer, Freeman, 20. 34, Heilbronn 10.05, Schmiege, Wildert, 11. 50, Schoknecht, Valley Creek, 6. 54, Brewer, Heart. 21st 25, Sell, So. Branch, 12th 00, Ferber, St. Peter's, Belvidere, 6th 75, St. John, Jastsonville, 1st 95, Dreietnigk., Lincoln, 2nd 20, Zitzmann, Morristown, 11th 40, Schulenburg, Owatonna, 15th 15, Rörig 4th 00, Baumhöfener, Aesung America, 22nd 00, Hubert,

Kohlhoff, Frey, Schmiege & Schelf dch. Hubert 48th 5g, Hillger, Tyro, 12th VO, Groh, Pe.ham, Mssionsscoll., 40th 00, Schlüter, Courtland, 96th 91st, Pentecostcoll. that. 19th 10, Otle, Elgin, 3rd 32nd Dch. C. Schroeder v. Bethleh. parish, St. Paul, 5th 19th, Gemm. d. kk.: Gahl, El! River, 6th 83rd, Schedler, Fisher, 5th 0V, Ferber, Belvidere, 6th 90th, Böttcher, Springfield, Missionfcoll, 25.00, Porisch, St. James, 6. 61, Bartz, L. Amelia & English Grove, 4.00, Klingbeil, Howard Lake, 22. 26, Habckost, Brainerd, 6. 50, Cedar Lake 5. 50, Albrecht, Fairfield, 17.00. P. Wieting v. W. Michalske 5.00. Gemm. d.: Baumann, Luverne, 4.00, Beer Wagon 4.00, J. H. C. Mueller 12. 27. ik. Bohsen o. Wm. Fieihtner 3.00. Gemm. d. 1'?: Wolfs 7. 62, stirrups, St. Thomas & Crystal, 5. 25, Lange, Hay Creek, 12. 18, Nickels, Rochester, 11. 10, Martin, High Forest, 31. 55, penalties, Janesville, 8.00, Bode, Town Brainerd, Liberty & James, Missionfcoll., 45. 10. P. o. Niebelfchütz, Synodal Sunday Coll. at St. Paul, 21. 63, Festcommittee, Synodal Misfionsscoll. that, 80. 94. Gemm. of kB.: Wachsmuth, Kalispell, 26. 35, Agather, Polish at Saul Rapids 2. 95, desgl. at Güman 3. 32, German at Saul Rapids, 2. 21, Malkow, Town Rost, 9. 36, Okabena 3.00, von H. Vogel 5.00, Buescher, Lester Prairie, 7. 50. (S. "893.00.)

Synodalbaukafse: Gemm.d.I'?.: Schnitz, Faribault, 21st 93, Oberheu, Wentworth, 7th 70, Madison 1st 95, Maack, Corinna Tp., 7th 05, Destinon, Stanford, 4th 60, A. Mueller, Ottertail, 5th 35. (S. P48th 58th).

Stubentenkasfe: P. Schlüter, Hochz. Zimmermann-Kettner, Courtland, 5th 18, Mohwickel-Bode 10th 59, silb. Hochz. Bro. Becker 5. 15. P. Wieting of W. Michalske 2.00. M Bierwagens Gem. 6.00. P. K. Reuters Gem. 4. 30. P. Kaiser v. Mrs. N. N. 5.00. P. A. Mueller's Gem., Ottertail, I.M. (p. "49. 72.)

Students in St. Louis: Fr. Schlüter, Hochz. Bußman-Bode for Vomhoff, 14. 70. I". Habekost v. Alb. and Ed. KoSbab each 1.00 for J. Giering. 1?. CzamanSk", Hochz. Schultz-Arndt, 6. 35. (p. 823.05.)

Pupils in St. Paul: 1°. Grabarkewitz, Hochz. P. Oetjen-Wiedenhest for O. & A. runners,-10. 95. P. Böttcher, Hochz. Markwardt-Schröder, -4. 35. k. Albrecht, Hochz. Melchert-Mesenbrink, 10.00, Schröder-Arndt 7. 45. (p. "32. 75.)

Students from South Dakota: P. Wächter's Gem. at Schmidtgall 4th 70th P. Brauer's Gem. at Menno 4th 90th v. J. Waltz 5th 00th (p. "14, 60th).

Support fund: Gemm-d.?..: Zitzma "n,Morristown, 13. 10, Hertrich at Plato 7.00, Robert, Arlington, 7.00. P. Scherf, Hochz. SchultzKrufemarl, 6.00. Fr. Albrecht, Hochz. Reingans-Lensmann, 8.M. P. Wieting v. W. Michalske 2.00. P. Czamanske, Hochz. Hoppe-Wolle, 7.05. ?. Bügel's congregation, St. Thomas & Crystal, 2.00. P. Matzat's congregation, Freiberg, 4.00. ik. Hannemann, contribution, 5.00. synod pastoral precoll., St. Stephen's Church, 33. 67. p. Schlüter, Hochz. Epke-Bode, Courtland, 17.04. (p. "112. 36.)

English Mission: Fr. Albrecht Gem., Fairfield, 5.00. 1?. Wieting v. W. Michalske 1.00. ik. Hilpert's Gem., Niagara, 2. 60. (p. "8. 60.)

Negro Mission: Gemm. d. kk.: Ströltn, Minn. Lake, 1. 50, Pfotenhauer, Hamburg, 10.00, Ulbricht, Unity, 1. 25. P. A. Brewer of J. Waltz 1.00. Gaurn, the ru.: Rumsch, Claremont, 7.00, Zabel, Gibbon, 12.00, Groh, Pecham, Misfionsscoll., 11.08, Schlüter, Courtland, 15.00, Bartz, Alexandria, 5.00, Albrecht, Fairfield, 6.00, Shible 7. 33. P. Wieting by W. Michalske 2.00. P. Th-Rolfs Gem. a. Crow River 2. 15. P. E. Rolfs Gem., Hollywood, 4.00. P. Meufchke v. N. N. 1.00. (P86. 31.)

Judcnmitfion: Pres. Pfotenhauer v.J. Sch., Hamburg, 5.00. I>. A. Brauer v.J. Waltz 1.00. P. Albrechts Gem., Fairfield, 5.00. (p. 811.00.)

Emigrant Mission: P. Ulbricht's Gem., Unity, . 75. ik. A. Brauer v. J. Waltz 1.00. Gemm. d. ??.: Rumsch, Claremont, 2. 61, Oberheu, Wentworth, 8.L0, Albrecht, Fairfield, 2. 21. (S. "14. 77.)

Tauostummenmifsion: P. Böttchers Gem. of Springfield, 4.00. k. A.Brauerv.J.Waltz 1.00. ?.Albrecht,H^chz Bartz-Garges, 8.00. k.Wieting by W. Michalske 2.00. P. E. Rolf's Gem., Hollywood, 5. 72. (p. "20. 72.)

Heathen Mission: Gemm.d.kk.: Hertwig, Gaylord, 8. 10, Ude, Wrllow Creek, 14. 50. ik. A. Brewer v. J. Waltz 1.00. Gemm. d. 3k.: Ruinsch, Claremont, 5.00, Hilgendorf, Belsord, 7. 77, Hillger, Tyro, 9.00, Groh, Perham, Milsionsfcoll, 12.00. k Kohlhoff v. Mrs. Chr. Becker 3.00. Albrecht's parish, Fairfield, 5.00. 3rd Wieting o. W. Michalske 2.00. P. Czamanske's parish, Madelia, 6.00, Billsry 8. 39. N. N., Minneapolis, dch. k. Sievers 6.00. P. Matzat's Gem., Elizabeth, 8.00. (p. "107. 76.)

Institution for the Deaf and Dumb: P. Lange's Gem., Hay Creek, 7. 86. P. Hilpert's Gem., Niagara, 2.00. (S. "9. 86.)

Kind ersreundgesellschaft: P. Zitzmann's pupil 1.00. P. Hertwig's Gem., Gaylord, 5. 10. (S. "6. 10.)

Tauöstummenkirchbau in Milwaukee: P. Hinck v. W. Zistlow 5.00. D. Radeke v. H. Ftnkel 5.00. P. Böttcher, Hochz. Manthey Markw ardt, 8. 55, v. Anna Götter . 25. P. Wieting v. W. Michalske 1.00. Pupils of the Dk.: E. H. C. Müller 3. 12, Hertwig 6. 65; d. Teachers: Pipkorn, St. Paul, 8. 43, Cutkosky, Rochester, 4. 15, Ehlen, Hamburg, 14. 80. (P. "56. 95.)

Orphanage in Wittenberg: P. A. Müller's congregation, Ottertail, 1. 50. Saxon Free Church: congregation of the l?k.: Ulbricht, Unity, 1.0V, A. Brauer, Quast, 1. 59, Lange, Hay Creek, 8. 11. (p. P10. 61.)

Danish Free Church: P. A. Brauer's Gem., Wittenberg, 1. 70. k. Albrecht's Gem., Fairfield, 5.00, Shible 4. 23. Wieting v. W. Michalske 1.00. (S.Kll. 93.)

Hanover parish, N. Dak.: P. Ehlens Gem. at Groton 12. 50.

Svokane parish, Wash. of P. A. Brauer's comm. of Freernan, 5.00. k>. Schoknecht's Gem., Valley Creek, 9. 50. (S. "14. 50.)

Community rn Mountain Lake, Minn.: Gemm.d. 1?..: Böttcher, Springfield, 25.00, Becker, Josco, 8. 50, Grabarkewitz, Good Thunder, 16. 75. (S. "50. 25.)

KirchbaufondS: Präs. Pfotenhauer v. N. N-, .Hamburg, 50.00.

Needy people in India: M Schneiders Gem. in Naper 12. 50. Chr. Heuer, Valley Creek, 5.00. (S. 817. 50.)

Indian Mifsion: Bro. Schlüter's congregation, Couriland, Mission Fcoll., 3 p.m. Bro. Böttcher's congregation, Springfield, 5. 15. (S. "20. 15.)

Mission to London, Engl.: k.Heitwigs Gem., Gaylord, 2.00.

Mission in Hamburg: P. Wieting v. W. Michalske 1.00.

Mission in Berlin: I>. Wieting v. W. Michalske 1.00.

Esthen- und Lettenmission: P. RörigS Gem. 4. 73.

St. Paul, Minn, July 2, 1900, Theo. H. Menk, Cassirer.

Proceeds to the treasury of the Nebraska District:

Synodal treasury: P. Winter's congregation, Easter coll., "10. 50. P. Taten husens congregation dch. Fc. Winkelmann 8. 56. (p. "19.06.)

Inner Mission: Rittamel's Gem. 12.00. Fr. Rodenbeck's Gem. a. d. Pebble Creek 15.00, in Snyder 3. 75, v. Mrs. Kinnbaum . 50. p. Hilgendorss Gem. 25. 95, by Gottlieb Echtenkamp 1.00, widow Louise Heuermann . 50, P. Hoffman" o. Mrs. Blohm 1.00, Elfi. Horchers . 15, Mrs. N. N. 2.00. Easter coll. d. Gemm. d. 3k.: Tiemann 6. 14, Schulze, Trin , dch. Hy. Pflüger 9.00, Hildebrandt 4. 16, Kühnert 10.00. P. E. J. Fre.e v. Gustav Spractis 1.00. P. Just a. d. Klingeld. s. Gem. bei Ainsworth 5. 40, v. F. L. S. 1.00. Gemm. d. kk.: Oelfch'äger, Rachtr. z. Ostercoll, 6.00, Ludwig 8.00, Schulze bei La Port" 3. 85, Catenhufen, Maicoll., dch Fr. Winkekmann 3. 30, Harms, Maicoll., 6. 11. P. H. W. Meyer v. Frau Schröder 3.00. (S. "128. 81.)

Jewish Mission: P. Lübkers Gem. 2. 83. P. Seesko, evening coll-, 4.00. P. Hoffman" v. W. Meißner . 50. M Oelschlager, Ascension coll-, 5. 40. (p. "12. 73.)

Negermission: P. Rademachers Gem., Abendmcoll., 4. 28. M Hoff mann v. F. Hohenstein -M. (p. "4. 78.)

Heathen Mission: P. Engel, Easter Coll. of the congregation at Ashton, 3.00, the same to Kelso 1. 35. P. Oelschlager o. N. N., West Point, 5.00. (p. "9. 35)

Seminar in Seward: Fr. Rittamel v. Fr. C. Ruegge 5.00.

Seward salary fund: P. Leuthäusers Gem. 5.00. D. Millies 12.00. P. Inselmann, Hoc^. Brewer-Bockstalter, 5. 80. (S. "22. 80.)

Orphanage at Fremont: Fr. Lang, Easter coll., 17. 56. Fr. Lübker's coll. 7. 52. 1'. Eckhardt, Tietjens Hauswethcoll., 2, 80. P. Häßler's Gem., Eastercoll., 35.00. P. Schabacker's Gem. 16.00. P. Kühnert, Palm Sundaycoll., 8. 79. P. H. E. Meyer v. Wm. Seehas, Mrs. Wille, J. Brumm, F. Jungbluth, J. Folien each 1.00, H. Hornuna, J. Brumm each 1. 50, Mrs. Greger . 25, H. Ernst 4.00, F. Godenschwager 2.00. (p. "101. 92.)

Widows and Orphans Fund: P. Schabackers Gem. 5.00.

Deaf and Dumb Institution: P. Meeskes Gem. 7. 73.

Famine in India: Fr. Hoffman" v. Mrs. N. N. 3.00. k. Rathke 8.00. Fr. Predöhl's Dreieinigk.-Gem. 20.00. Fr. Rathke 14.00. Gem. k. Kühnerts 5. 35. P. Matuschkas Gem. 43.00. (p. "93. 35.)

Student A. Büning in Springfield: P. Hoffman," Hochzcoll. Thomson-Seckels, 4.00, Präuner-Borchers 9. 80, Ostercoll. 3. 43. (p. "17. 23.)

Danish Free Church: Gemm.d.kk.: Schabacker8.00, Kühnert2 97, H. E. Meyer, Ostercoll., 3. 60. (p. "14. 57.)

Free Church in Germany: P. Catenhufens Gem. dch. Fr. Winkekmann 7. 32. p. tz. E. Meyer, Ostercoll. 8. 15. (p. "15. 47.)

School building in Scandia, Nebr.: Kaff. H. Bartling 25.00.

Emigrant Mission in New Pork: P. Vahls Gem. 8. 50.

Emigrant Mission in Baltimore: M Vahls Gcm. 8. 50.

Mission in London: P. Schormann's Schulk-, Hayestown, 2. 45.

Student Franz Brsdemeyer in Addison: Fr. Matuschkas Gem. 15.00.

Student G. Steinkrauß in Seward: P. Rodenbeck, Hochz. Kui^Schumacher, 6.00. Total: "523. 25.

Bancrost, Nebr. 1 June 1900.

Synodal treasury: W. G. Stamm, treas. m., "7. 43. comm. d. kk.: Radcmacher, Pentecostal coll-, 6. 50, Möllering 12. 25, Häßler 10.00, tzartmann 12.00, Leuthauser, St. Matthew's, 6. 50, sermon pl., Wahoo, 3. 50, Ludwig 5. 15, Lohr 10. 60. (p. "73. 93.)

Synodalbaukafse: Fr. Pköllerings Gem. 10. 50. Fr. Schubkegel, Himmclfahrlss. u. Pfingstcoll. sr. Congregation, UXOO. P. A. W. Frese o. F. O. 2.00. M Harms' Gem. 16. 25. (p. "38. 75.)

Inner Mission: W. G. Stamm, Schatzm., 6. 43. Gemm. d. kk.: paack dch. Conr. Meyer 5.00. Harms, Hauptgem., 16. 56, Hilgendorf, Pfingstcoll., 19.04, H. E>Meyer, Pfmgstcollecten, 5.00, F. H. Iahn, Ofter- u. Pfingstcoll., 14. 25, Oelschlager, Pfingstcoll., 8. 28, Jung 10.00, Hildebrandt, desgl. by 1?. Harms 3. 81, Brakhage 16. 59, Prange, Pentecostal Coll. by P. Bäder 12.00, Bäder, Milton, Pentecostal Coll., 7. 30, Möllering 72. 75, Lang & Hilqendors, Misfionsscoll, 108. 26, Hanssen 7. 50, Miehler, Filial a. d. Insel, 8. 50, Rodenbeck, Snyder, Pfingstcoll., 2. 50, Meeske desgl. 8. 65, Giese desgl. 2. 60. Dch. Adam 10. 00. M A. W. Frese by A. Frese 3. 00. P. Bergt, Pentecostal coll., 7. 50. P. Ludwig, Danlopser by Mrs. Zabel, 1. 00. P. Hoffmann's Zoh. comm. 10. 24. (S. -3S6. 76.)

Heathen Mission: ?.Haacks Gem. dch. Conr. Meyer 5.00. I>. Merz v. Mrs. L. Krüger . 25. Fr. Eckhardt v. Mrs. N. N. 5.00. Fr. Ttemann's congregation, Pentecost coll., 7. 40. Fr. Möllering 10.00. Fr. Cholcher's congregation, 11. 51. Albert Schmidt v. Fr. Schröder's congregation, 10. 50. Fr. Schubkegel's congregation, Ascension feast and Pentecost coll., 5.00. Fr. Hrffmann v. Kath. Frank 1.00. (p. "55. 66.)

Negro Mission: Fr. Merz's congregation, Pentecost Coll., 11. 80. Fr. Eckhardt v. Mrs. N. N. 5.00. Fr. Möllering 10.00. Alb. Schmidt v. Fr. Schröders Gem. 10. 75. Fr. Schubkegels Gem. 3.00. (p. "40. 55.)

Mission to the Jews: P. Möllering 5.00.

Taubsiummenmission: D. v. Geinmingens Zions-Gcm., Pfingstcoll., 10. 20, St. Joh.-Gem. desgl. 6.00. (S. "16. 20.)
Fremont Orphanage: Kass. G. Wendt 3.06. Teacher H. Hillmann 0. Klaus Abrahams 2.00. D. Sccsko, Abendmcoll., 2. 30. P. Hlldcbrandt, Hochz. Beckmann-Siebrandt, 11. 75. D. Flach v. Heinr. Meyer 10.00. ?. Gutlnecht, Hochz. Flege-Lehmann, 16. 55. P. Ludwigs Gem. 7. 15. (p. "52. 81.)
Widows' and Orphans' Fund: Gemm. d. Uk.: Harms, Bancrost, 4.00, Schormann, Hayesiown, Pentecostal Coll., 8. 50, Hazard deSgl. 3. 50, Wmter 4. 50, Lang, Evening Coll., 12. 15, Häßler, Pentecostal Coll., 34.00, Rodenbeck desgl. 17.00. (S. 883. 65.)
Parish in Spokanc, Wash.: W.G. Stamm, Schrtzm., 15. 30. k. Tiemann, thank offering v. N- N-, 5.00. (S. "20. 30.)
District's building sands: D. Ludwig v. d. Zion's comm. in Adams county 10. 50. Dch. 2nd Adam 5.00. From the I-. treasury 25.00. (p. "40. 50.)
Wittwe D. Bend in: P. v. Gemmingen v. C. Daberkow 2.00.
Famine in India: Gemm.d.Dk.: K.Jahn, Imm., 10. 50, Eckhardt 14. 50, Brakhage 16.00. L. Rathke 3.00 u. 5.00. 1>. Hofimann v. C. Werngx sen. 5.00. (S. "54.00.)
Seminary in Seward: Gemm.d.l'I'.: Eckhardt 6.00, Lang, Communion Coll., 15.00, Schubkegel 5.00, Ludwig 4. 85. (p. "30. 85.)
City Mission in St. Louis: IN Willens' Gem. 7. 60.
Mission in Brazil: Alb. Schmidt v. Fr. Schröders Gem. 5.00.
Parish in Königsberg, Prussia: P. Hanssen from Mrs. N. N. 5.00.
Poor students: Fr. Hanssens Gem. 7.00.
SalarySeward:?. Vahls Gem. 11. 59. Total: "917. 15.
Bancrost, Nebr., July 1, 1900. F. H. Harms, Cassirer.

Income to the coffers of the "Western" District:
Synodical treasury: comm. of kL.: Griebel, Perryville, "9. 40, Lobeck, Cape Girardeau, 9.00, Demetrio, Emma, 4. 16, Walther, Brunswick, 4. 35, Schmidt, Carrollton, 5. 65, Fackler, Haroester, 5.00. Imm. congregation, St. Louis, 16.00. (S. "53. 56.)
General Building Fund: Gemm.d. of UD.: Bundenthal, Augusto, 30 00, Rohlsing, Farmington, 50.00, Raschle, Freistatt, 4th Zahlg., 35. 50, Fackler, Haroester, 1. 25. (S. "116. 75.)
Progymnasium in Concordia: IN Büngers Gem., Si.Louis, 2. 25.
Inner Mission of the District: M. S. Tirmenstein, St.Louis, by John Matthes, Berne, Kans., 1.00. Gemm. d. L?.: Wihlborg, Hiaqinsville, 3. 50, Klindworth at Feuersville, 4. 35, Demetrio, Emma, 9. 33, Köstering at St. Louis by Vorsteher Könemann 4. 25, Altvater 9. 75, Hellmann 5.00, Jungfrver. 13.00, Coltntz, Pynnont, 9.00, Schäfer, Lone Elm, 13. 25, Fühler, Manning, 10.00, Mahnte, Sarcoxie, 2nd 75, Bünger in St. Louis 9th 75, Bundenthal, Sedalia, 6th 75, Meyer, Jamestown, 6th 75, Pleasant Grove 3rd. 70, Cooler at Billings 3rd 50, Wangerin at St. Louis 49.00, Miss M. R. 25.00, Schmidt, St. Louis, 64th 55, Schmidt, Carrollton, 5th 00, Lehr, Osage Bluff, 10th 00, Schultz, Diggins, 1st 00, Lobeck, Cape Girardeau, 15th.00, Fackler, Harvester, 4.00, Falcon, Forest Green, 15.00. D. Stark, Jerico, by members & friends of the English congregation 2. 60, congregation in Jerico 2. 40, preaching place near Jerico 2.05. D. Schwartz, Kansas City, by. Lena Trettin 1.00. D. Roschle, Freistatt, by N. N. 2. 50. L. Höneh, Lincoln, by N. N. 1.00. P. Janzow, St. Louis, by Wwe. Knollmann 2. 50. D. Rohlsing by J. Loren;, Doe Run, 1.00. N. N., Altenburg, 1.00. (S, H320. 23.)
City Mission in St. Louis: From St. Louis: Kreuz-Gem. 14. 50, D. Büngers Gem. 12. 50, 4". Wangerin v. Mrs. Gieseke 1.00, Bethleh. congreg. 41. 25. Kass. H. Bartling 5.00, Neue Test. 1. 50, Mariha-tzeim 3.00. (p. "78. 75.)
Mission School at Rock Spring: Imm.-Gem., St.Louis, 10.00.
Negro Mission: Gemm. d. I'L.: Lobeck, CapeGirardeau, 5.00, Falcon, Forest Green, 5.00. N. N. at Concordia Seminary, St. Louis, 1.00. (S. "11.00.)
English Mission: D. Lobecks Gem., Cape Girardeau, 5.00.
Heathen Mission: N. N. at Concordia Seminary, St. Louis 1.00. D. Buchhcimer, Memphis, v. Mrs. Laura Weber 10.00. D. Heckel, Kirkwood, v. Mrs. N. N. 1.00. (S. "12.00.)
Emigrant Mission: D. Lobecks Gem., Cape Girardeau, 3. 55.
Mission in London: D. Kretzschmar, St. Louis, Hochz. RohlfingKretzschmar, 16.00.
Support fund: D. Bünger, St. Louis, 3.00.
Orphanage near St. Louis: P. Hoess, Lincoln, by Mrs. Schultz . 50. D. Rojchke, Freistatt, v. N. N. 2. 50. 1?. Wangerin, St. Louis, v. Miss M. R. for debt redemption . 40.00, Mrs. Probst . 50. p. Norden, Jarois, by women sr. Gem. 1-50. (p. "45.00.)
Hospital in St. Louis: Gemm. d. r?: Fühler, Manning, 5.00, Norden, Jarvis, 3.00, Fackler, Haroester, 6. 75. (S. "14. 75.) 8L. In last receipt read: P. Matuschka 10.00 from instead for W. Meyer.
Deaf and Dumb Institution: P. Rohlfings Gem., Farmington, 4. 60.
Students in St. Louis: Women's Association of Bethleh Parish, St. Louis, for E. Biegener 6.00. Fr. Wangerin the. of Miss M. R. for Hackenmeister 10.00. (S. "16.00.)
Studying Orphans: D. Wangerin, St. Louis, v. Teacher Schumachers Schül. 5.00, Pauline Grüne . 66. (p. "5. 66.)
Indian Mission: gem. d-ru.: Colditz, Pyrnront, 5th 50, Lobeck, Cape Girardeau, 3rd 55, Falcon, Forest Green, 1st 50. (p. "10. 55.)
Needy in India: N. N-, Cole Camp, 1.00. L. Lösche, Jesierson City, v. Mrs. W. Fischer 1.00. (S. "2.00.)
Spokane Township, Wash.: D.RoschkeSGem.,Freistatt, 9. 55.

Deaf and Dumb Church in Milwaukee: pupils of UL.: Weseloh, KimmSwick, 6. 25, Runge b. Concordia 2.00, Colditz, Pyrmont, 5 00, WiNrock, Lincoln, 4. 15. pupils of teachers: Wendt, Orchard Farm, 4. 65, Niermann, Washington, 1, 48, Wilk, Peters &. Davis at Concordia 7th 7", 5th 60 & 1st 70, Beyer, Müller & Hemann at Altenburg 6th 48, 4th 15 n. 5th 30, Schumacher, Appel & Bauer, St-Louis, 5th 50, 2nd 25 & 2nd, 52, Küster, New Wells, 5th 64. pupils d, Dreieinigk.St. Louis, 30. 80, Flax Baris 2.00. D. Lauer, Palmyra, v. s. Sountschul. 4. 25. D. Raschle, Freistatt, by Mrs. B. . 50, by s. Schulk, 9. 25. L. Wangerin, St. Louis, by Mrs. F. Hehmann 2.00, Miss M, R., 25.00, Nähver. 10.00, Miss Rennewanz 1.00. L. Schwartz, Kansas City, by s. Sonntschüi. 6. 17. IN Mueller, Lockwood, v. young people coll., 11. 30. (p. "172. 64.) Total: 8912. 84.
St. Louis, Mo. 16 July 1900, H. W. E. Waltke, Cassirer. 1528 ^gn88 8r.

Received for the orphanage i" Addison, III.:
Of churches, etc., for lousy expenses: P. Rabe, Yorkville, v. Herm. Thust "5.00. L. Bünger, Chicago, 0. W. H. Seehausen l.00. IN Hölters Gem. that. from Women's Ass. 9. 31. Cass. Th. H. Menk, St. Paul, Minn, 2. 88th P. Wunder, Chicago, bequest from Wm. M. Link, 250.00. teacher Hostmann, Lansing, by N. R. 5.00. Käst. G. E. G. Kuechle, Milwaukee, Wis. 5.00. IN Sievings Gem. of York Centre, 20.00. Kass. C. A. Kämpe, Ft. Wayne, Ind, 7.08. IN Engelbrecht, Chicago, v. Wm. Quwas . 50TH (S. P3O5. 77.)
Of children etc.: 39. 55. (Acknowledged in the "Kinder-und Jugendblatt".)
Boarding fees: Dch. E. Lenbner v. Mrs. A. Zimmermann (Frost), Joliet, 10.00, v. Joh. Hcckmann 24.00. 1'. Schmidt, Chicago, v. Mrs. S. Stumpfhaus 12.00. (S. P46.0O.)
Addison, III, July 28, 1900. G. Ritzmann, Cassirer.

For poor students from Iowa
received since 11 Dec. 1899: IN Brandes, Hochz. Pufsert-Richert, "5. 79. WeihnachtScoll. meiner Dreieinigk.-Gem. 24. 21. IN Steege v. Jugendver. sr. Congreg. 6. 55. IN A. Ehlers' Congreg. 6. 50. Dch. H. Licht, Hochz. Licht-tzein for G. u. R. Schmidt u. Paulus Brammer each 2. 25. Kass. J. H. 'Abel 43. 40, 63. 84, 15. 54, 24. 25, 60. 28. High; Steege-Brammer 8. 25. - Sincerely thanking the kind donors on behalf of our dear students Lowden, Iowa, July 25, 1900. J. H. Brammer, Kassirer.

For the church building at Marqueite, Mich. obtained by the 1'1'. et al: W. H. Oldach, Niagara Falls, N. V-, by Karl Dobe " . 50, Georg Knauser . 50, J. H. Abel, Ft. Dodge, Iowa, 14. 66, tz. M. Baumann v. sr. Gcm. 1.00. To all dear givers, in the name of the congregation, many thanks. C. Aeppler.

With hearty thanks undersigned certifies to have received for his congregation a fine organ from Mrs. M. E. Steinmeyer (k. Bröckers Gem., Pittsbura, Pa.). Wm. H. Oldach.

Received for the church building in Utica, Nebr: From Ernst Homell "10.00, from the congreg. at Milton, Nebr. 15. 50. God Bless! C. H. Seltz.

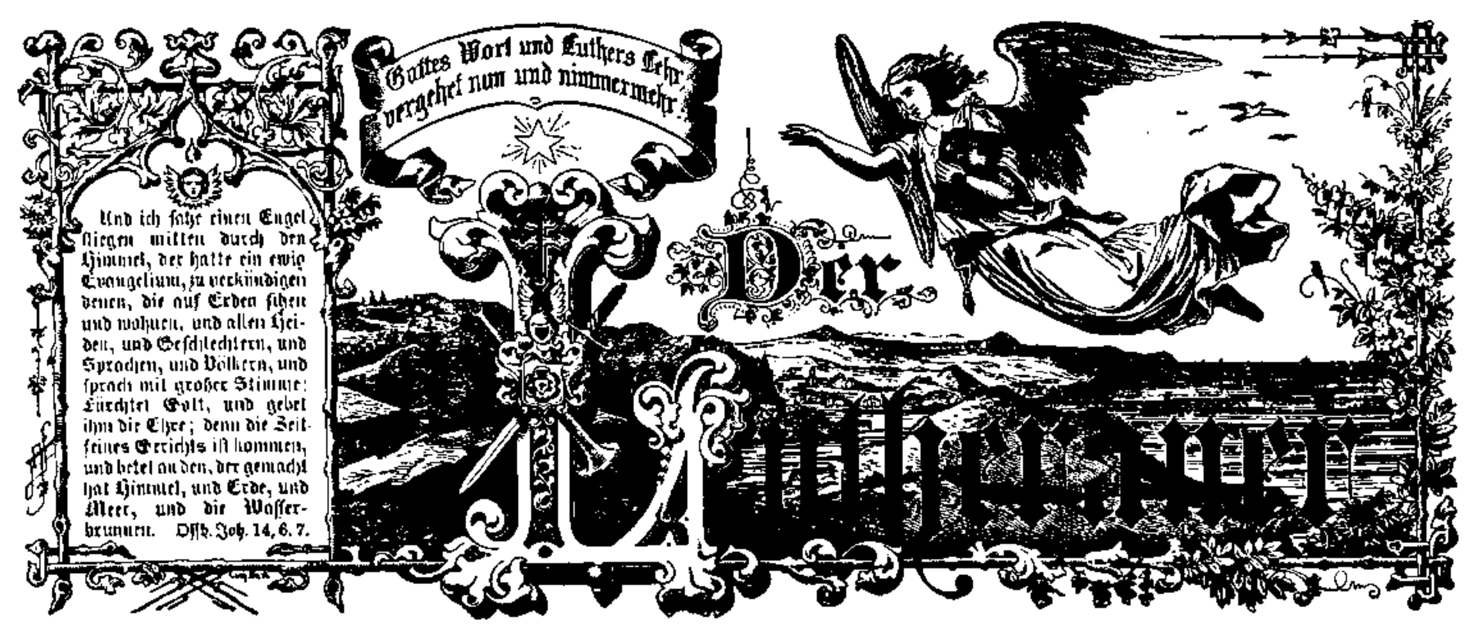
bK" The receipts of Messrs. Kassirer A. C. Reisig and E. Leubner had to be postponed due to lack of space.

Uoririrdcrte addresses:

lisv. 0. Hussa, OovvliiiA, Wabasb Oo., III.
liev. Okr. Oacmacutb, l.iuu, Wusbiugtun Oo., Kans.
Uev. Herm. Lviusmann, 8ox 127, Trurnnn, Ickartln Oo., Ill mn.
Uev. IN 0. Ueorx, "mullvcoock, blck.
Uov. II. IN üaoobs, Sl2 IN 8oubb 8t., Lsvcauee, III.
Uev. 6th II. ckaebker, Ourckuva, 8ovcarck Ov., Hebr.
liav. IN V. I-awmert, Klckiuxs, Tex.
Uev. t. H. bleusoblcv, Wubur, Isautl 6u., bllnu.
Rsv. 11. t-uallut, üslle l'iatus, 8lla.vvauo tlo.^ Wis.
Rsv. P. liautor, lltiua, 8evvarü C'u., biabr.
Rev. älb. W 8aüultx., I-lua Oitv, in
Uev. b'. VV. 8inbelitr, 405 tortuns 8t., Dumps, b'Ia.
llev. Hsnrx 8isck, 181 blarmon 8t., NUrvaubes, Wis.
Uev. lleurx IN 8lsksr, SOS Scranton ävs., Olevelaiick, O.
Uev. kr. v. 8trubs, OolllusvlOe, Nackisou 60th, Ill,
ksv. IN P. Wllileliu, Wkitnezc lZrickpieport, 6onn. d lisv. K. Larsen, sxlreLrou, Wells 60th, bl. Hab.

The "Lutheran" is published every fortnight for the annual subscription of one dollar for the subscribers who have to pay it in advance. Where the same is brought into the Hans by porters, the subscribers have to pay 2b cents porter's wages extra.
Stach Germany, the "Lutheran" will be sent by post, postage paid, for Ül. 2S.
Letters containing business, orders, cancellations, monies, etc., **are to be sent to the** address: Oonvorai" l'uMi^MnL llouse, äellersvii ärc, L Lliurui 8t., 8t. Loul", Llo., anher, "send.
Letters containing notices for the paper (articles, advertisements, receipts, **revisions,** changes, etc.) should be sent to the editorial office at the address: "l.u On-rnner", **OouoorM" Semsunrv.** In order to be included in the "solgcnd" Stummer of the BlatteS, all" shorter Bnzeigin must be in the hands" of the Redaction at the latest on the Thursday morning **before the** Dten-tag, whose date the number will bear.

blutvrsä ab ibe kost OAoe ab 8b. Oouls, blo., as ssvouck-dass moitsr.



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Edited by the teaching staff of the "theological" seminary in St. Louis.

Vol. 56. St. Louis, Mo. the 21st of August, 1900. **No. 17.**

Synodal Address,*)

delivered at the meeting of the Illinois District of our Synod this year, which was also the twenty-fifth since its inception, by President H. H. Snccop.

In the name of God the Father, the Son and the Holy Spirit!

Venerable and beloved fathers and brothers in Christ JEsu!

Three years ago we celebrated a great jubilee with all the other districts of our synod, the golden jubilee year of our Missouri Synod. We had a special jubilee report printed about it. Today we have also gathered as a Jubilee Synod. For with this session we celebrate the 25th anniversary of our Illinois District. The brief back story is this. Our Missouri Synod was founded in 1847 and assembled every year.

In 1852 the synodal assembly discussed the division of the synod into four district synods and decided to present the plan of such an institution to all congregations and to indicate their approval or rejection at the next synod.

At the meeting in 1853, all synod members reported that they had received orders from their congregations to agree to the intended division of the synod. A constitution was then thoroughly discussed in eight main meetings, which should be authoritative after the division of this body into four district synods. It was then decided to adopt this constitution.

*This Synodal Address is intended first for the Illinois District, and appears in the printed report of that District. For the sake of the importance of the truths it contains and the historical overview it provides, the District has rightly decided that the address should be presented to all members of our Synod through the "Lutheran".

Redaction.

tion to all congregations of the synodal association for consideration and decision.

In the synodal assembly held the next year, 1854, it turned out that this constitution presented to the congregations had been unanimously accepted. Thereupon, while the synod was still in session, the four districts organized themselves by electing their officials. This structure, divided into four districts, namely the Western, Northern, Middle and Eastern, was retained by our Synod until the year 1874.

Our Illinois District belonged to the Western District. In this connection he remained for twenty years.

At the body assembled in 1874 for the 16th time as a General Synod, but for the first time as a Delegate Synod, a division of the Western and Northern Districts was undertaken.

Concerning the Western District it was noted: "There are over 100 preachers and congregations of our Synod in the State of Illinois, more than in any State of the Union. Notwithstanding this, at least one more State could have been joined with Illinois. But as we are striving toward the end of giving to each State its own Synod (for State delineation is the most convenient), and Illinois has so many congregations and pastors that they may quite well form a separate District, we will let Illinois make the beginning in delineating the District Synods according to States." Then it was resolved, "That the congregations of the State of Illinois, with their pastors and teachers, be dismissed from the Union of the Western District Synod for the purpose of forming a separate District under the name of 'llinois District of the Synod of Missouri, Ohio, and other States.'"

In 1875, on the Wednesday after Pentecost, May 19, our Illinois District assembled for the first meeting in Chicago at the local Zion Lutheran congregation.

The church was then and still is headed by Pastor A. Wagner.

Thus, 25 years have passed up to this meeting, and we can celebrate an anniversary as far as the years are concerned.

But we also have every reason to celebrate a joyful jubilee to the glory of God.

When 25 years ago our district was branched off and the principle was expressed at that time that now the beginning should be made to form synodal districts according to the states, then many a synodal heart might well be troubled by the thought whether through such multiple branching off from the general synodal body all kinds of strange and unhealthy things might not set in? Whether, through the sinfulness of the human heart, a wrong direction might not easily spring up in this or that branch of the Synod, grow unnoticed, and "come to the fore," and thereby endanger and destroy the unity of the Spirit? How easily could the blessing be spilled which the Lord has hitherto bestowed on the general union! How easily could love grow cold, the individual parts be alienated from one another, and the inner spiritual life be weakened!

And what do we find today, after 25 years of our own existence? We find that we have all remained united in spirit. Among us there is one knowledge and understanding of the divine word. We are not only like-minded among ourselves in the District, but also with all the other Districts of our great Synod. The branching off has not become a separation. We speak with one voice, and let no divisions be among us, but hold fast to one another in one mind and in one opinion. We are diligent to keep unity in the Spirit by the bond of peace. One body and one Spirit, even as we are called to one hope of our profession. One Lord, One Faith, One Baptism, One God and Father of us all, who is over us all, and through us all, and in us all.

Is this God-given unity in which we now stand for 25 years our merit, our work? Can we attribute it to our wise and prudent church leadership? No one among us thinks so. We.all confess: This is from the Lord. Give thanks to the Lord, for he is good. Praise the LORD, my soul, and forget not what good he hath done thee. We are living examples, living witnesses of the answer to the prayer of our divine High Priest: "Now I pray not for them only, but also for them which shall believe on me through their word; that they all may be one, even as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me." The Lord, in his mercy, has so far prevented such wild minds, to speak with Luther, from springing up and creeping in among us, who, without good reason, always want to make something special, who, out of sheer wickedness, cannot bear anything common or alike, but to be unequal and obstinate is their heart and life.

The temptation to apostasy has not been absent. For in our district, too, there rose up some rebellious spirits who sought to cause confusion and apostasy by crying out that our synod was teaching the doctrine of the election of grace falsely. But God held his protecting hand over our district, and in that great general pastoral conference, also held in our midst, in the Zion congregation of this city, all the world was convinced anew that we stand firm united on the basis of the Word of God and the confession. Yes, that storm wind has only united our hearts the more intimately through the bonds of faith and love. -

In 1880, the Illinois District, in the meeting held at Quincy, had the great joy of seeing the Venerable Synod of Illinois and other States unite with our District.

In that year, at the same time as our Illinois District, the Venerable Synod of Illinois and other States met at La Grange, Mo. A deputation from that Synod was sent to our District to propose a union. You may imagine how joyfully this news stirred the hearts. It was resolved: We welcome with great joy and thanksgiving to God the resolution of the Honorable Illinois Synod, and hereby heartily accept their proposals. From many quarters this joy, praise, and glory against God was expressed. The Synod then sang a hymn of thanksgiving to the glory of the gracious God who gives peace and unity to his Church. A deputation on the part of the Illinois District was now deputed to La Grange, to deliver the resolution of the same to the Venerable Illinois Synod. On the Tuesday of the Synodal Convention, the brethren of the Illinois Synod made their entrance into St. James Church, where our District was assembled, 22 pastors, 10 parish deputies, and 2 teachers. After a hearty welcome by President Wunder, the District then organized itself anew. Pastor Wunder became President, Pastor Wolbrecht, then President of the Illinois Synod, Vice-President. Thus a true Godly union was accomplished. -

Of the 111 pastors who helped organize our district, 38 are still with us, and of the 100 teachers, 32 are still with us. Others have already entered the Synod of Heaven, others are still active in other districts. A few have left us, for they were not of us.

Our first president, Pastor Wunder, our first secretary, Pastor Burfeind, our first treasurer, teacher Bartling, who served with an interruption of three years until today in the most faithful way, are still with us.

Among those who attended the first meeting of our District were the then General President, Prof. Walther, and the two Presidents of the Synodal Institutes in our District, namely Dir. Lindemann of the School Teachers' Seminary at Addison and Prof. Crämer of the Practical Seminary at Springfield. These men are no longer with us. But as the Epistle to the Hebrews (Cap. 11) testifies, Abel, though dead, still speaks to us by his faith. So also these men still speak to us by their testimony and their walk. In accordance with the admonition of the Lord: "Remember your teachers, who have told you the word of God, which end look upon, and follow their faith" (Hebr. 13, 7.), we also remember these men especially today. And what do they call out to us, even after their death?

One, Dr. Walther, especially inculcates in us preachers unceasing study, especially Bible study. "A preacher," he says ("Bro-

samen," p. 333), "should read God's Word not only now and then, but constantly. Not only, like all Christians, but, unhampered by other business of an earthly profession, all the time. Every moment that a preacher does not have to use in the discharge of some other duty, even a sacred one, is to be devoted to the activity of the Word of God. The word of God is not only to be the daily food of his soul, but, as it were, the air which his soul inhales and exhales unceasingly. The Apostle calls out to the servant of the Church: Stop reading. With this the apostle calls for the preacher to become absorbed in the Scriptures, through which his knowledge of the truths of the Scriptures becomes ever purer, ever clearer, ever more complete, ever more lively, through which the teachings of the Scriptures, their connection, their mutual relationship, their correct application, the necessary conclusions to be drawn from them, and the errors opposing them, are opened up to him ever more deeply in their Scriptural falseness."

In another passage ("Brosamen", p. 434) the same dear man calls out to us pastors: "that only then God's good pleasure rests on our work, if we ourselves stand in living faith. O my dear co-workers in the kingdom, let us therefore take care that we do not deceive ourselves. Oh, let us not forget: We may preach to others, and that to their blessedness, and become reprobate ourselves. We may, like those contemporaries of Noah, help to build the ark, so to build the ship of the church, and yet at last perish and perish together with the world in the great flood of the divine judgment. If a preacher does not carry the secret of faith in a pure conscience, the terrible word applies to him: "Why declareest thou my statutes, and takest my covenant in thy mouth, when thou hast hated discipline, and hast cast my words behind thee?"

The same tells us pastors at last ("Brosamen," p. 445): "If we want to be real co-workers in the building of God's house, we must bring the glad tidings to men that God has had mercy on them and given them His only begotten Son as Saviour, that through Him God is reconciled to them, that all the enemies of their soul and blessedness, sin, the law, God's wrath, death, the devil, and hell, are overcome, that God's grace, forgiveness of sins, righteousness, life, and salvation are purchased and already given to them, and that God's Father's heart, all comfort in life, suffering, and death, and the heaven of eternal glory are opened to them; But that God has put all these unspeakable gifts and benefits in his Word and in his holy Sacraments, and by these means of grace offers and presents them to all who use them, and that therefore nothing is necessary on the part of men but that they accept the goods offered, presented, and given to them in the Word and Sacraments, or, what is the same, that they believe in them."

The other dear man, Dir. Lindemann, calls out to the teachers in particular ("Schulblatt," 1, 4. 111, 361. 1, 333): "Only he who stands in love to JEsu can work rightly with blessing, can fight and conquer. It is the love which God pours out into a man's heart, when by true repentance He transfers him from the kingdom of the devil into the kingdom of His dear Son."

He demands as the first main characteristic of a teacher: "He should be a Christian, that is, a heartily pious man who not only belongs to the church outwardly, but is also implanted in Christ through living faith and is therefore moved by true love wrought by God to serve the Lord and His church in the office of school. Only such a one will be able to truly and permanently love the children entrusted to him, only such a one will be able to practice the virtues of patience, long-suffering, gentleness, frugality, self-denial, which are so necessary to him."

"Two things," he testified, "are of primary importance to a school teacher, if he wants to achieve the divine purpose of his ministry, to educate the children in discipline and admonition to the Lord, teaching and educating, teaching and discipline. The two can be distinguished in regard to the church school, but not separated. The one goes on side by side with the other, and interferes with the other, if the teacher is filled with the right spirit.

"Because the children are to lead a godly life here temporally and there eternally, they must first be taught, and that primarily from God's Word, because this is not only the rule and guideline of faith and life, but also the origin and source of it. Only the gospel enlightens and gives life. And thus the teacher in a church school is first of all a teacher of the Word of God, a priest of God the Most High, who speaks to the children in the name of God.

"But there is more to be taught in school than God's Word. The children are to learn reading, writing, singing, arithmetic, geography, the German and English languages, and so on. What is the use of this? It is said that the children will also find their advancement as citizens of this world. Rightly understood, that is right. But we fear that most of the time it is not properly understood. People are accustomed to separate the above-mentioned subjects from the Word of God in their consideration and treatment in such a way that they reckon them without further ado among purely civil things, and teach them as the children of the world teach them, and do not inquire after God's opinion and judgment. But by God's word and by faith all things are sanctified, even those things which are taught in the school of so-called realities. The above-mentioned subjects are also taught in school so that the children can lead a godly life. They learn them for the purpose of being the more skilful, practising love, serving their neighbour, praising and glorifying God. If this principle is not adhered to, even the so-called Christian school, in spite of Bible and catechism, will sink to the level of a bourgeois school. To assert this principle everywhere is something that must be required of a Christian teacher, is something that distinguishes him quite significantly from the extra-church teachers."

Finally, the latter, Prof. Crämer, calls out to the congregations ("Memorial Address at the Coffin of Dr. Walther"): "O let us give heartfelt thanks to God for all the good things which God has so abundantly given us in knowledge and grace, and let us also honestly prove this thanks in deed. Let us

Let us carry on the great work of spreading the kingdom of Christ in this wide land, in which we have been allowed to be active and to help, with ever greater zeal, with never tiring diligence. Let us grow continually in the knowledge of sound doctrine, become stronger in the fight against all enemies, more ardent in the hatred of all and every false teaching and heresy. Let us shrink back with holy timidity from the danger of spilling, through indolence, indifference, heedlessness, unfaithfulness, and ingratitude, the blessing which the Lord has so richly placed upon this work of ours." "Ye who are in Chrrsto, who have by faith obtained the Spirit and grace, let your hearts thereby be mightily moved, as obedient children, to hearken aright unto the voice of your good God and Father. Therefore do not walk after the manner of the flesh, nor do according to the will and mind of your wicked heart, but listen to the word of God. Do not miss any opportunity to listen to the preaching of the divine word, do it daily at home in your houses, and gladly accept the word of brotherly punishment. But above all, when you think and write, speak and do something, always ask yourselves first: What does my heavenly Father say about it in His Word? It is truly an evil time now. More and more the arch enemy, the devil, tries to lull us into the sleep of indifference and heedlessness. More and more tempting is the vain, pleasure-seeking world, running from pleasure to pleasure, from pomp to pomp. And our flesh is so weak and is itself so attached to the trifling things of this world. There it is indeed necessary to be attentive, not only to listen to the word, but to listen quickly, to have a proper desire, a proper zeal for it, to bring it to a right skill in it." (Sermon on Sunday Cantate, p. 11.)

Thus these servants of God testify in explicit words. And how many men of great gifts of office and grace, of shining piety, of strong faith, of deep knowledge, of richest experience, have been shining lights and shining examples in our district during the last 25 years and are already adorned with the crown of the conquerors! May their memory remain a blessing among us and a constant reminder: Be faithful even unto death!

(Conclusion follows.)

What does the Bible teach about trouble?

(Continued.)

If others take offense at the pure doctrine or at the life of a Christian commanded in God's Word, the latter should seek to instruct them, but not give way to them.

We have seen in our previous article that we should not give way to those who take offense at pure doctrine. But as it is with doctrine, so it is also with life. Just as a Christian should not abandon pure doctrine and right confession when others take offense at them, so he should not abandon the life commanded in God's Word and conduct, if others take offense at it. God teaches and commands us in his word how we should be and what we should and should not do. And especially of those who have become his beloved children through faith in Christ, God wants them to practice his commandments and prove their faith by serving him according to his commandments. But if we Christians do this, it may happen that others resent it and call us "muckrakers" and "darklings. It alienates them that we do not run with them into the same desolate and disorderly being, and blaspheme them. They do not understand us. They do not understand us. They think we are mad and foolish. And yet they receive a prick in their conscience by our example. They turn away from us. They say that the Christian faith makes crazy people, and therefore there is nothing wrong with them. They take offense at our life and walk, which is bound in God's word. Instead of being improved by the example we give them, they only get worse. What shall we do then? Shall we for the sake of it put God's commandments out of sight? Shall we transgress God's commandments with them, lest they take offence and offence at our Christian life and walk, which is governed by God's word? Far be it from us! God clearly says: "Therefore do not be their fellow men. For ye were darkness: but now are ye light in the Lord. Walk as the children of light. The fruit of the Spirit is all kindness, and righteousness, and truth. And try what is pleasing in the sight of the Lord. And have no fellowship with the unfruitful works of darkness: but rather reprove them." (Eph. 5:7-11) So we must not depart from the life and conduct commanded in God's Word for any cause, even if others take offense and offense at it. If we would do this, if we would, in order to gain the satisfaction of others, walk like them and commit crimes against God's commandments, we would give offence and offence. For weak Christians, if they saw this, would be misled by us and be led astray to evil works. And those whom we would please to depart from God's commandment would only be made sure in their evil nature, and say, "The faithful also walk as we walk; so there is no difference between them and us; we are as right as we are." And ourselves we would corrupt. For we would violate our conscience and our faith. No, if others take offense at the life of a Christian commanded in God's Word, the Christian should not yield to them, but should hold fast to God's commandments and do according to them. In this way he does no harm, but rather helps those to repent who can still be helped. As St. Peter writes: "Lead a good walk among the Gentiles, that they who speak evil of you, as of evildoers, may see your good works, and glorify God when the day comes" (on the day of their visitation, when God's hour comes to convert them). 1 Petr. 2, 12.

But there is one thing we do want to say. That is this: If we Christians are also able to help those who are angry with the pure doctrine or the Christian walk commanded in God's Word, we can do so by-

We are not to be harsh and repulsive on the other hand. We are to hold steadfastly to the pure doctrine and to the life commanded in God's Word, but we are not to do so uncharitably. We are to think and say, "We must abide by God's word in doctrine and life, though the whole world be offended at it." But we are not to think and say, "We are guided by God's word in teaching and doing, and if anyone is offended at it, it is all the same to us; the devil may take him." This would not be Christian, not according to the example of Christ, who wept over those who took offense at him and his teaching. Neither would this be according to the example of the apostle, who writes of the Jews who were angry with Christ: "I speak the truth in Christ, and do not lie, of which my conscience bears me witness in the Holy Spirit, that I have great sorrow and pain in my heart without ceasing. I have desired to be cut off from Christ for my brethren." Rom. 9, 1-3. So if others are offended at our confession of the truth, or at our life and walk bound up in God's word, let this go to our hearts and make us sad. And without departing in the least from what is right, we should do all we can to prevent such vexation. We should seek to instruct those who are angry. With all love and patience we should try to teach those who are angry better. With gentleness and reverence we should answer why we teach this way and not another, and why we live this way and not another. The apostle Peter writes: "But always be ready to answer to everyone, who demands the reason of the hope that is in you, and to do this with meekness and fear (reverence)." 1 Pet. 3:15, 16. This saying is true even when we are not expressly asked, but only when we see that others do not understand and comprehend our holding to the confession and our walk in Christ, and that they are offended and angry at it. We are to let those who are angry with us know in every way that we love them and would like to win them over. And above all things we should always keep a good conscience, that is, our confession and our conduct should not be hypocrisy, but should really flow from faith and thus be a true confession and a really and thoroughly pure conduct. If then those who are angry with us also blaspheme and revile us, they must at last see that they have done us wrong, and that we have sincerely held to Christ; and so it may then happen by God's grace that they may yet come to the knowledge of the truth and be converted. This is what the apostle means when he continues in our last quoted saying: "And have a good conscience, that they which speak evil of you, as of evildoers, may be ashamed, because they have reproached your good walk in Christ.

Item, it is as our seventh clause reads: If others take offense at the pure doctrine or at the life commanded in God's Word of a Christian, the latter should seek to instruct them, but not yield to them. C. M. Z.

(To be continued.)

Oklahoma.

It was a unique event when Old Oklahoma was opened to white settlement on April 22, 1889. Weeks and months before, the so-called "**Oklahoma Boomers**" had encamped on the frontiers, awaiting the time when the signal would be given to begin the race for the "**claims**" **of** 160 acres each. There were men and women, white and black, respectable family men and rough fellows. On the aforementioned day at noon the expected signal was given by the soldiers employed as border guards with a rifle volley. And now the wild hunt began. The crowd, numbering in the thousands, rushed in wild haste into the promised land to get 160 acres of land or some "city lots." In a few hours Oklahoma, hitherto Indian territory and cattle pasture, had become settled territory, and populous towns had sprung up in many places. It is not hard to imagine that murder and death and many misfortunes would occur with such an opening of the territory. Three years later the so-called **Cherokee strip of** settlement was also opened, and later smaller reservations.

Now, after a decade, a large part of Oklahoma differs little from well-settled areas of our older states. Besides the common products of the more northern states, which also thrive very well here, much cotton is grown. Among the fruits, the peach trees, favored by the mild climate, yield abundantly. In the spring, Oklahoma is described to us as a paradise, but in the later summer, when it becomes hot, dry, windy and dusty, it is no longer quite so paradisiacal.

But what about the mission in Oklahoma? That is what interests the dear "Lutheran" readers most of all, and that is what is to be reported on in the following.

Coming into Oklahoma from the north on the Santa Fe railroad, we first enter Father H. Mueller's mission territory. He serves four preaching points: Harperville, Ponca City, Blackwell and Newkirk. These places are served every two weeks. Harperville and Ponca City, which are served on one day, are 28 miles from each other. Blackwell is an important town, Ponca City has much trade from the Indian tribes living near, and when they get their government money the town is bustling with life. Besides the stations mentioned, the missionary intends to commence two new ones in the near future.

Traveling south in Weiler, we come upon Fr. Huchthausen's mission field. He serves Perry, Orlando and Slillwater. The congregation at Perry numbers 19 members and has a fine church. The Orlando congregation, 9 members strong, wants to build a new church, because the old one, a small log building, is "near collapse" and is also getting too small. The missionary commented on the church attendance of these congregations: "There are no empty churches here. Slillwater is the "**county seat**" and a large influx of people is to be expected. Here, as in many other places in Oklahoma, German and English must be preached.

First then follows Neitzel's territory. He started last fall with 4 preaching places. They were Guthrie, Lang-

ston, Cushing and Chandler. Now about 10 places may already be served by him. Since one man cannot manage the work, especially since the places are far apart and the roads are very bad, God willing, a student should come to help out in the near future. There is a congregation of about 15 members at Langston, which has a beautiful little church. Langston itself, where there is a normal school, is inhabited exclusively by negroes. They wish the missionary to serve them in English. At Cushing they had begun to build a church years ago. But disputes arose, and the church remained unfinished. The skeleton of the church that had been started stood ghostlike on the hill that had been designated as the churchyard, a monument to the fact that Satan had won a temporary victory through strife. But the Lord helped again. Though the congregation was weakened by apostasy, yet, trusting in God and the love of the brethren, they ventured to build a new church elsewhere. And, behold, the gifts flowed so abundantly that the modest demands were soon met, and a sum of money still remained. At one of the newly won preaching places, namely at Guthrie's, the missionary had 70 listeners the first time, and 80 the second time, all of whom promised to come again.

An exceptionally important mission territory is that heretofore served by P. J. Timken, and for which Candidate Lehenbauer has now been appointed. It includes the stations of Wellston, Choctaw City, Oklahoma City, Norman and Johnston in the Indian Territory in Chiccasaw Station. Wellston has 11 members and plans to build a church. Choctaw numbers about 15 members, has a church and wants to build a parsonage. Oklahoma City is the largest city in Oklahoma and has 15,000 to 16,000 inhabitants. A church would be very needful in this city. When the undersigned traveled through Oklahoma last fall, the service was held over a blacksmith shop in a hall that was normally used by a sectarian congregation for services. Because it was **street-fair** time in the city and many strangers were looking for lodging, a number of beds were set up in the hall. These had to be moved aside and the benches put in place. As it was a weekday, the blacksmith was not disturbed in his work, hammering away at his anvil and shoeing his horses, and at the same time the sounds of the musical performances of the "**street-fair**" came through the open windows. But the assembly of some 20 listeners were not disturbed in their devotions. In Norman, which has looked less hopeful so far, there is a strong influx of people. Several large families have already arrived in the spring, and it is expected that in the course of the summer and fall over 15 families will purchase.

At Okarche, on the Rock Island railroad, there is an independent congregation of about 20 members, which has a fine church suited to its needs. Hamm serves, besides this his congregation, 2 preaching places, one of which is 80 miles distant.

Likewise, the parish of P. Mährs, about 7 or 8 miles east of South Enid, is independent. It numbers over 30 members, and has a fine commodious church, Bro. Mähr also serves still a preaching ground at Garber, which may be about 12 to 15 families strong.

Eight miles northeast of North Enid stands Father Arkebauer. The congregation of which, under his predecessor, has grown in one year from 8 members to 17. A promising preaching place near Medford has been lost to us because of poor service, at least for the present, Bro. Arkebauer, who has been there but a short time, also serves North Enid. As a new place he gets Karoma, Woods Co. The people there have 2 acres of land and $500 cash and now want to build a church.

To Alva, Woods Co, which has heretofore been served by Rev. Lill, of Kansas, is called Candidate H. Meyer, of this year's graduating class. There is an organized congregation of 16 members at Alva, and besides that there are about 10 families there, who it is hoped will join. The people are rejoicing that a pastor is now soon to reside in their midst, and are desirous of building a church and parsonage. Alva has been given a college building at a cost of $86,000, which was attended by 362 students last school year. From Alva the new pastor is to proselytize in all directions. The prospects for success are very favorable, for, as Fr. Lill reports, there are many German Lutherans living in Woods County.

Herewith a short overview of our mission work in Oklahoma is offered to the dear "Lutheran" readers. The word of the Lord: "The harvest is great", and: "The field is white for the harvest", applies to a great extent to this mission. Though there are a number of industrious laborers working there with all diligence, yet they are few in comparison with the size and importance of the field. Unfortunately, there is also a lack of funds, for the missionary treasury of the Kansas District is deeply in debt. This is partly due to the fact that the hoped-for grant from the General Mission Fund has not materialized. There was nothing to distribute. But we do not despair. The Lord will help, as he has helped so often. Special efforts are being made in our district to remedy the need, and the mission festivals are just around the corner. But if the Kansas District, in addition to its other missions in Kansas and Colorado, has to operate this mission in Oklahoma only with the funds it has raised itself, much will certainly have to be missed that can never be made up for later. Oklahoma is developing rapidly, and work must be done quickly and diligently.

Would the members of our older congregations who intend to move to Oklahoma also settle in such places where congregations and preaching places already exist, or where there is a prospect that they will soon be established. Our missionaries also ask for the addresses of new settlers who have not yet been reached by them.

Oklahoma's territory will also experience significant expansion in the near future with the opening of new reservations. The Evening School of June 7 writes: "The new law provides that many Indian lands can now be taken up by actual settlers under the provisions of the old homestead law. In Oklahoma alone the following reservations will be affected: Cherokee Outlet with 5, 360, 870 acres; Pawnee with 169, 320; Tonkawa with 68, 950; Sac and Fox with 364, 536; Iowa Reservation with 207,028; Pottawat-

tomie with 256, 896, Cheyenne and Arrapahoe with 1, 500, 562, and Kickapoo with 85,000 acres."

May the Lord our God promote the work of our hands, and when the dear Christians bring their petitions of discord before God in the Lord's Prayer, may they include the mission in Oklahoma. C. H.

Assembly of the California and Nevada Dipriets.

We were able to experience richly blessed, joyful days on the occasion of our District Synod in Los Angeles, Cal., from July 5 to 11, and herewith we would like to inform our dear fellow believers in the "East" about this meeting.

The meeting was of special interest because it was the first to be held since the Oregon and Washington Districts branched off, and also because it was the first time that the District had met in Southern California, giving us the long-awaited pleasure of becoming personally acquainted with our fellow believers there, to become personally acquainted with our fellow believers there, with whom we had long known ourselves to be one in faith and confession, and to enjoy their affectionate hospitality, which - we want to acknowledge it here with gratitude - was a warm and pleasant one.

The Synod was opened by a solemn service on Thursday morning, July 5, at which the Honorable General Vice-President of the Synod, C. C. Schmidt of St. Louis, Mo., preached on 1 Peter 4:10, 11. In a simple, clear and plain, in an instructive and encouraging manner, the honored preacher answered the question: What must be done on our part, if the work of the Lord is to have a prosperous progress among us? namely, 1. each one must serve with his gift, and 2. everything must be done for the glory of God. In the afternoon the organization of the synod took place, whereby it turned out that 15 preachers, 6 teachers and 6 congregational deputies were present. 5 preachers and 2 congregations were admitted.

After the organization, the honorable District Praeses, Fr. J. M. Bühler, read his prefidential address, in which he referred with excellent words to the work before the Synod and introduced it. In addition to the various items of business, two papers were before the Synod for discussion. The main work dealt with the doctrine of the office and work of the precious Holy Spirit. The speaker, J. H. Tisza of Oakland, based his solid work on six theses. Starting from the certain, delicious truth that in Christ a perfect salvation has been acquired for the whole world of sinners, it was shown that the personal appropriation of this salvation is indispensably necessary for real beatitude; That this personal acquisition of salvation is impossible to the natural man, since he is by nature spiritually blind, dead, and godly; but that through the merit of Christ, for the awakening of faith, the gift of the Holy Spirit is acquired, who, through the means of grace, as the bearer of the goods of salvation, works in and on men, thus "calling them by the gospel, enlightening them, sanctifying them in the right faith, and keeping them." There we have again the table of the Lord's grace, and once more the

We have been able to experience and taste the fullness of consolation in the revelations of grace of our God, how wonderfully kind, loving and faithful our God is, who has not omitted anything and does not neglect anything today to lead the poor, lost sinner from the dreadful depths of his sinful perdition to an unimagined height of pardon, childship and blessedness. But as all Scripture, inspired by God, is useful not only for teaching and comfort, but also for warning and admonition, so there followed, as a useful application of this delightful discussion, the warning that we should not resist the Holy Spirit and His works of grace, and the admonition to strive, through the diligent use of the means of grace, in connection with heartfelt prayer, for ever more abundant gifts of the Holy Spirit, so that in us God's name may be more and more hallowed, His kingdom come, and His will of grace be done. God has certainly blessed these doctrinal discussions abundantly in all the synods, and we hope that many of our fellow Christians will purchase the synodal report, which will appear in its time, in order to enjoy this blessing as well.

The other paper dealt with the question: What should move us to diligently keep house and watch? Denninger of San Jose led the discussion. Although house devotions, as to the form, manner, and time of them, are not commanded in express words in Holy Scripture, yet the thing meant by them is so natural a consequence and demonstration of the life of faith, that one can only wonder when Christians, children of God, omit house worship. Love and gratitude must be a spur and impulse for a Christian to worship in the family circle and in the privacy of his own home, as well as the certainty that God, according to His promise, will place His rich blessing upon it.

Among the many items of business to be transacted by Synod, the Mission took the first place, and several afternoon sessions were devoted to the discussion of this important matter. A detailed report of the Mission Commission was read and considered point by point. Although this report could not speak of great successes in our mission field, it nevertheless showed that this work of the Lord had also had a blessed progress. The traveling preachers gave a more detailed account of their fields and their needs, and the thorough discussion of our missionary matter resulted in the following resolutions: To call a missionary for the area including Bakersfield, Hanford, Visalia and Porterville; to divide Father Streufert's area and to hire a missionary for Newman, Tracy and Modesto, so that Streufert would still serve Lodi, Valley Springs and Chicago Park. Besides these new missionaries to be appointed, four new preachers are entering our district this year, namely, Candidate Hehmann at Oxnard, Ventura Co., Cal.; Candidate Lange at Lorin, Cal. Candidate Horstmann at Gardnerville, Nev. and Candidate J. Gräbner at Salt Lake City, Utah, who has already been ordained at St. Louis by his father, Prof. A. Gräbner. Surely everyone will now rejoice and thank God over this addition to our District. Oh, but let us now also see to it that our missionary caste also receives an "increase", so that the blessed missionary work of

not to falter for lack of the necessary means! O Lord, help us to succeed, and promote the work of our weak hands!

In addition to the opening service on Thursday morning, there was also a wonderful service on Sunday morning in the synodal congregation, where Praeses Bühler preached a very instructive sermon on the Sunday Gospel. This service was embellished by sterling music and singing. In the evening a special mission service was held, at which the undersigned preached the sermon on Isa. 54, 1-5. and the vv. Kiesel, Hagist and Bühler gave free addresses. On Wednesday was the closing service with the celebration of Holy Communion, v. Kiesel delivered the confessional sermon on Luc. 18, 13. 14. and v. J. W. Theiß the pastoral sermon on Apost. 6, 4.

A few more resolutions were passed, namely that the official name of the District should henceforth be: "California and Nevada District of the Synod of Missouri, Ohio and other States", and that the next meeting of the District should be held in the new St. John's Church in San Francisco. The provisions as to time, preacher, work and speakers for the next meeting were referred to the San Francisco Local Conference.

In short, it was an instructive, faith-strengthening, courteous meeting, and certainly everyone will have taken home only the fondest memories from the first synodal assembly in Los Angeles. God be thanked also for these days of joy and blessing! J. H. Schroeder.

To the ecclesiastical chronicle.

America.

Italian Mission. The Synodal Report of the Eastern District writes: "With joy and thanksgiving to the faithful God, the Synod heard that an Italian Lutheran Mission, the first in the United States, has been founded in Brooklyn, N. Y.". Father Balsams, who founded this mission and still presides over it, told the Synod the following: I come from the Waldensian Church and have worked and missioned in that community in Italy, France and Switzerland. Then the Brooklyn City Mission, which is composed of all sects, called me to Brooklyn, where I met Father J. Holthusen, visited his church and felt drawn there. Of course, I was not yet quite clear about many aspects of Lutheran doctrine, but I grew more and more fond of it, while the religious strife of the City Mission disgusted me more and more. I left the City Mission and my church became independent. My church consists of 56 souls, and they have all been tested by the heat of temptation. We have been much persecuted, driven from one local to another, but God has steadfastly sustained us and helped us through. In the Sunday school 35 children are taught according to the catechism of Dr. Schwan. An evening school has also been established, in which 113 people participate. Our work is very difficult, but we are filled with thanksgiving to God for what has been done for us by the Missouri Synod in one of their pastors. We only beg you for your intercession and participation, and then the work will be easy for us, and that of all. The hardest work becomes blessed and sweet when we remember the reward of grace that waits for us above for Jesus' sake" - May the Lord keep his blessing and protecting hand over this little group.
F. B.

Trial sermons for callings. The Synodal Report of the Eastern District says: "We can see from the 'Lutheran Observer' of March 16 of this year how sad experiences in other churches have led to the realization of how important it is for congregations to be well advised in appeals. The same
Reports four congregations among the Presbyterians. When vacancies occurred in these, they omitted the usual trial sermons. Instead, they took advice and suggestions from other pastors, in whose judgment they placed their trust, and thereupon appointed a preacher completely unknown to them. In all four cases the relationship between congregation and pastors is an extremely satisfactory one. The 'Lutheran Observer' remarks on this: "We have come to believe, by many years of observation, that such a pitch is much more likely to produce good results than a long course of trial sermons, which often divides the congregation and diverts the attention of the people from their main work." - In vocational matters, too, the right way always proves in the end to be the best way, and the crooked and forbidden way the inexpedient and harmful way.
F- B.

Right consultation in appointments. In our "Synodal Handbook" we read: "The appointment of a preacher should always be done with the help of preachers already in office, but not as a must, but as an excellent, wholesome order. - Since the ordering of such highly important matters, as professional matters are, requires well-experienced persons who are thoroughly familiar with the circumstances of the synod, and since our presidents are appointed to serve the congregations with their advice at their request, congregations, pastors, school teachers or students should not, for God's sake, interfere in professional and electoral matters in an unqualified manner" (p. 147). - These are certainly correct and important provisions for the election of preachers, in which a congregation should look not only to itself, but also to the welfare of the whole synod. "Whoever does not keep counsel in important and difficult matters, because he thinks he needs none, let him not believe that God will give him grace and wisdom, for only to the humble does God give grace." And he who interferes in professional matters without a profession should know: "If it turns out badly with the appointment made on your advice, you too will have to answer for all the damage caused by it on the last day.
F. B.

Regular Giving. The Synodal Report of the Oregon and Washington District says: "The apostle says: 'Upon every Sabbath, but if a Christian will give every day, he may do so.' The apostle is only advising that giving be done regularly. Giving is a difficult thing if it is not done regularly. But the thing is this: willingness to give is God's grace and mercy. Whoever is a child of God, and realizes a little what he has as a Christian, is equally willing to give for Christ's kingdom. But alas, we Christians are often remiss in our good works. We still have the evil flesh in us. And our flesh does not want to give diligently. So it is good for us to subdue our flesh by giving regularly. Or it may sometimes be that larger sums are needed, and we cannot give them all at once. In such cases it is better to follow the advice given by the Holy Spirit through the apostle in the 1st Epistle to the Corinthians, to give as often and as regularly as possible.

to give. Whoever does this will see the success to his great joy, which he also desires to see as a Christian. We have made the experience, for example, that in distant congregations, the collection of mlsfions often falls behind, because it always has to be decided again. Congregations are often heartily willing to raise two, three, four collections, but they often forget to decide on them. It would be preferable, therefore, for the congregations to determine from the outset when their particular collections are to be levied. The consequence of this would be that such a municipality would do the most." - On the business list for the congregational meetings, each congregation should also include as a main item: "Needs of the synod with its institutions and missions.

F. B.

Grand Army of the Republic. What is it called when the "Grand Army of the Republic" desires or demands the following from all (also Lutheran) pastors of the city of Chicago by means of letters, 1. that on August 26th, the Sunday on which their week of celebration begins, "patriotic religious exercises" be held in every church in the city and that everyone be earnestly requested to cooperate so that this part of their program be carried out? 2. that on the same afternoon similar exercises with the children will be held in the "Coliseum" and there in the evening corresponding services will be held, which should be announced at least two Sundays in advance? 3. that one should also immediately indicate how many tickets are needed for this "great patriotic-religious children's service"? And if then, lest it be forgotten, it be twice noted that on both occasions the President of the United States and other distinguished visitors will be present? What do you call that? Humility and modesty? No, rather presumption and arrogance. Above all, however, this example again shows so very clearly and distinctly how much we Christians have to be on our guard against the G. A. R. and other secret societies. These societies often present themselves as worldly associations, which have nothing to do with religion, and to which every one can belong without suffering in his faith. And yet such societies not only have their chaplains and worship meetings, but on occasion, as this example shows, they call upon all churches, orthodox and false, to help them carry out their religious program. These people, who in many cases believe little or nothing of God's Word, are so fond of adorning themselves, in order to dazzle the simple-minded, with a commonplace religion which, though very pleasing to our Unionist age, is an abomination in the sight of God. A Christian who takes part in such activities is in fact denying his Savior and his precious word. Let us therefore also beware with all seriousness of the G. A. R. W.

Abroad.

Michael of Elsinore writes us the following, among other things, which will certainly be of interest to the friends of our Danish brethren in faith: "I have already been in Elsinore for two months. The impressions I have gained during this time about the Danish Free Church and its mission are good. First, I attended our annual church meeting in Copenhagen on the holy feast of Pentecost. As usual, several services and business meetings were held. In the worship meetings we edified ourselves by God's Word, and in the business meetings we deliberated on the weal and woe of our Free Church. The numerous members who attended took part in the discussions, especially those concerning our mission in Denmark. For the time being we have not been able to hire any new workers due to lack of funds, but it was decided to purchase travel cards for the two pastors of the Free Church (Grunnet and Michael), which entitle them to travel on all Danish railways for a whole year. If we can travel more, we can sow more. If we sow more, we will also reap more. Our synodal bulletin should also do more missionary work than before. The paper should have 100 subscribers more, in order to be able to sustain itself; but it was decided not to increase the price, but to work with all our strength for the paper to have a wider circulation. Like our paper, our synod treasury has no surplus, but we have debts. Nevertheless, we must thank God that He has helped us so far, and we are also heartily grateful to our dear fellow believers in America for their loving support. For the administration of our church property, the previous board was re-elected and I was added to it. I was also asked to relieve Father Grunnet, who is still suffering, as often as possible. In all the negotiations complete unity in Christian doctrine and practice came to light to the praise of God and to our benefit and joy. On the occasion of the church meeting I gave my first Danish address, and since the first Sunday after Trinity I have preached regularly on Sundays in Elsinore and on Tuesdays in Asminderöd, once also in Copenhagen. The first Sunday after Trinity was a great day of joy for our congregation in Elsinore. On that day our new beautiful church hall was inaugurated and I was introduced into my office by R. Grunnet. I also preached my first sermon in Danish on this day, in which the Lord graciously helped me. So many listeners were present - a number also from Copenhagen - that not only were all the pews and extra pews, as well as chairs, occupied, but people also stood in the vestibule and in the courtyard in front of the windows. Also on the following Sundays the services were well attended beyond expectation, as well as on the previous Tuesday in Asminderöd. As to the ability of the congregation in meeting the annual expenses, I had a list made of this last week. The congregation here can raise about 450 crowns (about -120.00) a year, enough to cover the rent for the parsonage and church hall..... With joy I look back on the last two months and praise God for his unfathomable grace. " L. F.

Just as in Germany the old Luther Bible is suspected of being used to gain entrance to the new falsified "revised" Bible, so also in English churches the old English Bible translation of 1611, the so-called "Authorized Version", is suspected of being used to gain entrance to the new falsified "revised" Bible. The new translation, which began to appear about fifteen years ago (Revised Version), was glimpsed in order to elevate it. An example from Australia is told by the "Luth. Kirchenbote" there. "A strange appearance occurred the other day in a public service of the Church of England (St. Stephen's Church) at Portland. The Bishop of Ballarat, who will resign his office and leave Australia on July 5, is now holding farewell services in the various parishes of his diocese. On the 2nd Sunday after Easter he preached in the said church at Portland. When he found in the pulpit not the new revised Bible, but the old so-called 'authorized version', he referred to this in his sermon and made the highly indignant remark that he could not bear the sight of this garbled book in the pulpit. At these words the preacher of the congregation, Archdeacon Allnutt, rose from his seat, stepped to the lectern, and looked sharply and chastisingly at the bishop. The latter recognized in the look an earnest protest, and looked for a while at the Archdeaconus

then closed the book, broke off in the middle of his speech, and left the pulpit before the eyes of a highly agitated audience. At the evening service the bishop sought to apologize, but made matters almost worse by declaring that it had not been his intention in the least to make a disrespectful remark about God's word, but that he wished the revised Bible to be used in all churches, since it was a more perfect work than the old one, which was corrupted by more than 30,000 errors.

The "Kirchenbote" rightly remarks on **this incident**, that in this way the poor Christian people of our time are being confused with regard to their dear Bible, and in general are being led astray from God's Word. The old English translation of the Bible occupies on the whole a similar position in English Christendom as Luther's translation of the Bible does in German Christendom. Luther's masterly work was also used in the English translation. On the other hand, the newer English translation of the Bible, which was prepared by a number of English and American theologians, brings modern unbelief to the people in a subtle way, just like the newer German "reviewed" or "revised" Bible, although the latter goes even further than the English in this. Let us give an example. Gen. 4:1. it is said that Eve, at the birth of her first son, said, "I have the man, the HERN." Thus Luther translated completely correctly the Hebrew basic text, as every connoisseur of the Hebrew language must admit. Eve said these words with reference to the first promise of Christ, the woman-seed and serpent-treader, given shortly before, Gen. 3:15. She thus took her son for the promised Messiah. In this she was mistaken; Cain was not the Savior. But still Eve showed a right, heartfelt faith in her words. Her whole mind, her longing and striving, was directed toward the man, the Lord, who was to crush the serpent's head and redeem fallen mankind from sin, death and the devil. This beautiful creed of Eve's is simply obliterated in the new "durchgeschenen" German Bible by the translation: "I have won a man with the Lord." And also the new English Bible, instead of improving and correcting the old translation ("I have gotten a man from the Lord"), now translates: "I have gotten a man with the help of the Lord." Likewise, in the new English translation of the Bible, the word "hell" has been eliminated in many places in the interest of false doctrine, leaving the Greek word "Hades" and the Hebrew word "Sheol". It is no longer said of the rich man, as in the old English translation: "And in hell he lifted up his eyes", but: "And in Hades he lifted up his eyes", Luc. 16, 23. L. F.

Roman. We have often shown here how false faith and terrible superstition go hand in hand in the Roman Church. A more recent example of how truly pagan superstition interferes with the Roman veneration of the saints is told in the "Nachrichten über die Ausbreitung des Evangeliums in Italien," according to the Leipzig "Kirchenzeitung": "The city and district of Galatone suffered for months last summer from great drought. When processions, prayers and sacrifices were in vain and the weather did not change, the priests held the local patron saints responsible for the emergency and condemned their images to public penance. The hands of the images were bound, ropes were tied around their necks, and the gilded crowns were removed from their heads. Instead of shining splendid garments, they were wrapped in miserable rags and thus carried through the street covered with ignominy, while the crowd walked alongside and followed. Some wept, others uttered imprecations against the hard-hearted saints, and still others imperiously demanded that they should now at last send rain. It was a truly pagan spectacle in a 'Christian' city." The "Kirchenblatt" reports a similar occurrence from Sicily. There a parish was also severely plagued by lack of rain. To remedy this, a salted sardine was placed in the mouth of the statue of St. Peter, to kindle his thirst and induce him to make rain. L. F.

New printed matter.

Standard American Arithmetic. *Book IV.* With Answers, St. Louis, Mo. Concordia Publishing House. Canvas volume. Price . 20 cents.

Standard American Arithmetic. *Book V.* With Answers. St. Louis, Mo. Concordia Publishing House. Canvas binding. Price, 20 cents.

The first three books of this series have already been published in the "Lutheran". As far as we could see from a cursory overview, the favorable judgment that has already been made about the first three books, comes to these last two to an even greater extent. Rook IV deals with the following types of accounts on 94 pages: keroentLAc, kroüt anck Ix "ss, Commission anck LroksraZc, Insurance, laxes, vuties or Customs, Stocks and Interest. The book also contains the corresponding tables and the answers to the examples contained in the book. LookV treats on 118 pages: kercentaZe (continusck), Ratio anck kroportion, ^UlZation dleckial, I-onZitucke and lims, Squares and Cudes, and as an appendix: Lquations ok kavments, HliAation ^Itcrnate, sonnst Interest, Cube Root, lkv LIstric System. The necessary tables and answers are also appended to this book. F. B.

Gvdirrattrrr rrrrd Ginfrrhvungerr.

By order of the Honorable President Pfotenhauer, Cand. Hermann Heinemann was ordained in his congregation at Truman, Minn. on 6 Sonnt, n. Trin. with the assistance of kR. A. Ude and J. Scherf and introduced by G. Kohlhoff.

On the 6th of Sonnt, n. Trin. was Cand. A. W. Kraft, called from the parishes of St. Paul and St. John on the Dankton Indian Reservation near Delmont, S. Dak. ordained and introduced in the midst of his parish by K. J. Messer."

On the 7th of Sonnt, n. Trin. was Cand. W. Knoke was ordained in White Plains, N. D., by order of the Honorable President Walker, assisted by Prof. H. Stein, and introduced by R. W. Heintze.

By order of the Honorable Presidency of the Michigan District, Cand. E. Bohn was ordained and introduced by W. Schwartz at Bingham and Sigel, Mich. on 8 Sonnt, n. Trin.

In accordance with a presidential resolution, Cand. GustavThunon8. Sunday, n. Trin. in his parish at Mitchell, Ont., Can., under the assistance of P. B. Oldenburg, ordained and inducted by H. C. Landsky.

By order of the Honorable President Pfotenhauer, Cand. Brockmann was ordained by M. Mariens on 8 Sonnt, n. Trin.

At the request of the Honorable President Pfotenhauer, Cand. A. Ziehlsdorff was ordained and inducted by J. Porisch in his congregation at Mountain Lake, Minn. on the 8th Sunday of Trinity.

By order of the Venerable President G. Spiegel, Cand. J. W. Schöch on the 8th of Sonnt, n. Trin. in his parish at Posen, Preeque Isle Co, Mich, assisted by the kk. G. A. Müller and J. Druckenmiller, and ordained and introduced by Th. Schöch.

In the substitution of the Ehrw. Präses Nösener Cand. Herm. Hallerberg was ordained on the 9th of Sonnt, n. Trin. with the assistance of the kk. S. Liese and W. Hallerberg jun. ordained by his father W. Hallerberg.

At the retreat of the Honorable Praeses Pfotenhauer, Bro. Alb. Schultz on the 8th of Sonnt, n. Trin. in his parishes at Pine City and Rush Lake, Minn. introduced by F. H. Meuschke.

At the retreat of the Hon. Pres. Pfotenhauer, on the 6th of Sonnt, n. Trin. k. V. Kern in his two parishes at Wylie and Euclid, Minn. introduced by Bro. Schedler.

By order of the Hon. Pres. deS Nebraska District, on the 8th of Sonnt, n. Trin. L. Wilh. Peters in his two churches in Dawson and Custer counties, Nebr. assisted by the Rev. am. A. Thieme introduced by K. Iahn.

At the retreat of the Honorable President Succop, D. Alfred Reinke was instituted in his parish at Noseland, Chicago, III, on the 8th of Sunday, A.D. Trin, assisted by Edwin Reinke, by Paul Budach.

By order of the Hon. Pres. Succop, L. Bro. v. Stro h e was introduced on the öth of Sunday, n. Trin. in his parish at Collinsville, III, assisted byW. Dorn and 8th Dornseif introduced by Bro. Brust.

GinrVeihunflcn.

After the foundation stone of the Immanuel Church (28X feet) was laid on Sun. Quasimodogeniti, the cornerstone of the Immanuel Church (28X40 feet) in Grant Township, Iowa, was laid, it was consecrated in the name of God on the 6th Sunday, A.D. The church was dedicated in the name of God. Festive sermon: kk. Judge, Lutz and Willner. Joh. Burmeister.

On the 6th of Sunday, A.D., St. Paul's parish at Truman, Mnn. dedicated their newly built school (28x40 feet) to the service of God. Festive sermon: LL. A. Ude, J. Scherf and W. Czamanske (English).

G. Kohlhoff.

On the 8th Sunday after Trinity the congregation of St. John in Ceylou, MN, consecrated their newly built church (22X36 feet, with porch 8X6X7 and tower) to the service of God. Festive sermon: ?k.W. Becker, Scherf and (Engl.)

F. Schmiege.

GvrrrrdfterrrlegrrnA.

On 8 Sonnt, n- Trin. the Immanuels congregation at T erri l, Iowa, laid the cornerstone of their new church (32x46 feet).

A. Enseleit.

Anniversary.

On the 6th of Sunday, A.D., the Immanuel congregation at Moltke, Mich. celebrated its silver jubilee. Festive sermon: C. L. Wuggazer and G. Nüchterlein. I. D. Druckenmiller.

Mifsmusfesie.

On the 1st Sunday, A.D.: The Trinity Parish at Portland, Oreg. Preachers: Lk. Splice and Bchrens. Collecte: -59. 76. - The Zions congregation at TownS Maine and Scott, Wis. with neighboring congregations. Preachers: Treff and H. Maack zun. Collecte: -150. 15.

On the 3rd Sunday, A.D.: The congregation at Ocheycdan, Iowa. Preachers: kk. Steinmeyer and Frederick. Collecte: -64.00. - The congregation at Bloomfield, Nebr. preachers: k?. Merz and Manteufel. Collecte: -49.03. - The Holy Ghost congregation at Fuherville, Ont. Preachers: 1'D. Graupncr, Thun and Six. Collecte: -74. 60.-The congregation at Fall Creek, Wis. with guests from the congregations of??. Bräm, Stellt and Schmidt. Preaching: m Eickmann and Steltt. Bro. Borger gave a missionary history lecture. Collecte after deduction: -85.07. - The congregation in.Eldora Tp., Iowa, with guests from Atlins and Van Horn. Preachers: k?. Jipp and Steege. Collecte: -101. 40th - The Drcieinigkeit congregation at Howick, Ont. can. Sermon: Lochner, Battenberg and Andres. Collecte: -110.00.

On the 4th Sunday, A.D.: The congregation at Forest Green, Mo. Preaching: D. Demetrio and Prof. Bäpler (English). Collecte after deduction: -21.00.

The congregation at Little Valley, N. D. Collecte: -21st 37th - The congregation at Port Washington, Wis. Sermon: P. Reufchcl. Collecte: -21st 56.- The Immanuels congregation at Freedom, Minn. Sermon: LL. List, Dysterheft, and Stud. Muller. Collecte: -54.00. - The mission parish of Emmetsburg, Iowa. Preachers: Dk. Schliepsiek and V. Walther. Collecte after deduction: -30. 20. - The congregation at Blue Earth, Minn. with two neighboring congregations. Preached by LH Hubert, Kaiser and Brinkmann (English). Collecte: -66.08. - The Zion congregation at Worms, Nebr. preacher: k?. Tte mann and J. D. Schroeder. Collecte after deduction: -78.00. - The congregation at Howard Lake, Minn. Preachers: ??. Rädeke zun., Waack and E. Kolde. Collecte after deduction: -50. 40. - The congregations at Gaylord and Mountville, Minn. Preachers: ??. Robert and Zabel. Collecte: -65. 75. - The ZionS congregation at Detroit City, Minn. Preachers: ??- Martin and Judge. Collecte after deduction: -42.00. - The St. John's congregation at Willow Creek, Minn. Preachers: ??. Becker, Zemkc and Ude. Collecte:-60. 61.-The congregations at Shible, Fairfield, and Horton, Minn. Preachers:-P. C. Kollmorgen and Dir. Bünger. Collecte after deduction:-81st 94th-The Zion congregation at Erozier, Iowa. Preachers:??. H. Wehking and Grimm. Collecte: -100.00. - The congregation at Corliss, Minn. Preachers: ??. Ahrens and Schilke. Collecte: -24. 19.- The Immanuels congregation at Hay Creek, Minn. with the congregation at Belvidere. Preachers: ??. v. Niebelschütz and H. Brauer. Collecte: -93. 65. - The congregation at Wykoff, Minn. Preachers: ??. Schulenburg and Ruhl. Collecte after deduction: -46. 14th - The Immanuels congregation at Columbus, Neb. preachers: Pros. Weller and ?. Winter. Collecte after deduction: -93.00. - The Emanuels parish at Avilla, Ind. preachers: ??. Thieme and Hassold. Collecte: -28 67.- The Zion congregation at Benton, Minn. Preachers: ??. E. F. Mueller and Th. Rolf. Collecte: -82. 75th - The congregation at Town Rost, Minn. with guests from neighboring churches. Preachers: ??. Wohlfeil and P. Scherf. Collecte after deduction: -70.00. - The congregation at Wolcottsburg, N. A. Preachers: ??. Laux and Papc. Collecte: -43.00. - The St. Paul's congregation at Wittenberg, Wis. with guests from neighboring congregations. Preachers: ??. Ebert and Schütz. Collecte and Ueberschuß: -68. 10.

On the 5th Sunday, A.D.: The Emanuel congregation at Hamburg, Minn. Preachers: Dir. Bünger and P. Th. Reuter. Collecte: -83. 80th - The Immanuels congregation at Willow Creek, N. Dak. Preacher: P. F. W. Potratz. Collecte: -31. 51st - The congregation at Town Posen, Minn. Preachers: ??. Bartling and E. H. C. Müller. Collecte: -30.00. (Partly rained out.) - TheSt. Paul congregation at Middleton, Oreg. with guests from neighboring churches. Preachers: ??. Duchow and Westerkamp. Collecte after deduction: -56. 65. - The congregation at James, S. Dak-, with guests from neighboring churches. Preachers: ??. Bode and Graves. Collecte: -45.00. - The Immanuels congregation at Town Scott, Wis. Preacher: ??. Contactor and Horn. Collecte after deduction: -28. 81. - The congregations of ??. Piehler, Roesel and E. A. Sieving in North Plato, III. preachers: ??. Früchtenicht and Piehler. Collecte: -145.00. - The Zion congregation at Leigh, Nebr. preachers: ??. Oelschläger (English) and Winter. Collecte after deduction: -60. 21st - The Trinity congregation at Wyandotte, Mich. Preachers: ??. H. Frincke, W. Miller (English) and F. Tresselt. Collecte and surplus: -94.00. - St. Peter's parish at North Ridge, N. A. Preacher: ??. Malte and Ruesskamp (English). Collecte:-90.00. (Rained.) - St. Marcus Parish at North Tonawanda, N. N- Preachers: kk-Andrer and Oldach. Collecte: -27. 65. - The Trinity Cites congregation at Rockville, Conn. Preachers: ??. Glaser and Linn. Collecte: -61. 29. - St. John's congregation at Adell, Wis. Preachers: ??. Wambsganß and Hähnel. Collecte: -100.00. - The congregation at Tp. Monson with the congregations at Whealon, Nashua and Tenney, Minn. Preachers: ??. Matzat, Clöter and Meichsner. Collecte:-41. 69. - The congregation at Hart, Minn. Preachers: ??. Dubberstein and Kuntz. Collecte: -34. 30. (Rained out.)

On the 6th Sunday, A.D.: The two churches at and near Swanville, Minn. Preachers: ??. Englert and Habekost. Collecte after deduction:-21 Oct. - The congregation at Fergus Falls, Minn. with guests from Freiberg and Elizabeth. Preachers: ??. Bartz and J. C. Meyer. Collecte: -36. 12.- The St. John's congregation at Owatonna, Minn. Preachers: ??. Rumsch and Hertrich. Collecte after deduction: -24, 50. - The congregations at Friedheim, Preble and Tocsin, Ind. preachers: ??. Miller and Diederich. Collecte: -75. 50. - St. John's parish at Beiford, N. Dak. Preachers: ??. Hinck and Füdtke. Collecte: -30 Jan. - The congregation at Cumberland, Md. preachers: ??. W. König, Sieger Jr. and Schiller (Eng.). -TheSt. Paul's congregation at 76th street, Chicago, III. preachers: ??. E.'Werfelmann and Fülling. Collecte: -24. 75. -The two congregations of ?. Hoffmann at and near Hochheim, Wis. Preachers: ??. Matthes and Eißfeldt. Collecte after deduction: -86.00. - The Dreieinigkcits and Immanuels congregations at Lang Prairie, Minn. Preachers: ??. Groh and Ulbricht. Collecte and surplus after deduction: -58. 94. - The congregations of P. Schilke at Parkers Prairie, Minn. Preachers: ??. Bouman, Janzow and Schilke. Collecte: -26.05. - The congregation at Alcester, S. Dak. Preachers: ??. Marth and Pasche. Collecte: -44. 80.- St. Matthew's congregation at Philadelphia, Pa. with guests from the congregations of ??. Schroeder, Rebane, and Keturakat.

Preacher - ?I>. Merkel, Heck, Westphal and Keturakat (Lithuanian). Collecte: "62.00.

On the 7th Sunday, A.D.: St. Paul's parish at Carroll, Nebr. preachers: DI>. Eisele and Pöckler (English). Collecte: "13. 62.-TheSt. Paul's congregation at Dolton, III. preachers: k?. Haake and Fülling. Collecte: "83. 66.-The congregations atColby and Green Grove, Wis. with guests from Spencer and Dorchester. Preachers: DI?. Imm and Köffel. Collecte: "54.05. - The congregation at Harbor Beach, Mch. Preachers: DD. W. Schwartz and Tribe. Collecte by Deduction: "39. 71st - St. Stephen's congregation at Benona, Mich. with guests from Claybanks and Eibridge. Preachers: DD. Ehmann and Huth. Collecte: "44.06. - The congregation at Waterford, WiS. Preachers: Dir. Albrecht and D. Eggers. Collecte after deduction: "35. 94. The Zions - congregation at Plainview, Nebr. preachers: DD. Hofius and Köster. Collecte after deduction: "59. 80.-The congregation at Montevideo, Minn. Preachers: DD. Engelbrecht and Klemp. Collecte: "23rd 85th-The congregation at Brewster, Minn. with guests from neighboring churches. Preachers: DD. Nickels and Malkow. Collecte after Deduction: "25th 78th - The congregation at Hamler, O., with guests from neighboring churches. Preachers: DD. Querl and Seemeyer. Collecte after deduction: "85. 13th (rained out.) - The congregation at Hoag, Nebr. Preachers: DD. Zaget and Th. Haussen. Collecte: "180.00. - The Christ Church at Norfolk, Nebr. preachers: DD. Harms and Treskow. Collecte and surplus: "172. 37.

"To be continued.)

Conferenz - Ads.

The Northern Districtsconference of the Minnesota and DakotaDistrtcts will gather Aug. 31-Sept. 4 in Perham, Minn. Work: Unevangelical practice-hangers; XII. Articles of the Augsburg Confession-I. C. Meyer. Preaching-Ahrens-Bartz; confession-H. Starck- E. Starck. Registration requested with time of arrival.

Geo. Groh.

The Southern District Conference of Minnesota will meet, v. v-, Sept. 4-6, at D. Grabarkervitz' church in Good Thunder, Minn. Work: Exegesis on Rom. 9-D. Kuntz; on 1 Cor. 15, 27. 28.-D. Schultz (D. Zemke); work on the millennial kingdom-D. Ude. Preacher: D. Brinkmann (D. Ferber); confessional speaker: D. Dubberstein (l>. Frey). Departure of trains from Mankato to Good Thunder: 6. 25 z. "i., 2. 45 p. n. and 5. 50 v. "i. Registration desired with local pastor.

G. Ferber, Secr.

Laporte special conference meets Sept. 4 & 5 at D. Hofsmann's church at Woodland, Ind. works: Scripture of Luther: of Matrimonial Matters: Biedermann; catechesis: Jüngel; sermon study: Haffold; sermon on criticism: Hoffmann; preacher: Link; substitute: Schlechte. - Pick up Monday evening from the rectory in Mishawaka. Registration requested at the Dast. looi one week in advance.

M. L. Baade, Secr.

Beta""tmach""gen.

I recall that at the synodical meeting of the Minnesota and Dakota District it was decided "that we would gladly welcome anyone to lend 600 interest free to the congregation in Winnipeg, Manitoba". So far no one has come forward to show love to the community, although it is in great need of it. I will inform the inquirer in question of the details upon request.

On behalf of the Mission Commission

Theo. Bünger,
Visitator for Montana and Canada.

Whoever still has shares of the Trinitatis congregation at Springfield, III, may send them in by September 15 of this year to

Georg BettinghauS,
423 IV. ^ckains 8t.

Trr Canada District

holds, v v., its sessions from August 29 to September 4 at the congregation of Praeses Weinbach at Sebringville, Ontario, Canada.

H. L. Landsky, Secr.

Concordia Seminar on St. Louis, Mo.

The new academic year begins Wednesday, September 12, at 10 a.m. in the morning. New entrants are requested to register in advance, enclosing their Matura certificate.

F. Pieper.

School teachers' seminary at Seward, Nebr.

The new school year begins on the first Wednesday in September. Those who are to be admitted must bring a good report of their character, knowledge and aptitude, issued by their pastor or teacher. The boarding fee is "48.00 for the school year and is payable quarterly, the quarter being ten weeks. In addition, "3.00 is to be paid annually for fuel and oil. - Such pupils as do not wish to become teachers are also welcome. The school fees for such pupils amount to "40.00 per year.

For the assignment of godly and gifted students asks

G. Weiler, Dir.

Lutheran Institution for the Deaf and Dumb of North Detroit, Mich.

The new school year begins, s. G. w., on Wednesday, September 5. Deaf-mute children of about eight years of age will be admitted, to be instructed in Lutheran doctrine, but they must not be feeble-minded or stupid, nor afflicted with epilepsy or contagious diseases.

Each student must be provided with the necessary clothing, body and bed linen, quilts and woollen blankets and a lockable suitcase. The boarding fee is "10.00 per month, but those without means may apply for a reduction or waiver.

Registrations should be addressed to the Director, Rev. H. X. Leutrup, Xortb Dstrolt, Waxns 6o-, stayed.

Wm. Hagen, Pres.

I-utlioran I-tuliv'" 8vminar^ to Red Wing, Mim".

Admission to this seminary will take place from September 8 to 10. Classical and scientific subjects, music, handicrafts, cooking, etc. are taught. Students must have reached the age of 14. For further information concerning the conditions of admission, costs, etc., please contact Unv. 8. Ueä Viag, blinn.

Abressenverändermigen for brn calendar 1901.

Those pastors and teachers whose addresses are no longer as given in the 1900 calendar are hereby requested to send us their new addresses by costal 6ar<1, exactly according to the following scheme, for the purpose of correction in the calendar.

g The same applies to the candidates who are now taking office.

Boron and Surname:
Pastor or Teacher:
Place of residence (if necessary, also street):
Postftation:
County:
State:
Belonging to which synod:

In order not to complicate our work unnecessarily, we urgently ask you to answer all questions, not, as unfortunately so often happens, only some!

Changes under heading III (List of places served by "traveling preachers") should be sent immediately by the "traveling preachers" directly to the District Presbyter concerned.

All address changes should be in our hands by September 13, on which date the list of names for the calendar is closed. In the case of those where we have not been notified of any changes by the above date, we assume that they will remain as in last year's calendar and will therefore be reinstated.

Finally, we request that only the answers to the above questions be placed on the named ?ostal 6ar<1, no orders, notifications, etc., of any kind. Also, one should put only one address on an ?ostal Carä.

Oouvorckia kudUnIruiN Houav.

Proceeds to the Treasury of the Illinois District:

Synod treasury: D. Feddersen's congregation, Homewood, "7. 50. U. Huxhold's congregation, St. Paul, 15.00. (p. "22. 50.)
Synod Building Fund: Gemm. d. t>t>.: Mary's, Danville, 44th 80th, Tooth, Evenscoll., 9 a.m., Jben, Prairie Town, 9 p.m., Huxhold, St. Paul, 8 p.m. (p. "94th 80th).
Support Fund: Fr. Ruhland of the Effingham Pastoral & Teachers' Conf. 7. 14. Fr. Hempfing's congregation, Washburn, 4. 40. Fr. J. E. A. Muller, Chicago, v. Mrs. Wolf 3.00, v. C. Wendel 1.00. Fr. Hallerberg's congregation, Quincy, 2'5.00. (P. "40. 55.)
Synodal New Buildings: D. A. Werfelmanns Gem., 2nd Zahlg., 26.00.
Lollegebau in Milwaukee: P. J. E. A. Mueller, Chicago, v. Mrs. Wolf 5.00, Anna Zimmermann S.OO, Mrs. Willems 1.00, Mrs. Häßler 1.00. (S. "12.00.)
Church building fund: P. Bartling, missionary coll. of the congregations of Austin, Harlem, Melrose and River Grove, 34. 35. P. Hieber's congregation, part of the missionary coll., 10.00. P. Brunn's congregation, Oakglen, 20.00. lS. "64. 35.)
Deaf and Dumb Institution at Norris, Mich.: P. Bertram's Gem. at Crystal Lake 14. 70.
Deaf Mute Chapel in Milwaukee: P. Richter, Evansville, v. Children sr. Gem. 3. 40, by Mrs. R. Studie & M. Vielh, Jr . 50, P. Esiel, Fountain Bluff, by Martin Bogt . 50, Heinrich Vogt . 25, N. N . 25, P. Ch. Meyer . Mt. Olive, posttr. v. s. Schulk. . 45. P. Hempfing v. H. Brandt . 50, Carl Wischen . 25, Tony White . 25, Washburn; by Mrs. G. Rich . 50, Mrs. E. Reh . 50, Wenona . P. Tappenbeck, Chopin, v. s. Schulk. 8. 95. P. C. A. Mennicke, Rock Island, v. Anna Lindenbeiger 1.00. Gemm. d. DI>.: Jben, Prairie Town, 6. 50, Muller, Schaumberg, 5.00, Schwagmeyer, Neelyoille, 8. 50. (p. "32. 30.)
Deaf and dumb congregation in Milwaukee: Fr. Klettke, Lydda, v.s. Schoolk. 3. 95. Fr. Merkel, Dietrich, v. Children & Adults sr, Gem. 6.01. (S. K9. 96.)
Orphans in Addison: Merkel, Dietrich, a. d. Waisenbüchs" . 51.
Retirement Home in Arlington Heights-. D. Smcops Gem., Chicago, 46.00.
Laundry Fund in Springfield: Women's Association of the Community P. Lückes in Springfield 4.00.
Esthen and Latvian Mission: P. Engelbrecht, Chicago, v. Junsrver. 5. 10.
Inner Mission: Fr. Uffenbeck, Chicago, from Young People's and Young Friars' Mission. 10.00. Bro. Bartling, part of missionary coll. at Austin, Harlem, Melrose & River Grove, 103 05. Bro. Große, Oak Park, by Wm. Mueller 5.00. k. Frederking's St. Paul's congregation, Chicago, Miffionsfcoll., 16. 50. D. Hieber's congregation, Riverdale, part of Missionsscoll., 50.00. P. Hempfing's congregation, Wenona, 15.00. D. Engelbrecht, Chicago, o. Jungfrver. 5.00. Gemm. d.: Schwandt, Pleasant Plains, Tyeil d. Missionsscoll., 29. 25, Brunn, desgl., 40.00, hasner, Abendmcoll., 7. 55. (p. "281. 35.)
Outer Mission: P. Schwandt's parish, Pleasant Plains, part of the Misstonsscoll., 29. 25.
Negro Mission: P. Bartling, part of the missionary coll. of the Austin, Hartem, Melrose & River Grove congregations, 34. 35. P. Frederking's St. Paul's congregation, Chicago, missionary coll., 8. 25. P. Hieber's congregation, Riverdale, part of the missionary coll. 10.00. P. Engelbrecht, Chicago, v. Jungfrver. 5.00. Parish ?. Bruans, Oakglen, part of Mission School, 10.00. (p. "67. 60.)
Indian Mission: D. Hieber's church, Riverdale, part of mission funds, 3. 65. I?. Hemvsing's church, Wenona, 5.00. A. & M. D., Secor, 5.00. ?. Bruan's parish, Oakglen, part of missionary college, 7.00. (p. "20. 65.)
Lcubstummenmission: P. Berthotds Gem., Danville, 12. 16. ?. Bartling, part of the missionary coll. of the congregations of Austin, Harlem, Melrose and River Grove, 34, 35 (pp. 46-51).
English Mission in Chicago: P. Engelbrecht v. Frauenver. sr. Gem. 15.00. Fr. Lewerenz's Gem. of Desplaines, 11. 12. Fr. Fülling's Gem. of Chicag", 4. 10. Fr. J. E. A. Müller, Chicago, o. Anna Zimmermann 2.00. ?. Uffeabeck's. v. S. H. 5.00. P. Mueller's Gem., Schaumburg, 7. 50. Dch. ?. J. Strieter 13.00. (p. "57. 72.)
M.ssion in Svokane: Dch. G. Leßmann, Chicago, Coll. d. Gem. U. Lochners, 20. 32. Prof. Simon v. Mrs. H. C. M. Wehmann a. P. Luecke's Gem., Springfield, 2.00. D. Hempfing's Gem,, Washburn, 4.00. D. Jben's Gem., Prairie Town, 5.00. (S. PSl. 32.)
Spokane congregation, Wash.: P. Wagner, Chicago, v. N-N. 1.00. k J. E. A. Mueller das. v. Anna Zimmerinann 1.00. D. Uffenbeck's congreg. das. 7. 63. Mrs. H. Lossman a. P. Succop's congreg. das. 5.00. Women's Ass. of the congreg. P. Engelbrecht's 15.00. (S. "29. 63.)
Mission to the Jews: P. J. E. A. Müller in Chicago by Anna Zimmermann l.OO.
Heathen Mission: P. Hemvstngs Gem., Wenona, 5.00. P. Budach v. Mrs. D. H., Washington Heights, 2.00. (S. "7.00.)
Emigrant Mission to New Dork: Fr. Hieber's congregation, part of the mission coll., 10.00.
Nith sufferers in India: Fr. Lüker, Altamont, by some members of his church. Congregation 7. 15.
Hermannsburg Mission: W. Hallerbergs Gem. 15.00.
Saxon Free Church: 1'. Hempfings Gem., Wenona, 5.00.
Dtnisch" Free Church: P. Hempfings Gem., Wenona, 4. 19.
Parish in Königsberg, Germany: P. J. E. A. Müller, Chicago, v. N. N. I. M. D.M. Love: 2Ub. WildS Bride ".whose parents 10.00,
Pupil F. W. G. Müller in Milwaukee: Jünglver. d. Gem. D. I. E. 2.. Muellers, Chicago, 5.00.
Student H. Kosche in Addison: Dch. D. J. E.A. Muller, Chicago, 10.00, v. Jungfrver. 8.00, Stiflungsscoll. (S. "18.00.)
Pupil G. Gundlach in Milwaukee: P. Faß' Gem. in Peoria 10. 50.
Aermster student in Addison: Coll. a. d. Hochz.Ingersen-Kirsch, Staser, Ind., dch. P. Mohr 5.00.
Student A. Lahl: D. Leeb's Gem,, Chicago, 13, 55.
?. Dietz's church in Chicago: P. Mueller's church, Schavmburg, 20.00.
Student H. Kolb in Springfield: P. Kühn's Gem., Staunton, 10. 15.
?. Ottmann's Parish in Hartford, Conn..: D. Hallerberg's Congregational, Quincy, 10.00.
I>. Härtel's congregation in Chicago: D. Lochner v. d. Dreieinig!. Gem. 18. 82.
Collecte a. d. Hospitalfest at Springfield, III, 105. 49.
Total: "1212. 55.
Secor, III. Henry Dierking, Cassirer.

Income to the Michigan District coffers:
(July.)
Synodal treasury: Wyandotte "6. 30, Arcadia 5.00. (S. "11. 30.)
General" Building Fund: P. Meineckes Gem. 10.00. P. Umbach u. Alb. Armbruster 2.00. R. Detroit 3. 65, Adrian 6.00, Bay City 9. 75, Reed City 5.00, Sebewaing 9. 50, Frankenmuth 46. 50. (S. "92. 40.)
Heathen Mission: P. Arendt v. Mich. Förster 1.00. P. G. Bernkhal v. Wwe. Marg. Kamm 5.00. lS. "6.00.)
Hermannsburg Free Church: D. Meineckes Gem. 8. 65.
Indtanermifsio": Jonia 5. 50.
Negro Mission: Sebewaing 18. 72. D. Umbach v. I, F. A. . 50. (S. "19. 22.)
Jewish mission: L. Zeller, Detroit, 2.00.
Inner Mission: Lrsbon 13.00. Jungfrverein, Adrian, 5.00. I'. Arendt by Mich. Forester, 1.00. St. Joseph, 8.00. K. F. Mueller, Hochz. Stadler Bernecker, 2. 80. Fr. Karl, Saginaw W. S., 1.00. Pontiac 1.00. (S. "32. 40.)
Support fund: Wyandott" 3. 25, St. Joseph 2.00. 1'. T. L. W- 1.00. Bro. Karl, Saginaw W. S., 1.00. t>U.: Bro. R. 1.00, W. Sch. S.OO, M.W. 1.00, K.F.N. 1.00. teacher W. v. R. sen. 1.00. D. Schumacher, Hohnke-Nimtz, 2.00. Dch. P. Ehmann 9. 76. (S. "26.01.)
Deaf and Dumb Institution: U.H.Frincke v.Mrs.N.R.,K.Mohr,N.N. each 1.00. Millers 8. 58, Tawas City 5.00. (S. "16. 58.)
Home for the aged in Monroe: Monroe (July) 5.00, Ludington 4. 50. Fr. Karl, Saginaw W. S., . 50. (S. "10.00.)
Students: tzemlock 4.05.
Church building funds: Burr Oak 3rd 41st, Richville 4th 26th Bro. Charles, Saginaw W. S., . 50th Sebewaing 19th 40th (S. "27th 57th).
Michigan-Kindersreund-Gesellfaft: Lehrer AuchS Schulk. 1. 15. Caledonia 8. 86. P. Umbach v. Wwe. A. Dehmel 1.00. (S. "11.01.)
Deaf and dumb community in Milwaukee: Lehr. Gütschoff's School! 3. 62. Lisbon 22. 20, Arcadia, Couvertcoll-, 24. 50. P. L. Mueller v. Bro. M. Bohlender 1.00. P. E. G. Frank von etl. Gl. 2. 27. Stanwood . 57, Ruth 3. 82. D. Dümling v. Misses M. & A. Bauer 1.00 each. P. Ehmann v. H. Ritz . 25. teacher WaschilewskyS Schulk. 2.00. Cadillac & Sherman, Schulk-, 2. 52. (p. "64. 75.)
Needy in India: Etl. Gl., Monroe, 14. 40. P. H. Frincke o. E. Bode 5.00. Ruth 3 00. Bro. Karl, Saginaw W. S., 1.00. Ruth 1.00. (S. "24. 40.)
Community in Spokane, Wash.: Reed City 2. 80.
Parish at Marion Springs: Dümlmgs Gem. 6, 72.
Missionary Buntrock: Fr. Arendt v. Mich. Forester 1.00.
Total: "367. 36.
Detroit, Mich. August 1, 1900. G. Wendt, Cassirer.
1372 LHIitur^Lv".

Income to the Middle District coffers:
Synodal treasury: Gemm. d. ??.: Stöppelwerih, N. Amherst, "4. 50, Richter, Denham, 3 00, Bruck, Frances, 5. 35, Lange, Minden, 20.00, Zschoche, Soest, 10. 25, Jungkuntz, St. Petri, Columbus City, 3-37, Zion 1. 60, Wyne ken, Convoy, 4. 35, Henkel, Julietta, 8. 92, Wambsganß, Indianapolis, dch. H. Fechtmann 39. 72, Tirmenstein, Logansport, dch.H. W, Hoppe 10.00, Lud wia, Tocsin, 15.00, Kleist, New Haven, 8. 10, Franke at Fort Wayne 7. 10, Pott, Vallonia, 14.00. <p. K155. 26.)
Building fund: Gemm. d. ??..: Going, Elmore, 6. 30, Diemer, Defiailcc, 2nd sv;., 13. 50, Lange, Minden, 3rd sv;, 6.00, Zschoche, Soest, 22nd 25, Wyneken, Convoy, 3rd Sv;., 3rd 00, Scheips, P-ru, 35.00, Schumm, Lafayette, 160.00, Zollmann, Bear Creek, 4th Sdg., 10.00, Henkel, Julietta, last Sdg., 10.00. (S. P266.O5.)
Inner Mission: Gemm. d. DU.: Markworth, Waymansville, 6.00, Zschoche, Soest, 8. 50, Lehman", Purcells, 6. 25, Wyneken, Convoy, 3.S5, JUngel, Avilla, Missionsscoll, 14.00, Mueller, Farmers Retreat, 13. 44, Mark worth, Wblte Creek, 5. 25, Schuft, Holgate, 25th Anniversary, 35.00. Mssions fcoll. d. Gemm.: Fnedhrim, Preble & Tocsin 30.00, UU. Niemann, Keller, Rupprecht and Sauer ir Cleveland 195. 35, P. Koch, Hamler, 42. 55. (P358. 69.)
Negro mission: P. Kretzmann, Vincennes, from the missionary box 5. 66. ?. Wyneken, Convoy, from N. N. 1. 25. P. Diederichs Jüngl.- u. Jungfrver..,

Hoagland, 6. 30, r>. N. N. 6.00. Missionary Festival Coll. of Gemm. in Friedheim, Preble & Tocsin 10. 50. Gemm. d. I>4>.: veinze, Decatur, 6. 25, Koch, Hamler, Missionary Coll., 12. 58, Niemann, Rupprecht, Keller & Sauer, desgl., 15.00, Jüngel, Avilla, desgl., 5.00. (p. 868. 53.)

Emigrant mission in New Dork: missionary coll. of the community in Fricdheim, Prebie and Tocsin 6. 66. P. v. Schlichtens Gein., Cincinnati, 15.00, v. N. N. 3.00. Mrs. Teske, Cleveland, dch. H. Hesse 1.00. mission scoll. of gem. of kl'. Niemann. Rupprecht, Keller & Sauer, Cleveland, 10.00. I?. Koch, Hamler, missionary coll., 5.00. (p. -40. 66.)

Emigrant Mission in Baltimore: Mission Coll. of Gemm. at Friedheim, Preble, & Tocsin 3. 34. P. v. Schlichten's Gemm., Cincinnati, 6. 66. (S. 810.00.)

Jewish Mission: L. H. R-, Farmers Retreat, 5.00. 1°. Ludwig's Gem., Tocsin, 4.00. Mother Scholz, Indianapolis, dch. H. Fechtmann, 2.00. (p. 811.00.)

Heathen Mission: P. Zorn, Cleveland, v. A. S. 1.00. P. Wyneken, Eonvoy, v. N. N. 1. 25. I>. Jüngel, Avilla, Missionfcoll, 5.00. P. Buuck, Francss, by Ph. Weck, Sr. 5.00. P. Schumm, Lasayette, by Mrs. J. B. 2.00. Missionfcoll. d. Gemm. d. I??. Niemann, Rupprecht, Keller & Sauer, Cleveland, 10.00. I". Lothmann, Akron, by N. N. 1.00. (p. 825. 25.)

Mission in London: P. Lange, Minden, Christenlehrcollecte, 2. 50. D. v. Schlichten, Cincinnati, v. Mrs. A. Knost 1.00. P. Diederich, Hoagland, v. Jüngl - u. Jungfrver. 5.00. (S. 88. 50.)

Mission to Berten: I?. v. Schlichten, Cincinnati, v. W. Michel . 50, v. Mrs. S. 1.00. (S.-1. 50.)

Deaf and Dumb Mission: Gemm. d. 1??..: Beyer, Gar Creek, 5. 75, Jüngel, Avilla, Missionfcoll-, . 2. 67, Schlesselmann, Euclkd, 8. 50, Diederich, Hoagland, 2. 85. v. Schlichten, Cincinnati, v. N. N. 3.00. Musionsfcoll. d. Gemm. d. Lk. Niemann, Rupprecht, Keller u. Sauer, Cleveland, 10.00. (S. -32. 77.)

Indian Mission: Fr. Jüngel, Avilla, mission coll., 2.00. Mission coll. in Friedhemi, Preble & Tocsin 10.00. t'. Küchlcs Gem., Paris & Darby Tp., dch. J. Scheiderer 5.00. 1?. Kochs Gem., Hamler, Missionfcoll., 10.00. Misfionsscoll. d. Gemm. d. N emann, Rupprecht, Keller u. Sauer, Cleveland, 10.00. Lothmann, Akron, v. Wwe. Wendt, N. N. u. J. Greoermühl 1.00 each. (S. -40.00.)

English mission in Cleveland (west side): Missionsfcoll. d. Gemm. d. Niemann, Rupprecht, Keller u. Sauer, Cleveland, 25.00.

English Mission in Harrisburg: Mother Scholz, Indianapolis, dch. H. Fechtmann 1.00.

English Mission: Fr. Koch's parish, Hamler, mission coll., 10.00.

Mission to Allen County and vicinity: u. Miller at Fort Wayne v. d. Coldwater Road 7. 92, v. N. N. 5.00. (S. -12. 92.)

Mission to Spokane: P. Lmdhorsis Gem. of Reynolds, 10.00. Gem. U. Wesels, Cleveland, 4. 40. P. Kretzmann, Vincennes, v. Jungfrver. 3.00, women's ver. 2.00. 1°. v. Schlichten, Cincinnati, v. Fr. Bändel 3.00, Joh. Goldfuß 1.00. Gem. of kL.: Diederich in Hoagland 5. 80, Pohlmann, Sauers, 18. 45, Schmidt, Elyria, 25. 50, Küchle, Paris & Darby Tp., dch. I. Scheiderer 10. 00, Koch, Hamler, Missionfcoll. 5. 00. (S. -88. 15.)

Inner Mission of the Southern District: 1°. Wyneken, Convoy, v. N. N. 1. 25.

Internal Mission of the Oregon District: 1°. Wyneken, Eonvoy, v. N. N. 1. 25.

Student in St. Louis: 1°. Miller, Ft. Wayne, v. Wwe. W. & B. f. A. S. 10.00, v. Women's Ass. s. N. N. 15.00. P. Wesel's congregation, Cleveland, f. O. Turk 28. 30. P. Wambsganß, Judignapolis, v. Hagerhorst, estate f. W. Kotz, 30.00. (p. -83. 30.)

Students at Fort Wayne: P. Lothmann's Gem., Akron, f.H.Schlichte 11.05. Miller, Ft. Wayne, Hochz. Thurmann-Witte s. O. D., 7. 62. Gem. U. Wynekens, Convoy, 1. 85. P. Schumm's Gem., Lasayette, for Rehwald 8. 50. I>. Carpenter, Inglefield, Hochz. P. J. Reininger-Keck, 10th 50th U. Hafsold, Fairfield Center, by W. Lothmann Sr. 1st 00th (p. -40th 52nd).

Milwaukee students: Carpenter, Inglefield, High;. P. I. Reininger-Keck, 10. 50.

Orphanage in Indianapolis: P. TirmensteinS Gem., Logansport, dch. tz. W. Hoppe 20.00. 1°. Steinmann, Liverpool, a. d. school parb. 2. 15. P. Langes Gem., Ft. Wayne, dch. W. Meinzen 13. 52. P. Markworth, Waymansville, by Mrs. UphauS . 50. P. Jungkuntz, Columbus City, by the school c. . 35. p. Klausing, Preble, High;. Wecling-Könemann, 7.00. Gemm. d. 1'k.: Henkel, Julietta, 5. 26; Müllcr, Farmers Retreat, 9. 85; Hofmann, Flatrock, 2. 50. P. Diederichs Schul!., Hoagland, 4. 90. (S. -66.03.)

Deaf and Dumb Institution: P. Küchles Gem., Paris u. Darby Tp., dch. I. Scheiderer 8.00.

Deaf and Dumb Church, Milwaukee: Bro. Going, Elmore, v. Sunday school ch. 5.00. Bro. Ilse, Eollinwood, v. school ch. 4. 15. Teacher Bullmann's school ch, Farmers Retreat, 10.09. H. Richter, Denham, v. 8 Schoolk. 1. 80, v. 25 Schoolk. 2. 80. P. Beyer, Gar Creek, v. Schoolk. 7. 25. P. Steinmann, Liverpool, v. Schoolk. 2. 85. Bro. Fellwock, Sauers, 1. 26. Hulda Fellwock. 50, v. Schulk. 4. 24. from Schulk.: dch. Keller, Cleveland, 20th 66th, Markworth, Waymansville, 6th 70th, teacher Lehman', Decatur, 9th 60th, teacher Baumgart, Sauers, 5th 00th, P. Zschoche, Soest, 10th 50th. P. Jungkuntz v. Schulk., Columbus City, 2nd 20th, v. W. Luecke 1st 00th. P. Eickstädt, Hamiiton, v. Schulk. & etl. Gl. by E. Schmucker 9th 00th 1°. Brunns Schulk., Holyoke, dch. Prof. Dorn 16.00. 1°. Eirich" Gem., Aurora, dch. H. Knippenberg 9. 75. P. Kaiser's school k., Jonesville, 1. 13, by Clara Andres a. d. Sparb. . 62. teacher Hellmann's school k., N. Dover, 11.00. gemm. d.: S. Hofmann, Flatrock, 2. 50, Diederich, Hoagland, 4.00, Pohlmann, Sauers, 6. 20. P. Schumm, Lasayette, v. school k. 17. 35, v. N. N. 1.00. 1°. Kochs Schulk., Hamler, 18. 25. p. -192. 40.)

Saxon Free Church: 1°. Wambsgantz's Gem. Indianapolis, dch. H. Fechimann 6.00. Mssionsfcoll. d. Gemm. d. RR. Niemann. Rupprecht. Keller & Sauer, Cleveland, 10.00. (S. -16.00.)

Danish Free Church: Miisionsfcoll. der Gemm. der BR. Niemann, Rupprecht, Keller u. Sauer, Cleveland, 4.00.

Needy in India: Gemm. d.kr.: Zschoche, Soest, 13. 50, Henkel, Julietta, 12. 25, Schumm, Lafayette 84. 50, Rotimann, Florida, 9.00, at Florida 3.00, Hoffmann, Woodland, 10. 50. (S. -132. 75.)

St. Peter's Parish, Indianapolis: B. WambSgantz' Gem., Indianapolis, dch. H. Fechtmann 75.00.

Support fund: Gemm. d. ??.: Lange, Minden, 4. 50, Jungkuntz, Columbus City, 3. 22, Eickstüdt, Hannlton, by E- Schmucker 3.0Ü, Preuß, Friedheim, 12. 18, Lindhorst, Reynolds, 10.00, v. Schlichten, Ciircmnati, 24. 35, Wambsganß, Indianapolis, dch. H. Fechimann, 28. 65, v. Mother Schowe. 50, Schundt, Elyria, 23.07, Hassold, Fairfield Center, 6. 43. U. Koch, Hamler, v. W. tzastedt & L. Behrmann, thank offerings, 2.00. (S. Kl17. 9O.) Total: "1904. 18.

Fort Wayne, Ind, July 31, 1900, C. A. Kämpe, Cassirer.

Income i" the treasury of the Eastern District:

Synodal treasury: Imm.-Gem., Danbury, -6. 50. Gemm. der ??.: Gräßer 5. 50, Stutz 24.00, Holthusen 18. 60, Bohm 14.00. (S. -68. 60.)

Building fund: Gem. U.Beyers 11.00. St. Pauts-Gem., Baltimore, 18.05. (S. -29.05.)

Progymnasium: Gem. B. Walkers 13. 50.

Emigrant Mission at New Dock: B. Senne of A. Dox 5.00. Mission coll. of the congregation at Wolcottsburg 10.00. St. Peter's congreg. llt. Ridge, 5.00. (S. -20.00.)

Emigrant Mission to Baltimore: P. Eifrig's Gem, Mifsionsfcoll., 10. 6>.

Inner Mission to the East: Gemm. d.Ul'.: Beyer 7. 45, Reisinger, Morton's Corner. 5. 25, Malte, County Line, 2.05, Hem 43. 95, Sander, Otto, 10.00, L. Nalley 8.00, Gowanda 1. 84. Gem. missionary P. Walkers 6.00. U. Bartling v. N. N. 1.00. Peter, N. U., 1.00. Imm.-Gem., Danbury, 3. 78. Teacher Luecke v. Mrs. N.N. 2.00. Tch. P. J. L. Sieker, 1. 50. Gemgl. u. Wohlthkasse der Gem. P. Schoenfelds, 3. 25. St. Peter's parish, N. Ridge, 35.00. P. Kuehn, ges. by Miss E. N., 1. 65. MOftonsscoll.: St. MarcusGem., N. Tonarvanda, 22. 65, Gem. in Wolcottsburg 5.00, Gem. 3rd Eifrigs 21. 23, Gem. in Boston 90.00, dch. P. Hamm 42.00. (P. -314. 55.)

Heathen Mission: B KingS Bibetkl. 1. 57, R. S. . 10. B. F. Kugele 1.00, Gemgl. 5.00. B. Bartling of N. N. 2.00. Imm.-Gem., Danbury, 4. 74. B. Beyer v. Dilmann 5.00. Gem. 1°. Sanders, Otto, 5.00, L. Valley 5.00. Dch. B. J. H. Sieker 2.00. P. Schoenselv of K. 10.00, Gemgl. u. Wohlthkasse 3.00. Missionsscoll. d. Gem. in Wolcottsburg 5.00. G. Franz, McKeesvort, 2. 10. Piaster family 2.00. St. Petri-Gem., N. Ridge, 5.00. (S. -58. 51.)

Negro Mission: P. Bartling v. N. N. 2.00. P. Hein v. Mrs. M. Piper 2.00. Gem. B. Sanders, Otto, 8.00, L. Valley 5.00. Gem. k>. Stegers, Jr. of Johnsburg, 6. 23. congregation at McKeesport 7.00. benevolence fund of congregation U. Schoenfelds 1.00. mission coll. of congregation at Wolcottsburg 5.00. St. Peter's congregation, R. Rioge, 10.00. mission coll. of congregation at Boston 20.00. (S. -66. 23.)

Jewish Mission: Gem. R-Tillys 2. 38th Imm.-Gem., Danbury, 6.00. Gem. 1°. Sanders, Otto, 2.00, L. Valley 2.00. Dch. P. J. H. Sieker 1.00. R. Senne v. L. Reinsch 5.00. Wohlthkasse d. Gem. I>. Schönfelds 1.00. Mssionsscoll. d. Gem. in Wolcottsburg 3. 25. St. Petri-Gem., N. Ridge, 5.00. (S. -27. 63.)

English Mission: Benevolent Fund of the congregation of P. Schoenelds 1.00. St. Petii congregation, N. Ridge, 5. 60, 5.00 for Tonawanda. Mission coll. of Boston congregation 15.00. (S. -26.00.)

English Mission in New York: P. Schoenseld v. W. S. 15.00.

English Mission in HarrtSburg: Gem. B. Lenkels 2.00.

Slovak mission: missionary coll. of the congregation in Wolcottsburg 5.00.

Missionary school in London: teacher Heilmann's pupils 2.00.

Indian Mission: P. Schallers 3. 36. R. Sanders, Otto, 2.00, L. Valley 1. 37, Frida . 63 (ges.). Mission Scoll.: St. MarcusGem., N. Tonawanda, 5.00, Gem. R. Eifrigs 10. 62, Gem. in Wollcottsburg 5.0". (S. -27. 98.)

Lettenmission: Gem. R. Sanders, Otto, 2. 76. Mssionsfcoll. of Gemm. in Boston 20.00, dch. P. Hamm 5.00. (S. -27. 76.)

New Dork Mission: St. Matthew's Congregational Church, New York, 150.00. Dch. v. J. H. Sieker 13. 50. Gemgl. u. Wohlthkasse d. Gem. B. Schönfelds 5. 80. (p. -169. 30.)

Needy in India: St. Matthews Parish, Hudson, 2:00 p.m.

Hülfssonds: Gem. R. Henkels 3. 20. Wohtthkasse d. Gem. P. Schönfelds . 25. nüjsionsscoll. d. Gemm. in Boston 17. 75. (S. -21. 20.)

Free Church in Germany: B. Sander 1.00 (gef. von J. Meyer). Missionary Coll. of the Gemm. in Boston 10.00. (S. -11.00.)

Negro Student in Springfield: B. Senne v. L. Reinsch 5.00.

Students in Fort Wayne: Women's Assoc. of the Community B. Grüßers 5.00 f. Kirchhöser. R. K. Walz 5.00. N. D. Pastoralconf. 6.00 f. H. Voltz, 18.00 f. N. Bühre. (S. -46.00.)

Pupil in Neperan: Gemgl. u. Wohlthkassed. Gem. B.Schönfelds 14. 75 f. F. Loose. N. Y. Pastoral Conf. 6 p.m. f. Steinert, 6 p.m. f. Hmkelvei, 18.00 f. Hamann, 6. 50 f. Fleischmann. (S. -75. 25.)

Students in Milwaukee: R. Malte, Hochz. Schmidt-Saß, 5th 85 f. G. Häfner.

Poor students: B. Laux, Hochz. Manth-Herz, 3. 10.

Deaf and dumb community in Chicago: S.-S. of the Gem. 1°. Biewends 5. 62.
Deaf and Dumb Congregation in Milwaukee: Schulk. d. Gemm. der 1°?.: Larger 12.00, Konig 6. 26, Eifrig 6. 18, O. Schröder 6. 17, Sieger jun. 2. 15, P. Brand 28.00, Senne 2. 33, Hering 12.00, Schubert 3. 45. P. Hochstetter r>. Gemgl. u. Schulk. 3. 75. S.-S. d. Gemm. d.: Beyer 22.00, View nd 5 63, Arnold 6. 54. Gem. Henrys 5. 50. (S. -121. 96.)
Parish at Saratoga: Teacher Luecke v. Mrs. N. N. 3.M. S. Pf. dch. P. Beyer 5.00. dch-D.J.H. Sieker 4.00. gem. 1°. Henrys 7. 25. Gem. Lohrmanns 12. 78, N. N. 5.00. (S. -37.03)
Hartford Parish: St. Andr. Parish, Buffalo, 12/14.
Spokane Parish: D. Senne o. L. Reinsch 5.00. St. PetriGem., N. Rldge, 5.00. D. Kühn 2.00, N. N. . 75. (S. -12. 75)
Littbauermission: 1°. Hamm Missionsscoll-, 5.00.
Deaf and Dumb Mission: Wolcottsburg Congregational Mission Festival Coll. 5.00.
Wartburg-Heimath: Wohlihkasie d. Gem. D. SchönfeldS 6.00.
Hospital in East New Dork: Gemgl. u. Wohlthkasse d. Gem. k. Schoenfeld's 9. 30. Tri-Community, Brooklyn, 20.00, Wwe. N. N. 25.00. (p. "54. 30.)
Orphanage in West Roxbury: Gem. 1°. TillyS 7. 57.
Orphanage in College Point: Women's Assoc. of the Community P. Graves 10.00.
Orphanage in Pittsburg: Gemm. d. k?.: Bröcker 31. 72, Totzke 10. 85, Müller 4.00, Guckenberg 1.00, F. Brand 8.00, K. Walz 17. 15. H. W. Lensner v. N. N. 1.00. (S. -73. 72.)
Support Fund: mission b. d, comm. P. Walkers 5.00. comm. d. UU.: Zealous 5.00, Senne 29. 25, Malte, County Line, 2. 75, K. Walz 11.00, Sieger Jr, Pius Hill, 2.00, Stations of the Cross 4. 15, Holthusen 10.00. (S. -69. 15.) Total: -1487. 34.
Baltimore, Md, July 31, 1900. C. Spilman, Cassirer.

Income to the Southern District coffers:

Inner Mission: D. Wegeners St. Paul Fr.- u. Jungr.-Mlss.Ver. -10.00. D. Crämers St. Job. Fr.-Miss.-Ver. 3.00, Jungfr.-Miss.-Per. 7. 40. D. Buchschachers Gem. 10. 75. P. Hopmanns Gem. 2. 50. D. Steck, Kindtaufcoll. bei Ad. Anvres 2.M. Part of the Milsionsscoll. of the Gemm. in New Orleans 125. 98. P. Niermanns Gem. 1.00, Miss.-Ver, 2. 10. Nachtr. zum Missionsfest v. Fr. Spendier 1.00. P. Wunderlich v. Fr. Aug. Fleischhauer 1.00. (p.-167. 23.)
Support fund: P. Buchschachers Gem. 5.00. P. Steck, Actie No. 317 v. College in Giddings, Tex., 5.00. P. Osthoffs Gem. 5. 50. U. Wunderlich v. Fr. Aug. Fleischhauer 1.00. L. Bünger, Hochz. P. HübotterBloome, 5. 75. (S. -22. 25.)
El Paso Community, Tex.: L. Birkmanns Gem. 11. 25.
Heathen Mission: P. Wunderlich v. Fr.Aug. Flmschhauer 1.00. N.N., Giddings, Tex. 1.00. (S. -2.00.)
English mission: part of the missionary coll. of the Gemm. in New Orleans 25.00.
Negro Mission: P. Sieck a. d. tzausbüchse 2. 50. part d. Misfionsscoll. d. Gemm. in New Orleans 40.00. (p. -42. 50.)
Indian mission: part of the missionary coll. of the Gemm. in New Orleans 5.S7.
Needy in India: E. Symauk, Northrup, Ter., 1.00.
Deaf and dumb community in Milwaukee: school c. d. teachers: Schleier 9. 57, Thomson 13. 10, Dube 4. 75. P. Osthoss v. S. Niemeyer . 25, N. N . 75. (S.-28. 42.)
Student Fund: For J. Behnken: P. Birkmann, Kindtaufcoll. at H. Urban, 2. 50. For L. Ernst: P. Sieck v. E. Schneider 5.00. (S. -7. 50.)
Total: -313. 12.
New Orleans, La. July 15, 1900, Aug. C. Reisig, Kassirer.
322 dp koman 8t.

Income to the Western District coffers r

Synod treasury: Gemm. d. D17: Biltz, Concordia, -16.00, Rohlsing, Alma, 9. 23, Rupprecht, Claris Fork, 4. 55, Biets, Eole Camp, Dreieinig!., 2. 35, Immanuel 1. 85, v. W. N. . 80. (S. -33. 78.)
General Building Fund: Gemm. d. UU.: Mueller, Lockwood, 1st payment, 27. 25, Matuschka, Lake Creek, 64. 50. (S. -91. 75.)
Progymnasium in Concordia: Kassirer H. F. Oelschlager 76. 42. U Roschkes Gem., Freistatt, 10. 45. (S. -86. 87.)
Inner Mission of the District: Gemm. of DU.: Mary's in St. Louis 22. 33, Sachs das. 15. 14, Wesche, branch in Orrville, 8. 35, Ehlers, 'Norborne, 10.00, Rohlsing, Alma, 15.00, Janzow, St. Louis, 33. 12, Lentzsch, Craig, 8. 50 and 5.00, Richter, Washington, Theil of Missionsscoll. 50.00. Iotm T. Bolz. St. Louis, 5.00. P. Hanser the. of Mrs. Martha Setzling 25.00. Thank offering of Heinr. Peetz, Piiot Knob, 2.00. P. Weseloh, "immswick, o. Mrs. E. Wagner 2. 50. M. S. Tirmenstein v. N. N., Staunton, III, 1.00. (S.-202. 94.)
City Mission in St. Louis: From St. Louis: Cross Gem. 21. 30, 1'. Bernthal's Gem. 5.00, by Mrs. M. 1.00, D. Hanser by Mrs. A. Goedecker s. d. blind Cherry 1.00, John" T. Bolz 5.00, Mothers Schuermann 1.00. (pp. -34. 30.)
Negro Mission: Gemm. of LL.r Rohlsing in Alma 10.00, Richter, Washington, Theil d. Missionsscoll., 4.00, Winkler, New Wells, 8. 11. I?. Hanser, St. Louis, by Mrs. Goedecker 2.00. Weseloh, KimmSwick, by Mrs. E. Wagner 2 50, M. S. Tirmenstein v. Jacob White, Norwood, N. D., . 50, G. Balke, Owosso, Mich., 1. 10. (S. -28. 21.)
Heathen Mission: k Hanser, St. Louis, v. Mrs. E. Komichau 1.00.
Taub stummenmissioa: Dankop". v. Heinr. Peetz, Pilot Knob, 2.00.
Emigrant Mission: M. S. Tirmenstein v. N. N., Staumon, III., 1.00. D. Richter's Gem., Washington, Theil der Missionsscoll., 4.00. (S. -5.00.)
Support fund: Gemm.d.L?.: Rupprecht, ElarksFork, 5. 20, Matuschka, Lake Cieek, 5. 50, Horst, Ft. Smith, 7.00. L. Hanser, St. Louis, from Mrs. A. Gödecker 1.00. D. Hüschen, Uniontown, from N. N. 10.00. D. Biltz, Concordia, from the estate of the late Fr. Rabe Sr. 20.00. (p. -48. 70.)
Orphanage bet St. Louis: P. Ehlers'Gem., Norborne, 10.00. D. Rothe, Pevely, by Mrs. Wilh. Sibmitt 2.00. D. Bernihal, St. Louis, f. d. Geschw. Oberfeld by L. Krüger 5.00. L. Müller, Beaufört, Theil d. Coll. a. d. Hochz. Wehmeyer Müller, 4.00. Gratitude offering by Heinr. Peetz, Pilot Knob, 2.00. L. Müller in Wentzville by Mrs. Florentine Kammeier 1.00. (S. -24.00.)
Hospital in St. Louis: L. Rothe from Mrs. Wich. Schmitt 5.00. Kass. J. H. Abel 1. 75. (S. -6. 75.)
Students in St. Louis: Prof. Gräbner f. Lehenbauer, ges. a. d. Hoch:. Feldkamp-Peiter to West Ely, 15.00 & Lshenbauer-Kruse 12.00. J. F. W. Horstmann, St. Louis, Coll. a. d. Hochz. Hassedrock-Horstmann f. A. Feddersen, 7. 30. women's association of Bethleh. parish, St. Louis, f. E- Biegener 2.00. (p. -36. 30.)
Seminarians at Addison: P. Hüschen, Uniontown, Coll. ".of the Hochz. Kretzmann-Hüschen f. J. Hüschen, 9.00.
Student atFortWayne: D. Lightning. Concordia, Coll. a. d. silb. Hochz. H. Brackmann, 6th 35, Dankopstr of Bro. Böckmann 1.00 for Art. Wyneken. (S. -7. 35.)
Pupil in Milwaukee: D. Biltz, Concordia, a. d. Nachlaß d. sel. Fr. Rabe sen. f. Theo. Blanken 20.00.
Church building fund: P. Brinks Gem., Sweet Springs, 5. 20,
German Free Church: 8. Rohlfings Gem., Alma, 5. 46.
Danish Free Church: P. Rohlfings Gem., Alma, 5.00.
Indian Mission: Gemm d. D1>.: Möller, Mora, 5.00, Biltz, Concordia. 3.00, Richter, Washington, Theil d. Missionsscoll., 4. 75. D. Norden v. N. N., ErockettS Bluff, . 50. (S. -13. 25.)
?. Large congregation at St. Joseph: Fr. Lentzsch in Craig by H. H. 5.00.
Needy in India: D. Friedrich, Knoxville, v. etl. limbs 4. 55. D. Ehlers, Norborne, v. etl. children . 50. P. Hess Lincoln, v. etl. gl. 12. 25. I?. Hanser, St. Louis, v. S. S. 10.00. M. S. Tirmenstein v. B. Winkenwcrder, Sutherland, Nebr. 1. 35. (S. -28. 65.)
Spokane congregation, Wash.: Discipleship meeting at Altenburg 10. 10. Hörber teacher, St. Louis, 1.00. B. Biltz's congregation, Concordia, 7.00. D. Lobeck's congregation, Cape G.rarbeau, 6.00. (S. -23. 10.)
Deaf and Dumb Church in Milwaukee: D. Friedrich, Knoxville, v. s. Sonntschüi. 5. 72. bushes at Jefferson City v. etl. gl. 6. 35. D. Wangerin, St. Louis, v. J. H. Kaiser 5.00, Mrs. Elisa Kaiser 5.00, Young Frver. 10.00. D. Ehlers, Norborne, r. etl. children . 75. P. Nething, Lyons, v. etl. school k. 3. 25, Ad. Wolfs . 50, H. P. Groppe . 50, Destendschüle, Concordia, 1. 30, Dch. Teacher Hölter, St. Louis, . 76. From St. Louis by the pupils of the teachers: Pott 6. 90, Franke 9. 76, Lehwaldt 4. 60. (S. -60. 38.)
Congregation at Harrisburg, Pa: Fr. Biltz, Concordia, a. d. Nachl. d. sei. Br. Rabe, Sr. 20.00.
Mission to Columbia: Jünglver., Altenburg, 4. 90.
Total: -808. 89.
So. In the "Luth." No. 13 read under "Mission in London": P. Rupprecht's parish, Claris Fork, 5. 35; under "Emigrant Mission": L. Rupprecht's parish, Claris Fork, 4. 44.
St. Louts, Mo., Aug. 11, 1900, H. W. C. Waltke, Cassirer.
1525 LZuss 8t.

Revenue to the Wisconsin District's coffers:

(July 1900.)

Synod treasury: D. Schlerf's congreg. to Milwaukee, -29.00. 1°. Grüber, Missionsscoll. d. Gemm. to Town Maine, Scott etc., 5.00. (p. -34.00.)
Synod Building Fund: G "mm. d. t "k.: Otto, Town Scott, 1st payg., 27.00, Bürger, Sheboygan, 3rd payg., 6. 75, Seuel, Freistadt, 18. 87, Schmidt, Milwaukee, 15. 60, Hoffmann, Hochheim, 9.00, Ohidag, St. Paul in Huriey, 7. 11. Grüber, Missionsscoll d. Gemm. in Town Marne, Scott, etc., 5.00. (S. -88. 33.)
Inner Mission: mission scoll. d. Gemm. d.: Wolbrecht, Sheboygan, 150.00, Matches, Milwaukee, during Synod, 20.00, Horn, Pt. Washington, 21. 56, Chickens, Adell, 75.00, Otto, Town Scott, 28. 81, Borger, Fall Creek, 60.07, Grüber, Town Maine, Scott, etc., 60.00, Bartling, Waterford, 25.00. Gemm. d. DL.: Naumann, Glenwood, 3rd 76, Ohldag, Hurley, 1st 50th Kleinhans, DeerPark, 5.01, Bürger, Sheboygan, 10.00, Matches, Milwaukee, 2.00, Hoffmann, Hochheim, 40.00, Gutekunst, Iron River, 3rd 65th (p. -496th 35th).
General English Mission: D. Borger, Fall Creek, Misfionsscoll. 5.00. P. Hofsmann's Gem., Hochheim, 5.00. (S. -10.00.)
English Mission to Milwaukee: D. Wolbrecht at Sheboygan, mission scoll., 12.00. Gemm. d.: Citizen, Fall Creek, 2.00, Battling, Waterford, 2.00, Matches, Niilwaukee, 1.00, Hoffmann, tzochheim, 5.00. (S. -22.00.)
Emigrant Mission in New York: Missionsscoll. d, Gemm. d.

k>?.: Wolbrecht, Sheboygan, 10.00, Grüber, Town Marne, Scott, etc., 5.00. I^. Hosfmanns Gem., Hochbeim, 1.00. (S. -16.M.)

General Mission to the Deaf and Dumb: For church building in Milwaukee: Dch. the Kassirer: Wendt, Detroit, Mich., 36. 91, Spilman, Baltimore, Md., 72 81, Abel. Ft. Dodge, Iowa, 77. 38; v. Schulk. dch. d. ??.: Pound, Chicago, 5. 68; Keller, Racine, 28. 25; Körner, Janesville, 15. 42. P. Lugenheim v. Schulk., Kennan, 1. 20. H. Garbisch, Kofi., Plymoulh, s. church building in Milwaukee 12. 80, 8. Daib, Merrill, Missions'coll-, f. dens. . 30, 8. Grüber, mission'coll. in Town Marne, Scott, etc., 5.00. ?- Hofsmann's Gem., Hochheim, S.OO. P. Miller's Gem. of Center, 3. 50. (p. -264. 25)

Heathen Mission: Missionsscoll. b. Gemm. d. ??.: Wolbrecht, Sheboygan, 10.00, Huebner, Adell, 10.00, Grüber, Town Matne, Scott, etc., 50.00. Gemm. d. ??.: Citizen, Sheboyum, S.OO, Borger, Fall Creek, 5.00, Hoffmann, Hochbeim, 10 M. (S. -90.00.)

Indian Mission: Missionsscoll.d.Gemm. d.??.: Wolbrecht,Sheboygan, 14. 33, Matthes, Milwaukee, during Synod, 10.00, Borger, Fall Cre k, S.OO, Grüber, Town Marne, Scott, etc., 5.00. Gemm. of the ??.: Bartling, Waterford, 1.00, Grüber, Sheboygan, 10.00, .Hoffman", Hochherm, 5.00. (S.-50. 33.)

Jewish Mission: Missionsfcoll. derGemm. der?..: Wolbrecht, Sheboygan, 10.00. Citizen, Fall Creek, 5.00. Fr. Citizen's congregation, Sheboygan, 5.00. (S. -20.00.)

Negro Mission: Mi sronsfcoll. der Gemm. der ??.: Wolbrecht, Sheboygan, 50.00, Huebner, Adell, 15.00, Grüber, Town Marne, Scott etc., 10.00, Bartling, Watersord. S.OO. Gemm. d. ??: Bürger, Sheboygan, 5.00, Matthes, Milwaukee, 2.00, Hoffmann, Hochheim, 15.00. (S. PIO2.00.)

Mission to the East Indies: P. Matthes' Gem., Milwaukee, 1.00.

Saxon Free Church: P. Graeber's congregation, Sheboygan, 5.00. Missionsfcoll. d. congregation P. Burger's, Fall Creek, 1.00. (S. -6.00.)

Danish Free Church: P. Gruber's congregation, Sheboygan, 5.00. Mission coll. of congregation P. Borgers, Fall Creek, 1.00. (S. -6.00.)

Hanover Free Church: P. Borgers Gem., Fall Creek, Missionsscoll., s. d. Königsbcrger Gem. 1.00.

Pupil in Milwaukee.- P. Gruber's Gem., Sheboygan, for Paul Feiten S.OO.

Students in Addison: P. Seuel, Freistadt, silb. Hochz. Gierach for Th. Wichmann, 3.00.

Support fund: P. Matthes, Milwaukee, mission coll. during Synod, 8.0Ö, also 1.00. P. Grüber, mission coll. d. Gemm. in Town Matne, Scott, etc., 5.00. Gemm. d. ??.: Citizen, Sheboygan, 5.00, Roehrs, Clinton, 9. 48, Körner, Janesville, 9.00. (p. -37. 48.)

Church building fund: P. Gruber's congregation, Sheboygan, 5.00. ?. Rammacher's congregation, Ashippun, 4.00. P. Grüber, missionary coll. of congregations in Town Maine, Scott, etc., 5.00. P. Bartling's congregation, Waterford, 2. 94. P. Muller, Westsield, bequest of Wm. Buchholz, 200.00. (p. -216. 91.)

Spokane, Wash. church building fund: ?.KeuschesGem., TownGrant, 4. 90. P. Bürgers Gem., Sheboygan, 10.00. (S. -14. 90.)

Orphanage in Wittenberg: P. Müllers Gem., Hanover, 2. 50.

Ev.-luth. Rindersreund-Gesellschast: P. Schlerf, Milwaukee, f. Anna Woller . 50th Cass. Adel, Ft. Dodge, Iowa, 12. 35. P. Seuel, Freistadt, v. F. Dobberphul u. W. Bruß each 1.00. P. Grüber, Missionfcoll. of Gemm. in Town Maine, Scott etc., 5.00. (S. -19. 85.)

Total: P1S06. 93.

bitt In last receipt read under "Unterstützungskasse": Shawano Co. Confcoll. dch. P. W. Naumann 1. 80, instead of: P. W. Naumann, Shawano Co.

When sending in the money, the printed forms should be used. Martin Keller, Treasurer,

e. o. Miller blkA. Oo., 237 4tü 8t., ÜQItvaulles, wis.

Received for the orphanage at Addison, III: (Since January 26, 1900.)

From Illinois: Addison: Mrs. Prof. J. L. Backhaus 1 dress, 5 waists, H. Homeyer 3 p. cart; Austin: dch. Mrs. Teacher Th. Baumgart v. Nahverein 23 Aprons, 36 Pr. Stockings, Mrs. Aron 1 Blouse, Mrs. L. Klein 3 Blouses-, Chicago: Ottilie Leß Stuff to 1 Black Confirm Dress; P. L. Hölters Gem.: v. d. Glockenziehern 8 Pr. Trousers, Mrs. Minna Lahn 12 Dd. Dress stuff, 1 roll of ribbon, Mrs. Schwebs 2 Pr. shoes-, P. Theo. Kohn's boys' rver. 1 comsort, 6 pr. girls' trousers, 6 petticoats, 6 aprons; P. L. Lochner several parcels of sep. clothes-, pictures, 3 base-balls, etc.; P. E. Reinkes Bethleh.-Gem. by H. C. Giesete: left bl. o. school residue 1 box of oranges; P. K. Schmidt v. St. Jacobi-Nähver. dch. Mrs. Teacher M. Heitbrmk s. d. Confirmandinnen 24 Pr. trousers, 9 woll. Petticoats, S white do., 1 Pak. aetr. Kleioungsst., Mrs. M. Edwards lot of tr. coats; P. H. Succops Gem.: Gebr. Thomä Waaren for -12. 50, Mrs. Theoph. Ezech 6 ad. Lace, 3 white petticoats, Mrs. K. Gieseke 3 sheets, 1 pak. tr. boys clothes, 1 Waisi, 1 Pr. shoes, Mrs. M. Wahl lot tr. clothes st., N. N. 1 Pr. shoes, 1 boys skirt, 1 Waist; P. A. Wagners Gem..- Mrs. Wölfle (Schultz) 3 f. Girls' hats, W. Warnecke f. 4. 25 flowers & ribbon s. d. Confirmandinnen; by P. E. Werfelmann v. Kolberg 64 Pf. oil paint, 5 Gall. Leinöl; P. H. Wunders Gem.: A. Bubolz 15 Pf. fish, Mrs. S. Fleischer 6 Pr. wool, gestr. stockings; Crete: Frauenver. d. Frau P. Bcata Brauer 5 Kn. shirts, 4 Unrenöcke, 2 dresses, 6 Pr. gestr. stockings, Mrs. M. Winter 12 f. Girls' hats, Mrs. Gräbe 2 pr. shoes; DeS Plaines: ?. Lewerenz' F-auenver. 2 quilts, 29 dresses, 20 petticoats, 8 pr. knit stockings, 5 knee shirts, 1 apron & buttons; Dolion: Misses. M. & K. Diebl 3 pr. underpants, S kn.-wmsts, 12 pockets, 7 caps, 9 collars, 26 sp. silk, 2 p. tea & crooked pins-; Elmhurst: Dr. F. J. T. Fischer, donated on a bill, 6. 50; Englewood: N. N. 1 ueverrock & some Hats; Genoa: P. Piehlers Frauenver. 1 Comfort, 3 Pr. wool. Stockings; Gilmer: Unnamed 25 pr. shoes, 23 pr. rubber shoes, 28 pr. stockings; Dinsdale: H. Müller IPak. gelr. Kmoerkieidchen; La Grange: dch. Fil. R.f Ullrich vom Jungfcver. 28 cu.waists, 18 bodysuits, Frl. M. L. 6 gädcheiiq kappen; Lombard: A. E. HM? 1 large box of cuabcnhüle & -caps; Melgz rose Park: D. Zopfs Gem.: Wilhelm Schul<e I Pak. Soap, buttons, Zwirns stockings, shoe laces w.; Palatine: Mrs. Kimmt 7 f. Müvch nhüis uM rubber band; Plato Centre: dch.? E. A. Sicving 1 pak. small gelr. Ktebu dunaSst.; Proviio: W. H. Schnitz 2 hats, 4 hd. c-alico, 71 do. Musli""1 Rankin: Mrs. F. Seidel 20 doz. Ostele.er; A) rkoille: D. Rabes Gem.: H.z Freiie 1 knee skirt & vest. From Iowa: Wilto" Junctton: Fr. Mau"" 2 Killen, depriving 26 Pr. girls' trousers & many envas gelr. but very well preserved. Dresses, women's coats, new and used hats, louis, a "meng" of waistcoats, etc. From Michigan: Hancock: D. G. Traub v. etl. limb, se. Gem, I box tr-, very good condition. Ktndungsst., etl. ab. Towel stuff, aprons" gingham & 2 plain skirts. From Minnesota: Faritault: Laivior 8oock 6o. Seeds for about 12.00; Odessa: D. BattüngS women's club 18 dresses, 6 U -ler skirts, 4 aprons, 4 night gowns, I Pr. boy's pants, 5 Kn. shirts, 5 Kn. waists, 3 belts, 1 cap, baby stuff and shoes. From St. LouiS, Mo.: lioncorckia Dubiisbivfr D<>uso 24 L. L Darr III. from Ohio: cleveland: teacher C. A.Arrhold 12 Fl. Remed". From Wisconsin: Ripon: Wm. Weioemann 6 pr. stockings, 4handkerchiefs, stuff with accessories to I black confirmation dress. - Many thanks to all dear donors. God reward i

Addison, III, July 18, 1900. Ernst Leudner, orphan father.

Received for orphanage in Fremont, Nebr:
(From June I to August 1.)

By D. Mietzler for Bruno Simroth -10.00. Mrs. Fritz Kemper, Snyder, Nebr., 2 00, Fcau Fritz M-tschge das. 1.00, Frauenver. das. 1.00. PilS" bury L Veazie 1.00. John Hamann 2.00. Peter Bäcker, West Point, for Brod s. d. Orphans 5.00. Heimich Schotger, Arlington, Nebr, 2.00. Buur, Hooper, Nebr., 1.00. D. J. P. Atuller v. Mrs. Mittclstäd 2.00. For R L. Tickets to West Point 2481 05. Collecte at West Point 523. 39. D. TreSkow, Scribner, for L. D. 5. 20. D. Oelschläger, West Point, taking for refreshments, 680.00. J. D. Abel. Ft. Dodge, Iowa. 31. 58. warienbaul" büchse 1.00. D. Giese for k K. 53. 25. Nick Theede, Fremont, 10.00.

Fremont, Nebr. August 9, 1900, W. A. A. Hamann, Cassirer.

To have received for the building of the church at Orlando, Okla. from the congregations of D. Joh. Duchthausens, Laurium, Mich., -17. 35, and D. PrekelS, South Lake Linden, Mch., 9. 53, certifies with hearty thanks

Jul. Huchthausen.

The receipts of the cashiers J. H. Hargens, H. F. Oelschlager and Aug. Trapp had to be returned due to lack of space.

Changed addresses:

Rsv. L. Doku, Wacksveortd, Duron 6o., Moli.
Rov 4th Draobusr, 456 8th 4td Lust 8t-, 8alt Lalco i'((v, Dtak.
Rsv. 8, D. Dartmauu, Doucdatoula, DavAipaboa DaDsk, La. Dov. Lr. LIu^, 3013 bieosdo 8l., 8t. Louis, 5lo.
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8ov. ^Ilr. L. Poinko, 11258 Ourtis Av"., Dullmau 8ta., Odivago, III Rov. D. Heuler, Dtioa, 8 "ivarck 6o., 57odr.
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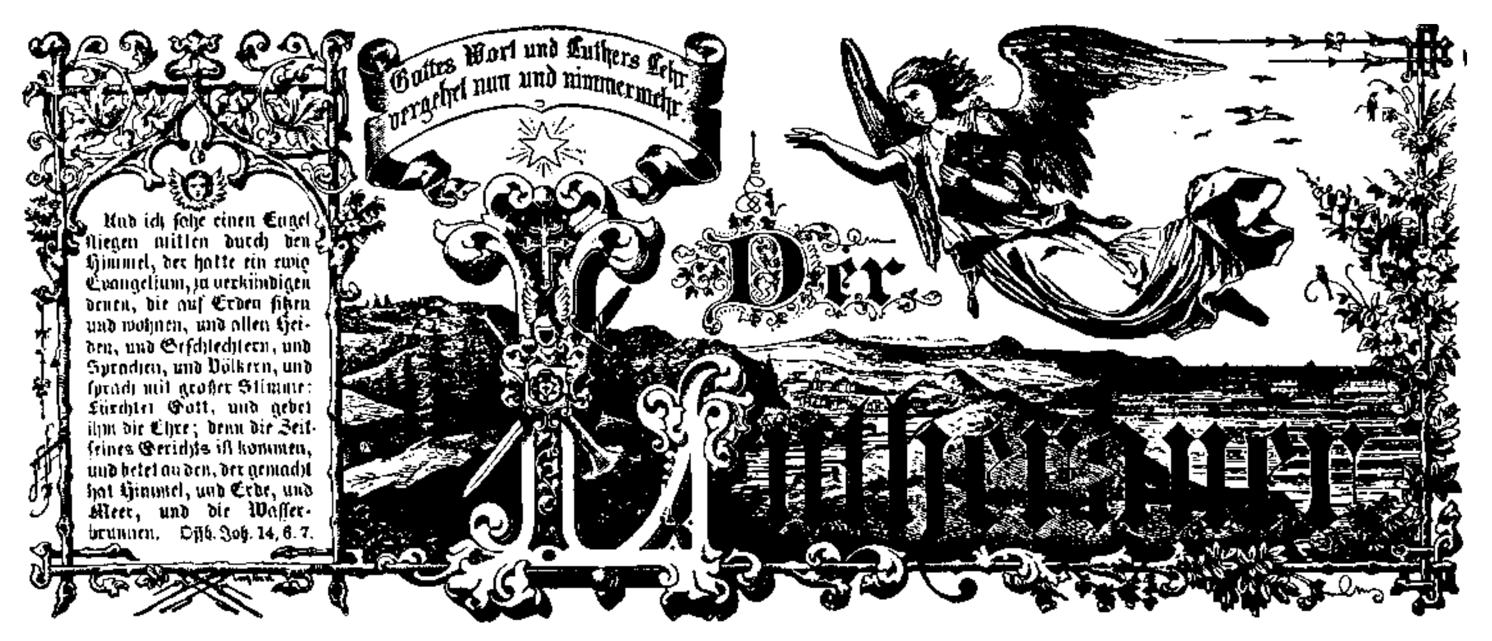
The **"Lutheran"** appears old" fourteen layer for the sährilchen SubscriplionspreiS of **et "M** Toüar for the auStvärttgen Subscribers, who have vensetben vorauszubezabien. Where the same" "On carriers inb Hau" brought lvtrd, the subscribers have rs cents Träqertohn extra Pi paid"".

To Germany, the "Lutheran" is sent by mail, postage paid, for ti-SS.

Bries", which contain Gefchäftlkches, orders, cancellations, monies, etc., are underM the Abress": Vonvoraln Dabllsdlux Nouso, llelkerson Avo. **L** Muml St" St **Innli",** ülo., anherMsenden.

Those brochures which contain notices for the paper (articles, advertisements, receipts, changes, etc.) are to be sent to the editorial office under the abrisse: "Lnlkeruuor", vonooiiliu **ssmlz** uarze. In order to be included in the current issue of the journal**,** all shorter advertisements must be in the hands of the editors no later than Thursday morning Po" HW Tuesday, the date of which the issue will bear.

Lutsrock ab tde Dost illilos "t 8t. Louis, Ao., us ssoouck-olass matt".



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the teachers' college of the theological seminary in St. Louis.

Vol. 56. St. Louis, Mo. the 4th of September, 1900. **No. 18.**

Synodal Address, delivered at the meeting of the Illinois District of our Synod this year, which was also the twenty-fifth since its inception, by President H. H. Succop.

(Conclusion.)

Twenty-five years ago preachers and teachers of our synod were more wanted in our district than they are now. There were quite a number of congregations without preachers and without teachers, who often had to wait a long time until church and school were supplied again. In those days it was also easier to transfer them when circumstances made it necessary and desirable.

Now it is different. It certainly gives us great joy that in our district every congregation has its pastor, that God's word is so abundantly spread among us in church and school.

But this time is also a serious testing time for pastors, teachers, and churches.

Many a pastor and teacher has to work under all kinds of difficulties and heavy obstacles. He sees no success in his work, or only very meager success. He thinks that he is spending his strength in vain, and that if someone else had his post, it would certainly bring more blessings to souls. It becomes difficult for the flesh to remain straight on the spot. He would like to be transferred. And yet it is as if all wishing and pleading were in vain. No other field of labor shows itself. Vacancies find rare. At such times the faithfulness of pastors and teachers is severely tested, whether they look only to the fact that God has called them, and placed them in this very place in his vineyard, that he has commanded them to labor here, that he does not seek successes and gifts which he has not given himself, but faithfulness. The work may seem to be in vain, but it is not, for that we have God's promise. God still has some work for the pastor or teacher in that place right now, or He would probably make some kind of change. It is to say with Petro, "Lord, I have labored all night and have caught nothing, but at thy word I will let down the net."

Or should not God, through the tribulation and adversity that befalls us in our ministry, also want to test how pure our faith is, how steadfast our patience? When we have to do our work, even in the hot sun of hostility, of misjudgement, of ingratitude, should we not think of the afflictions of the prophets, apostles, and of the Lord Jesus Himself, and remember the word (1 Pet. 4:12, 13): "Dearly beloved, I pray thee, I pray thee.), "Beloved, let not the heat that cometh upon you (which is contrary to you, that ye are tempted) offend you, as it were a strange thing; but rejoice that ye suffer with Christ, that ye also, at the time of the revelation of his glory, may have joy and gladness."

Such a time, in which there is, so to speak, no need for preachers and teachers in the district, is also a serious time for the congregations.

For when God gives his word so very abundantly, he also seeks abundant fruit. It is said, "To whomsoever much is given, much will be sought; and to whomsoever much is commanded, much will be required." Should anyone say that God has abundantly sown the field of our churches, but does not desire a harvest from us? God has indeed dug up and fertilized our church members as fig trees in his vineyard for years, but he does not seek fruit from them? God has indeed entrusted more pounds to our congregations than to others, but does he not demand interest from them? No one will dare to say this.

But at such a time God also tests the churches, whether they love their preachers and teachers for the word's sake, whether they forsake persons and gifts, and

They should only look to the Lord, only to the fact that God's word is brought to their souls, whether they can also have patience with all kinds of weakness and frailty for the sake of the word, which also the preachers and teachers have in themselves, since it has pleased God to have His kingdom built here not by completely holy and spotless angels but by sinful people. The Lord does not look for more in his stewards than that they should be found faithful, and sinful men still want to have special gifts. This is probably one of the worst sins of our time, that so many in our churches are so exceedingly full that they first need special stimulants for their spiritual appetite. Hence the great ingratitude for the great, great grace of the pure Word and the sacraments and faithful pastors. Oh, how quickly God can take away His grace and blessings there too! - When our District established its own household 25 years ago, missionary work was done from the beginning. With great self-denial and willingness to sacrifice, the pastors visited the surrounding towns and villages, searched for Lutherans and preached to them. Many now flourishing congregations in our district have arisen through such faithful service of our pastors. At that time, the calling congregations could not all be supplied, much less could special traveling preachers have been employed. Admittedly, this is to be lamented, for our present traveling preachers confess with one mouth: "If we had been able 25 years ago to supply the areas now visited by us with Word and Sacrament, we would, according to human judgment, have had a rich, rich harvest to show, while now we have only a meager gleaning. True as this is, God still lays a beautiful blessing upon our missionary work. God has led us into ever new missionary work. We have now, besides the German, the English, Slovakian, and lately a Polish mission, besides the mission to the deaf and dumb, which is, after all, the work of the General Synod. What changes have taken place in the matter of missions during the 25 years of our existence can be seen from the fact that in the first year of our district only §123.00 was given for the inner mission, and in the past year 1899 §9478.77 was given for the inner mission. At the same time, however, it is important to remember the great blessing that our building fund provides for the work of the mission.

The following can be reported about the external growth of our district. At the first meeting there were 103 pastors present, 8 absent, together 111. School teachers were present 86, absent 14, together 100. Congregations represented by deputies 53, not represented 20, together 73. The total number of synod members, pastors, teachers and congregations, was 284.

The present state of the Synod is: 262 pastors, including the 13 professors of our district, 209 teachers, 182 congregations belonging to the Synod. The total number of synod members, pastors, teachers and congregations, is 653.

All the numbers have doubled. In the larger cities, one congregation after another has sprung up, and they have grown larger and larger. Around the urban communities an ever larger ring of rural communities formed. Can we see all this, without our rejoicing, without our full hearts breaking out in rejoicing, thanksgiving and praise?

Today's Jubilee challenges us to think seriously about the state of our inner growth. What is the situation among us with regard to attendance at the morning service? How is it with regard to attendance at the Christian teachings, the afternoon or weekly service, where such is held? What about attendance at the church meeting? What about participation in Holy Communion? How about brotherly admonition and punishment, how about brotherly love? What about the growth of wholesome knowledge and true godliness? What about participation in the works of our Synod, support of teaching institutions, missions, distribution of the "Lutheran", edification books, etc.?

These are questions that we should ask ourselves with all seriousness on this occasion. And the answer will serve partly to praise God, partly also to keep us in right humility and to drive us to prayer: Forsake us no more. We will keep thy statutes. Ps. 119, 8.

Let us also not face the future with our eyes closed. Let us watch and pray!

Satan has not been able to rob us of the pure word so far; the next thing will be that he will try to make us weary and tired, to lull us into the sleep of security, and to beguile us with the delusion that everything is well and good, if only faithful confession and good church order exist rightly among us everywhere. Since the enemy does not succeed in tempting us to narrow-minded legalism, should he perhaps succeed in tempting us to false broad-mindedness? Up to now, we have had nothing but years of peace. But even the years of peace have their great dangers: Decrease of faith, coldness in love, security, indifference to pure doctrine, worldliness, earthly mind, striving for riches and good days, addiction to pleasure. Let us beware lest this flood our churches!

Finally, if we look at the conditions under which we will have to work in the future, we will also find a great difference between now and 25 years ago.

At that time our congregations consisted for the most part of poor people accustomed to a simple life; now almost all congregations include among their members a number of wealthy, even rich people. At that time, so-called educated people were a great rarity among us; now, not only in the city, but also in the rural communities, one finds a large number who have learned a great deal. We now count among our members physicians, apothecaries, advocates, great businessmen, influential city officials. In those days the ark of God dwelt mostly in huts; now they worship almost everywhere in tasteful churches, yes, in some cases in magnificent temples. In those days the members of our congregations were mostly self-sufficient, both in ecclesiastical and social matters, and lived apart from the other peoples around them. Now there is almost no congregation left that does not have people

Among your own, who are chained by the ties of blood or business or friendship to members of all kinds of sectarian communities.

What shall we do now? Shall we preach and minister differently than before? Shall we think, as so many things have changed in the course of the years, that we should now follow the example of the sects and seek other means and other ways to build up and maintain the Kingdom of God? Oh no! We know, praise God, three things: 1. that all men by nature are still such blind, helpless sinners today as they were 25 years ago; 2. that there is also today only One Saviour, who alone can bring us forgiveness of sins, righteousness, and blessedness, as 25 years ago; 3. that Word and Sacrament are the only means of grace by which God wants to call us, enlighten us, bring us to faith, preserve us, and make us blessed, as 25 years ago.

Therefore, because our ignorance in spiritual things is still the old one, our sin is still the old one, the way to heaven is still the old one, no new doctrine can help us, but only the old one.

Admittedly, this preaching and our practice in accordance with it will not bring us good days, honor and reputation in the world, but contempt, hatred and ridicule. We shall have to experience what David expresses in the 116th Psalm, when he not only says, "I believe, therefore I speak," but adds: "But I am greatly afflicted." What Christ says to His disciples, "Ye must be hated of all men for my name's sake. If ye were of the world, the world would love its own: but because ye are not of the world, ... therefore the world hateth you." He says the same to us. But, my dear brethren in office and in faith, it is said here also: if we have much of the suffering of Christ, we shall also be abundantly comforted.

So let me conclude with the words with which Dr. Walther once closed his Synodal Jubilee Sermon ("Brosamen", p. 566): "Well then, let us then, in remorseful knowledge that we have left the first love, but in full faith in God's grace, patience and goodness, which is new every morning, speak today with one mouth from the bottom of our hearts: Take not from my mouth the word of truth, for we hope in thy judgments. Yes, let us all, preacher and hearer, teacher and pupil, man and woman, old and young, come together today in one holy confederacy and, with David, lift up our hearts and hands to God: 'I swear and will keep it, that I will keep the rights of thy righteousness/ What our dear, Evangelical Lutheran Church has now sighed, prayed, and sung day and night for three hundred years, and what has also been gloriously heard of her until this hour, has also been heard of us, that also sound on and on in the hearts, homes, schools, and churches of all of us and of our children:

> Oh, stay with us, O Lord Jesus Christ, because it is now evening; let not your divine word, the bright light, be extinguished in us.
>
> In this last sorrowful time, grant us, O Lord, constancy, That we may keep thy word and sacrament pure unto our end.

Thanks, praise, glory and adoration be to God the Father, Son and Holy Spirit here today in the dust, but once there with all the choirs of angels and archangels and with the whole "triumphant" congregation of all the blessed and perfected righteous at the jubilee of heaven from eternity to eternity! In JEsu's name! Amen."

"Christian Science i" Contradiction with God's Word.

(Sent in by Aug. B. by decision of a conference)

(Continued.)

Since **Christian Science, as** we have already seen, rejects the biblical doctrine of sin and denies the whole redemptive work of Christ, we cannot be surprised that it does not want to know anything about the forgiveness of sins through faith in Christ. "Blessed is he whose transgressions are forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity" (Ps. 32:1, 2) - thus the Psalmist boasts of the forgiveness of sins. **Christian Science**, however, lies against it, "The Principle never pardons our sins and errors." ("**Science and Health**," 316, 4.) "Truth grants no pardon to error" (317, 1). "If prayer nourishes the belief that the guilt of sin is crossed out - it is an evil" (311, 3). "Prayer for forgiveness - includes the delusion that we need only ask forgiveness and then we may repeat the sin" (311, 4). "Dost thou ask wisdom to be merciful to thee, and not to punish sin? Then thou askest evil" (316, 2). "The principle of science never dishonors the demand of truth by forgiveness. By knowledge it destroys error, but never forgives the same" (225, 2). "The destruction of sin is God's way of forgiveness" (234, 1). "Sin is forgiven only by being destroyed" (311, 2).

Of course, there is no room for faith. God's Word affirms: "Without faith it is impossible to please God" (Heb. 11:6), but **Christian Science** insists: "The spirit recognizes and therefore excludes the necessity of faith" (483:3). But that **Christian Science does** not even know what faith is, it proves by the declaration: "One kind of faith entrusts our welfare to another; the other kind of faith knows how to bring about salvation with fear and trembling" (328:3).

Christian Science, then, has no need of the means of grace ordained by God, and rejects the Gospel as well as the Sacraments. "Jesus," she lets herself be heard to say, "attached germinal importance to dead ceremonies. By obeying his delicious precepts and following his expositions as far as we can grasp them, we drink his cup, we become partakers of his immortality, and we are baptized with his purity" (336:3). Baptism is to her "the cleansing by the Spirit, the immersion in truth" (572). "Our baptism," says fie, "is a cleansing from all error" (340^ 3). "The baptism of the Spirit, which cleanseth the body from all filthiness of the flesh, signifies that such as God



see, approach the spiritual life and its exposition" (137. 138). "Our Lord's Supper is spiritual communion with the One God. Our bread, which comes from heaven, is the truth. Our cup is the cross, our wine being filled with love" (340, 3). "The true meaning is spiritually lost when the Sacrament is tied to the use of bread and wine. The disciples had eaten; yet Jesus prayed and gave them bread. This would have been folly in a literal sense, but in its spiritual meaning it was natural and beautiful" (337, 4). Thus the Gospel and the Sacraments are thrown into the junk room as useless by **Christian Science.**

But instead, the "founders" of this anti-Christian religion have discovered another means of grace. This is their book, **Science and Health**. Without this no one can finish. "A **Christian Scientist,"** she writes, "has need of my work on Science and Health as a textbook. Likewise all his pupils and pattents" (453, 3). This work, however, is not given away, but must be paid for dearly, for if money comes into consideration, there is no delusion, no deception involved. This is something very real and existent even for **Christian Science,** which otherwise denies the reality and existence of all that is not spirit.

Of course, one would like to think that, after all we have heard, at least poorer people could save themselves the purchase of the aforementioned book as a superfluous luxury. This would be possible if **Christian Science did** not work with a cunning which makes its means of grace seem indispensable. "Sickness, sin, and death," cries warningly the voice of "Christian Science," "are realities according to human assumption" (193, 4). "Until the spell of faith is broken, sin, sickness, and death will appear as real" (490, 3). And now **Christian Science** declares , contradicting itself, "We cannot escape the penalty of sin" (311, 3). "Here or there suffering or science must destroy all deceptions of life and spirit" (192, 2). "Justice demands the correction of the sinner" (327, 6). "Suffering over sin is but one step to amendment, and the easiest step. The next and great step which wisdom demands is the proof of our sincerity-that is, correction itself" (310, 3). "A sinner is not made better by being assured that he cannot be a sinner because there is no sin. No, to strike down the assertion of sin, one must expose it, tear off its mask, point out the deception, and thus gain the victory" (444, 2). "The wrongdoer can draw no encouragement from the fact that science teaches evil as not existing, for the sinner makes sin real, makes real what is unreal-and thus heaps wrath upon the day of wrath" (234, 2). Surely no one has ever heard more confused stuff.

So **Christian Science,** with her wisdom, has become a fool. And how has she come to this? She has lusted after the tree of knowledge. What God has revealed to us in His Word was not enough for her. This does not rhyme with human reason. This among the spirits She was too proud to take the obedience of Christ captive. Instead of this, she devised a God, as she judged he must be, and thus she arrived at the following result, which she sets forth as the four principles of **Christian Science:**

"1. God is all. 2. God is the Good, the Good is Spirit. 3rd Since God, the Spirit, is all, nothing is matter. 4th Life, God, the almighty Good, negate death, evil, sin, sickness" (7). So God is all; therefore all is spirit and all is eternal. Matter does not exist. "That which is perceived by the senses has no reality" (207, 3). "The trees, plants, and flowers are ideas of the spirit" (176, 1). "Mortal or material man appears real to himself" (197, 2); but "the human body and material man find delusions" (198, 2). "Man is not composed of body and soul" (233, 2), "is not made of earth" (474, 1), "has no beginning and no end" (233, 2), is neither young nor old, is not born nor dies (140, 5). "Man was and is God's thought, the infinite expression of the infinite Spirit" (231, 3). And again, God is good, and because God is all, there is no evil, no evil at all. Very simple! But if the discoverer of **Christian Science** now exults that in this way reason and revelation are harmonized, it is not true; for in her propositions is not the true God and the gospel of Christ taught, but a miserable idol devised by men, and a Satanic gospel born of haughty rapture, and the whole is an unreasonable, senseless babble.

(To be continued.)

† P. Wilhelm Julius Friedrich, †

"Remember your teachers who have told you the word of God, whose end look on, and follow their faith." Thus it is said in Heb. 13:7, and therefore it is not more than proper that here in the "Lutheran" something should also be reported of the life and death of the faithful pastor of many years, W. J. Frederick, formerly pastor of Fall Creek, Sau. Claire Co, Wis. Is his whole life from youth to his end very instructive and edifying to every one, in and out of the preaching ministry.

The deceased, who died on March 8 of this year, was the seventh child of his parents. His father was Johann Gottlieb Friedrich and his mother Eleonora, née Maltern. On September 1, 1837, he saw the light of day in Petersdors, in the province of Silesia, Germany. From 1843-51 he attended the village school there. A capable, Christian teacher, Cantor W. Katthain, an uncle of our pastor Katthain, was in charge of the school. He especially taught Luther's Small Catechism and the Bible stories with great diligence. He also had good hymns and sayings of the Scriptures learned by heart. And that was already at that time our Frederick's desire. High talent and desire to learn soon brought him into the first ranks of the pupils. But the teacher was also a strict supporter of prohibition, and this had also impressed itself on the young pupil, so that Frederick, in his younger years, was never a

spiritual drink, which is why he was often called a mucker. Because the deceased was already quiet, modest and sedentary as a boy, the head forester also chose him from all the children of the village to be the companion of his son, who was the same age, in which family he spent most of his free time.

But if the school was well provided for by a faithful teacher, the situation in the congregation was all the sadder. The pastor of the same belonged to the so-called "friends of light," and was a rationalist of the purest water. Prayer, virtue, and immortality were his three articles of faith. From this man Frederick was confirmed. But what kind of instruction was this that he gave. There was no mention of the Lutheran catechism. If it was recited, that was all. Most of the time, this pastor taught astronomy. Friedrich was also well versed in that. When I asked him once: "Where did you get all that?" he answered: "From the confirmation lessons", and laughed. In addition, the pastor dictated a few paragraphs which the children had to learn by heart. That was the lesson. But God's spirit ruled young Frederick's heart even then, so that he did not let himself be misled by it, but kept his Saviour dear.

After his confirmation, his father, who was a millwright, apprenticed him. Friedrich also became quite skilled in this trade, so that his father later repeatedly made him the supervisor of the workers. But in his church he did not find what his soul was looking for. In his youthful years he became acquainted with a devout tailor, and through him with the so-called Old Lutherans. He attended their services diligently, and then he did not confer long with flesh and blood, but resigned from the unchurched congregation and entered the Lutheran congregation, belonging to the Breslau Synod. This was a decisive turning point in his life. Here he came to a right knowledge of his sinfulness, but also to a right knowledge of Christ and to a living faith. He had to bear much ridicule and scorn because of this, but this did not bring him down, but made him all the more courageous to confess his faith, and so he also drew others to Christ.

Because it was the custom, the deceased also took up the Wanderftabe during his years as a journeyman. He worked in several large cities in Germany, but did not spend his free time in the journeymen's hostels with mines, as was customary, but joined the Christian Young Men's Associations and experienced great blessings in this, especially in the godless city of Hamburg. On Sunday the young men went to church together, and in the afternoon they entertained themselves with useful things and rejoiced by singing spiritual songs. Since he had true faith in his heart, he was also concerned about church matters. He was especially distressed by the misery of the heathen. The decision matured in him to become a missionary to the heathen. But there were always obstacles in the way. Thus he learned of the great need for preachers in America at that time and of Pastor Brunn's proseminary in Sieeden. He wrote to the latter and was kindly invited to come. In 1861 he made his way to Sieeden. This journey he never forgot in all his life. It was on the same trip that he had to endure the most severe temptations. It was as if Satan were walking beside him in the flesh. Terrible thoughts were awakened in him, horrible images were conjured up in his mind; he should by no means go to Sieeden, and although he armed himself and defended himself with prayers and sayings of the Scriptures, the devil did not leave him until he had arrived in Steeden.

Here he took up his studies with enthusiasm and zeal, so that Pastor Brunn was able to send him to St. Louis in the next year, 1862, with the best certificates. Because he studied here with just such diligence in true fear of God, he was able to pass his Candidate Examination well in 1864. He received a call from the then still small congregation at Fall Creek, Wis. where he remained until the Lord Himself called him away by death. His arrival there he has himself thus described:

"Because I was poor, I asked the community for the necessary travel money. But she answered that she had no money, that I should only borrow the money and come as soon as possible. This I did. The journey was difficult, especially the last 90 miles had to be covered by stagecoach, because the railway did not go any further. There it went a day and a night but so terribly, because the roads were as bad as when one goes in the storm over the North Sea to England. When I arrived in the next town of the congregation calling me and immediately made inquiries about the congregation, I was told that it would probably not be necessary to visit the congregation, since there was already a pastor there. Later, however, I met with a member of the congregation who told me that a pastor was not yet there and that I should just come along. So in the afternoon, in the heat of the sun (it was August 6), we drove rather slowly on an ox cart to the community 15 miles away. On the way, my wagon driver told the people that there would be a sermon tomorrow, on Sunday, because the new pastor was there, although he had not even asked me whether I could preach.

"When we arrived at the settlement, my carter said they had not yet arranged where I should live, but I should only go to Mr. A., I should be able to stay there. I had to walk a mile to get there. The woman was alone in the house, the others were still in the field. When I told her that I was the new pastor, she was formally shocked, but I was allowed to stay. Since it was evening and I was very tired, I asked the woman if she would show me a place where I could sleep. She showed me the bed, which was in a small hut. I thanked God that he had brought me here happily, asked for his help, lay down in bed and the next moment I was asleep. Later, however, the farmer came and shone his light in my face and woke me up, because he wanted to know what the new pastor looked like. The next day was Sunday, it was August 7, so I preached my first sermon without a choir robe, in a small schoolhouse, in front of the people who made up my congregation at that time. The text was 2 Cor. 5:20: Let yourselves be reconciled to God/ The people listened devoutly, some had tears streaming down their cheeks that they could hear a sermon again.

"The members of my community had only been there a short time and were therefore all still very, very poor. Horses were almost not seen at all, only oxen. The people walked so poorly in their clothes,

that I thought, you should probably give these people something, if you only had something yourself. The houses were also very small and poor. I was allowed to stay with A., where I found the best accommodation. My study room was also my bed room and also the farmer's bed room. But because the poor man was very tired in the evening and therefore went to bed early and snored terribly while sleeping, there was little talk of real studying in the evening. And what a room it was! If it rained, it rained in, if it snowed, the flakes fell on the table, and I could do all kinds of nature observations in the room. I lived with these good people for a year, they did everything they could for me, God reward them according to his promise."

Besides the congregation on Fall Creek, the deceased had six preaching places to serve, which were scattered in five counties. Later these became 13 places, which were in seven counties. After teaching school at Fall Creek the first week, he started on his first missionary journey the second week, which he himself described:

"A horse had been given by the Synod at the request of my predecessor in office. I found this horse. But since it was in the pasture, no one knew where it was. When it was found after a long search, it was rather lean, but otherwise it was a good animal, a small 'pony' that could endure the greatest hardships. The farmer I was staying with had a small wagon, but it was much too heavy for my little horse; he lent it to me. I still had 10 cents in money. A bundle of oats was taken along. So off I went. The place I wanted to go was 45 miles away. Now the trouble started. There were people living along the way, and I met some of them, but they were mostly Americans, and I hardly knew any English. So I couldn't ask, and if I did ask, I couldn't understand the answer. Then I thought, you must study English with all your might, so that you can ask sensible questions. So when I came across two roads, I always took the left, and strangely enough, I took the right one. I used this rule many times afterwards with great luck, but it did not always work out. At noon I passed a farmer, whom I asked if I could not feed my horse in his stable. He said I could have the stable, but he didn't have any feed. So my bundle of hare came in handy. The people were just going to dinner, but I was not invited, so I had to take it. But my stomach was getting too restless, so I asked for some bread and milk, and I got it. I wanted to give them my ten cents for it, but they did not accept it. With thanks I left. In the evening I came to my people. The woman of the house where I stayed overnight made a formal examination of me to see if I was really Lutheran. At that time there were many preachers running around who also called themselves Lutheran, but deceived the people. I also passed this exam. After I had preached there and visited two more country churches, I had to drive 40 miles to the next church. I arrived there quite late in the evening. It was a small town. I could not go to a boarding house because I only had 10 cents. I had performed several official acts, but since these people were also very poor, I received nothing. I asked I therefore searched in the city for people who adhered to the church. I was directed to a family where the previous pastor had always stayed. When I went there, the woman said that her husband was not at home and that she did not have any food for the horse, so I could not stay there. But I did not let myself be turned away so easily, but thought that I would stay here, even if they did not want to keep me. The woman also asked other neighbors whether they could not keep me, but received a negative answer; so she had to keep me willy-nilly. The next morning we went to the last village, which was at the end of the civilization. There was not a soul for 20 miles. Nor did I meet anyone. There were still many Indians. Now came the misfortune. According to my old rule I had turned left again, but this time I had lost my way thoroughly. My horse had not had any oats in the evening, nor in the morning, and now it was almost noon and there was no house to be seen. Then I found a large bunch of oats on the road, which I declared was a gift from God, unhitched my horse and fed it. But the farther I went, the worse it got. The road got worse and worse, and finally it stopped altogether. What could I do? I had no choice but to tie my horse to a tree and try my salvation on foot. As I walked, I picked leaves off the branches of the trees here and there, so that I could find my horse again on the way back. After a long search I found a path again. But this path had only been hewn out, tree after tree had been laid across the lowlands, and there was no earth on it. So I often had to ride for miles over such bare sawlogs. Then the drawbar broke at the axle. After everything had been tied down as well as possible, I continued on my way. Finally in the evening I came to people; they were white people, not Indians, my church members. That was a joy. After preaching there, I went home again. But my fine calfskin boots looked bad. All that marching had broken off a heel and half a sole. They needed repair. There was a shoemaker living in a small town I was passing through, but he was at the haymaking. I asked the woman if she knew anything about cobbling. She said she did. Then I said that if she did not want to do it herself, she should show me. She did so, taking care that no one should surprise me by mending my boots. In the evening I arrived happily back at Fall Creek."

(Conclusion follows.)

A visit to the negro mission.

2. visitation.

Six stations of the negro mission in North Carolina have been described in some detail by the writer in two former articles. Today he now first comes to tell of his visit to the oldest and largest Negro community. 23 miles south of Salisbury lies Concord, a town (in the southern sense) of about 9000 inhabitants with large cotton mills. Thither, in 1891, the pioneer of our negro missionary work in New Orleans, Louifiana, Rev. N. J. Bakke, was transferred, when, of three "Lutheran" negro preachers in

North Carolina the call went out to us to take care of them. From Concord, Missionary Bakke then became the pioneer of our missionary work in North Carolina, with hard and self-denying work, and especially in Concord itself he has brought into being a orthodox Lutheran Negro congregation, which at present consists of about 70 communicating members and 150 souls. Two years ago k. Bakke was then transferred to Charlotte, one of the most important cities in North Carolina, and Candidate J. Ph. Schmidt was called to Concord as his successor, who was faithfully assisted by Teacher Rolf in the school until May of this year. About noon, after attending one hour of Father Schütz's school in Salisbury, I arrived in Concord, and in the afternoon had my first opportunity to visit one of our Negro schools for several hours. That was a real joy. Already the two-story, friendly school building makes a good impression. On the north side is the familiar marble basel with the inscription telling of the lovely origin of the school: "**Ev. Luth. Grace** School, erected out of love to their Savior by German Lutheran School Children. 1895." (Ev.-luth. Grace School, erected out of love to their Savior by German Lutheran School Children). But even more lovely was what I saw and heard in the school. About 40 children were gathered. (In the winter there were about 100, so that a colored helper from the community had to be employed on the second floor; but now in May the school was about to close, and many children, especially those who did not yet belong to the community, were already out of work). All skin colors were represented in the school, from the proverbial "black Moor" to such light-colored mulatto children that everyone in the North would consider white children; likewise all age groups from seven-year-old woolheads to seventeen-year-old girls who still attend school after their confirmation in order to learn even more. But how beautifully and accurately these negro children recited the main part of the catechism which came next; how well they were at home in the Biblical story of the twelve-year-old boy Jesus and of the baptism of Christ; how well they knew how to follow up the latter story with the important doctrine of the Holy Trinity; how srily our glorious old Lutheran chorales sounded from their lips: "Hall us, O Lord, by thy word." "Salvation is come unto us." "O God, thou devout God!" And likewise I have convinced myself that in reading, writing, arithmetic, and geography the necessary is being done. Yes, I can say that our Negro school is on a par with many of our white schools. But the people in Concord know this, just as they do in the other places where we have such mission schools, and nothing is more important to them than the good continuation and prosperity of their school, as was also evident in Concord during the visitation. And we, who carry on the mission, cannot overestimate the importance of school work. In our mission schools lies the human guarantee for the cheerful progress and further expansion of our mission work. From the schools of the Negro communities we are growing a young people who, from their infancy The young people have been instructed in God's Word and Luther's teachings, and as a rule they know more about worldly matters than the other Negroes of the same age. And even if, unfortunately, just as in white congregations, some who go through our schools do not remain faithful, there are also a large number of young people in whom one must have great joy. I have met some of them personally, and I have been told by others, for example, that they regularly walk 16 miles every Sunday, since they live four miles from the Concord church in the country, and come both to Sunday school during the day and to the main service in the evening. Admittedly, the school mission among the Negroes has special difficulties. There is the well-known irregularity and unpunctuality of the Negroes, which, for example, has caused almost all the children in Salisbury to be from five minutes to an hour late, and during the noon recess all but three of the 31 children were hurried home because of the rising of a rain cloud. At Southern Pines, during the ten o'clock recess, nearly all the boys had run away and did not return for half an hour. There is also the lack of clothing, which prevents some children from attending school regularly; and many a German housemother would throw up her hands if she saw the finery in which many negro children come to school. There is, further, the often crying want of suitable teaching aids. How many terribly torn books there are in the schools! It happens that almost every child in the school has a different reading book, one an inherited one, another a given one, the third one bought as cheaply as possible, whether the individual books are the same or not, whether they suit the purpose or not. One of our missionaries told me that he once had eight children in a flaw and only one reading book for these eight. One pupil has no blackboard, another no stylus, the third lacks this, the fourth that. As soon as the warmer season begins, many children have to help in the cotton and corn fields, others are sent out to serve. False believers and unbelieving fathers often do not want their children to go to the Lutheran school. It is obvious that under such circumstances discipline is not easy among the restless little Negro people, and that our missionaries and teachers must have much patience and exercise great forbearance. But they also have many a pleasant, joyful experience, enjoy much devotion and love, and it was downright touching how the children in Concord said goodbye to Teacher Rolf and presented him with small gifts of their own choosing. With their collected cents they had bought him four pretty towels, one child also gave him views of London, another a little book on answers to prayer. Many brought flowers. At parting they wept bitterly and threw themselves on the floor. In the near future, teacher Rolf will be replaced by W. Lohrmann, a candidate for the school board.

After the end of school Fr. Schmidt and I made a number of house visits, and through them I became acquainted with quite faithful, sincere, pious souls. There I found, for example, the old "aunt" Delilah, who was waiting for a white child, while leisurely smoking a pipe.

nothing rare among Negro women and in any case preferable to the not very proper snuff chewing that also often occurs - furthermore, old "Uncle" Jim, who, thoroughly calculating himself at my age, thanked me for having helped to free the slaves, but who heartily agreed with his pastor that spiritual freedom, as spread by the Synodal Conference through its Negro mission, was the main thing. But it would lead too far to tell of these visits in more detail. In the evening, the visitation took place in the spacious, pretty church, which is illuminated by electric light paid for by the Negroes themselves, of course. K. Schmidt preached, the singing was strong - after all, there was already a mixed choir in Concord - and the visitation proceeded satisfactorily in the manner already indicated in an earlier article. I found a new way of gathering here, as I did later in other places. After an encouragement by the pastor to make a willing offering, those present, that is, those who have something, approach a small table displayed at the altar during the singing and lay down their cente there, then go in solemn procession around the altar and back to their places, a manner that makes no small impression on the other visitors.

From Concord on the following day - it had now become Friday, May 11 - I visited with Father Schmidt two country stations, **Dry's Schoolhouse** and Mount Pleasant. The former place is 7 miles from Concord, and I again tasted plenty of North Carolina's bumpy roads that day. But these country drives also always offered many pleasant things: beautiful views, spicy forest air, viewing southern trees and plants, and beautifully feathered wood warblers. At ***Dry's Schoolhouse*** - so named for the now deceased
most respected doNigen Negro - the visitation was announced for 10 o'clock. But at 11 o'clock not a soul was present. The Misfion property, a newly built almost completed chapel, which has since been consecrated, was viewed from all sides; likewise the terrible Negro schoolhouse, in which the services had been held until then, a "worthy" side piece to the schoolhouse in Catawba described in an earlier number. But still no one had come. So we set out and held visitation in the houses. We soon learned the cause of the non-appearance of the congregation, which numbered about 35 communicating members. One family, which the missionary had personally visited a few days before, and which had also promised to inform everyone, had not fulfilled their promise. Thus no one had known anything of the announced meeting; otherwise they would all have left their work and come with joy, as they assured us. But the purpose of my coming was also accomplished in something by the home visits. Let me paint a picture before your eyes here, dear reader. It is an exceedingly poor hut, consisting of one room, without any windows, with a low door and a few natural air holes. Ovens are almost never found in a negro home. All cooking, washing, ironing, etc. is done at an open stove. Every few minutes a gust of wind blew smoke and ashes all over the hut. The furniture, of course, could hardly be described as such. The family, consisting of husband, wife and seven children, was having lunch. But what a meal! Bread, which could not be called bread, but at most a dough baked without yeast, and a kind of green cabbage, not prepared in any way. The children were exceedingly dirty, and in the very poorest torn clothes, the smallest sick, fed with milk warmed on the horrible hearth fire. The whole is a picture of indescribable poverty. The man is a poor "**cropper,**" that is, one who rents a piece of land from a plantation owner and has to pay a third or half of the yield. Will our mission have any effect on such poor, ignorant negroes, who are almost decaying in misery? Yes, certainly, that is what I found out in that very hut, when I gradually found out from the man, through questions, why he had joined the Lutheran Church. The reason he gave was that he could remember the things that were preached in our church; that was not the case in the Methodist church to which he had belonged in the past. He loved the Lutheran Church because of its doctrine of **plain** truth. In this church he had heard and learned many things that he had never heard before. In the Methodist church, he said, there was no gospel, etc. These were his own words, and from his conversation with him I recognized that he knew the one thing that was necessary. During the conversation, the woman, with evident joy, brought out the small gifts, dishes, etc., which she and the children had received from the missionaries for Christmas, and which are held in the highest esteem for the sake of the givers, as I have also noticed elsewhere.

After visiting several other families, who were in somewhat better circumstances and made a good impression, we drove on to Mount Pleasant, about six miles away, a small but quite pretty town, where the English Lutheran North Carolina Synod has its college. Our mission there was formerly served from Concord; when I visited the station it had been turned over for some months to Phifer, the colored missionary, who was also present at the visitation. Little has been accomplished in this place, but not much work has been done, especially during the last few years. Mission property is not yet available, and the services are held in an ugly, dirty negro lodge hall. Regular pastoral care and proper instruction are urgently needed here, so that the twelve who consider themselves Lutherans, and of whom a small number came to the meeting, will really become Lutherans. Some of them have bought a catechism, from which they are now learning; they also collect in the church services and raise an average of 10-50 cents. - Things are not much better at Rimertown, the only mission post which I was unable to visit for lack of time, and which was also staffed by Phifer. There, too, more frequent and regular service and instruction is absolutely necessary if anything is to come of the congregation of 20 communicating members, which meets in its own chapel. Both stations have recently been handed over to other missionaries for service, since missionary Phifer left us.

In the evening we were back in Concord, made a few more visits, next morning visited one of the large cotton mills and the land which the rich owner of the spinning mill wants to donate for a Lutheran Negro College to be founded, if any, and about noon I left Concord, from where since 1891 our Negro mission has taken such an upward turn. L. F.

The Synodal Assembly of the Middle District was held at La Porte, Ind. from August 8 to 14. In the opening sermon on John 17:14, 15, the Honorable General Presbyter, Prof. F. Pieper, stated that the Church, which dwells in the evil world and is hated by it, should remain the Church and not become the world. She is to remain the church in her sole-salvation doctrine revealed to her by God, that she may keep it pure from all worldly doctrine; but she is also to remain the church in her life, that she may not take on the world's mind and ways. You, dear reader, will soon be able to read this delicious sermon for yourself in this paper.

The presidential report showed that since the last meeting 13 candidates for the preaching ministry and 18 candidates for the teaching ministry had entered the District; also 5 congregations had been admitted, so that now the total of the Synod is 440.

"Work in the light of the divine Word, with special reference to the 'worker question'", this was the subject of the doctrinal discussions which Fr. Kalt led. He explained the following sentences: 1. "God the Lord created man for work. [God wants to bless work. But the slogan of the Socialists, "Work is the source of all wealth," is not true. The sentence must rather read thus: The natural resources given by God, the blessing of God, and labor are the source of earthly prosperity]. (2) "According to God's holy will, and according to his revealed word, all man's labor should be done in honor of the Creator and in love for his co-created neighbor." [Here is taught the disposition in which man is to work. As the sun to shine and the flower to blossom, so man is created to glorify God and serve his neighbor by his work. If he works in this spirit, even the lowest work is great in the sight of God and brings eternal reward; without this spirit all work is lost]. 3. "Contrary to this holy and revealed will of God the Lord are: a. the monopoly of robbery" [A monopoly is not in itself sin; but the monopoly of robbery, the purpose of which is to exclude competition and to distribute goods, is sin]; "b. communistic socialism; e. Some efforts of the trade **unions** [**Trades Unions**]. "4. "The obedience of faith to the holy will of God, or living Christianity, is the proper means of solving the 'labor question,' so far as it can be solved in this imperfection." - How noble is labor in the light of the divine word; how clear the "laborer's question" in the glow of the saying, "Thou shalt love thy neighbor as thyself." He who, whether employer or laborer, walks in this light will keep on the right track even in the present turmoil. At Thesis 3b the discussion of the very thorough and instructive paper was concluded.

broken and decided to discuss the remaining half next year.

With regard to the reorganization of the constituencies for delegates to General Synod, it was decided to leave it as it was for the time being.

The support of the congregation in Königsberg, East Prussia, as well as the mission in the Washington and Oregon District and the Negro Mission was warmly recommended to the Synod by the General Praeses. He also asked that all congregations do something right so that the buildings decided upon by the Synod of Delegates could be built.

Praeses Pieper was able to make the Synod the joyful announcement that this year there were more vocations than candidates for the ministry; he added to this the heartfelt request to send talented, pious boys to our educational institutions, and that one should begin now, in this school year that is now beginning. From other sides, too, encouragement was given for this, as well as for the whole work of the mission.

For the work of the Inner Mission in the District, which is carried on in 17 places, almost -4000 are needed. A hopeful young mission has been in progress for a year at Lorain, O., where already 22 families attend services and 23 children attend the parochial school. The Synod decided to recommend to the congregations to raise a Collecte for Lorain in the near future, so that a property with a church worth about $1800 can be purchased.

On this occasion it turned out how good and useful a district church building caste would be. Often there is no local pub for worship at new mission sites, and as a result the people stay away from the mission. If there is now a treasury from which the money for the necessary construction can be taken, then the mission has done a great service. The mission congregations, which have been helped in this way, can then gradually pay the money back into the mission treasury in smaller or larger instalments, and other missions can be helped again with the same money. The Synod decided to establish such a fund. It was also recommended to the pastoral conferences to see to it that missions are started in every village and town where there is a mission field.

The treasury report showed that -62,000 had been received into the District treasury since the last Synodical meeting. The old officers were re-elected. - Next year the District will meet, God willing, at Fort Wayne, Ind.

H. Weseloh.

To the ecclesiastical chronicle.

America.

The Lutheran Synodal Conference of North America met this year from August 8 to 14 in Bay City, Mich. The sessions were numerously attended by the representatives of the various bodies, and were again a vocal testimony to the entire unity of mind which exists among the Synods composing the Synodal Conference (German Synod of Missouri, Ohio, and other States; General Synod of Wisconsin, Minnesota, and Michigan; Eng-



Synod of Missouri and other states). Also from the midst of the orthodox Norwegian Synod a representative, Prof. O. Brandt, appeared and brought greetings and blessings from his Synod. The main subject of discussion was a paper presented by Prof. J. Schaller on "The Necessity of the Christian Community School for the Christian Family, the Church and the State," which gave rise to important and instructive discussions. As it is to be printed and distributed in thousands of copies in German and English as soon as possible, we will not go into it further now, but will return to it later. The blessed work of the Negro Mission carried on by the Synodal Conference was reported on in detail and discussed at length; especially the question of the establishment of a higher educational institution in the South for the training of Negro preachers and teachers was discussed, but not yet brought to a conclusion. The "Lutheran" will also give its readers more detailed information about this matter at the appropriate time. The previous officers of the Synodal Conference were re-elected: P. J. Bading, President; P. P. Brand, Vice-President; Prof. J. Schaller, Secretary; Mr. H. A. Christiansen, Treasurer. It was an instructive, interesting and beneficial meeting. L. F.

From the Norwegian Synod. Concerning the negro mission in the South, the Synodal Assembly of the Minnesota District declared its approval of a discussion by its President Björgo in his presidential report. His words read: "I want to mention one very important mission that is being carried on in this country. It is the so-called Negro Mission, which is run by the Synodal Conference in the South. This mission, in my opinion, has a wide field and a great and important task to perform among the Negroes, who certainly may be generally described as the most neglected, the lowest sunk, and the most ignorant people of this country. This mission ought to be pushed with more vigor by our orthodox Lutheran Church in this country; and if one or another of our congregations should have anything to spare for this mission, it would be most needful, and would serve for great encouragement to our fellow believers who are laboring there." Bro. S.

Deaf and Dumb Mission. Sunday afternoon, August 26th, Candidate H. Hallerberg was introduced to the deaf and dumb in the Zion Church here before a large crowd of fellow believers by T. Wangerin, missionary for the deaf and dumb in Milwaukee. About fifty deaf-mutes were present at this celebration, their eyes beaming with joy at their good fortune. At present there are four workers in this mission: one each in Milwaukee, Chicago, Louisville and St. Louis. May the Lord continue to lay his rich blessing upon this work. F. B.

Church visitations. The report of the Illinois District states: "Our Synod established church visitations at the time of its founding. The Constitution of the Synod provides that each parish shall be visited at least once during the period of three years by the President or Visitator. (Manual, p. 20.) It is true that this visiting of the parishes, as we have established it, is not prescribed by the Holy Scriptures, but, like the ceremonies, is given to the discretion and free determination of the church, according to place, time, and other circumstances. But the church visitations are indeed extremely important and necessary, and if they are handled in the right spirit and in the right way, they create great benefit and blessing. ... How rightly Luther judged that the church would fall into decay without diligent and faithful visitations, we can see in our time in the synods that have no visitations. How many synods in our country call themselves Evangelical Lutheran, be knows itself in its constitution to the confession of the Evangelical Lutheran Church. If one now looks at these synods, they are indeed a hodgepodge, a veritable menagerie of the most diverse doctrines and the most diverse practices. One finds united in them Lutheran and Reformed, Methodist and Baptist, Papist and Lutheran lodge life and world life. And no one rebukes the other; no one is there to show the congregations, the pastors and teachers the love, the great love, of showing them what is healthy right doctrine and healthy church or Christian being and life. This should be a very serious and urgent warning to us, that we should not disregard the church visitations, that we should not let them gradually fall asleep and fall away. Our synod would suffer immeasurable damage as a result. Everyone who cares about Lutheran Zion certainly subscribes to the words contained in the First Synodical Report of the Iowa District: 'Now is the time to hold fast such institutions, that they may be there when false spirits have crept in.' For such ordinances are not for the zealous, who are on their knees day and night, that they may be found faithful, but for those who are weary and faint in teaching, watching, praying, and searching. The devil can blow out all our light again, and the unity can become such a Babylonian confusion that we are terrified. Therefore we must do all we can to ward off such danger. If it does not work, well, we did not give birth to the church, nor can we preserve it. We must then command it to God, and see that we save our souls. "* F. B.

Mission work in the Illinois District. The report in question says: "In the past two years, about 50 mission places have been supported and cared for; 7 of them no longer receive support. A large part of our missionaries preach in English, partly regularly, partly on a trial basis. In Illinois, the pure gospel is preached primarily in German, and where necessary, also in English. A Slovak missionary has a large independent congregation in Chicago, and ministers to his countrymen in their language elsewhere in the State. The Latvians and Esthmians hear the good news from the pulpit in their native languages, and now finally the Poles as well. And all this is inner missionary work on our fellow believers, so that their souls may also be saved." Further: "According to the cash report, from April 16, 1898, to June, 1900, there was received in Illinois for inner mission, with a box balance of -18, 559. 64. Of this, there was delivered for general inner mission (in other states outside Illinois') -8360. 34, and otherwise for special missionary purposes, gifts sent in outside the District -838.03, total $9198. 37. In the District, therefore, -8580. 27 were spent, as the cash balance at the close was -781.00." - God keep and multiply to our dear Christians this bounteous and ecumenical spirit, which has but the One Interest of building God's Kingdom, no matter where or in what language. F. B.

On Mackinac Island, high up in the north of our country, stands an old church that has an instructive history behind it. In 1823 a mission was started there by the Presbyterian Father Ferry. He first founded a school, which soon flourished splendidly. From this school arose after a few years a fine congregation, which built that church. But what happened? The school closed because the teachers were taken away and their positions were not filled again. And what was the consequence? The same Father Ferry was still at the church and continued to work with the same zeal; he was assisted by a board of directors, which included the famous Schoolcraft, a good singing choir embellished the services; the lack of a parish school was sought to be overcome.

to be replaced by a Sunday school. The congregation, however, fell into disrepair more and more, until it finally fell into disrepair and the church became private property. Five years ago, summer visitors purchased it and restored it to its original appearance for worship by visitors to the island. So there it stands, the Old Mission Church, as it is now called, and is regarded by thousands as an oddity. Few, however, understand what it tells us. It is briefly this: You Christians, watch over your Christian church school. If your school flourishes, your church will flourish; if the school decays, you may try what you will; your congregation and church will then have lost the means which will assure it a blessed growth and prosperity in the future, and may perhaps preserve it from utter decay. K. S.

Abroad.

The Reformed Church of Paris has been engaged in a **peculiar mission** for some years, as reported in the missionary journal of the "Lutheran Messenger". It has built a floating chapel, which navigates the rivers and docks in all places. With the extensive canal system that runs through France, it is possible for this missionary ship to reach all areas of France little by little. Parisian priests preached to the flocks of Catholic country people. In one town on the Oise so many Bibles and Testaments were sold on the very first evening that a second box had to be ordered immediately. The priest of the place attended all the meetings for 81 days. At the end he bought a Bible himself and expressed his thanks for what he had heard. In Compiegne, where even the newspaper had referred to the arrival of the ark as an event, people from the higher classes also came. The crowd grew so immensely that two meetings had to be held every evening. On other rivers, where "da" boat has been sailing for four years, many small congregations have been formed, which are regularly visited by evangelists. Now this misston is asking for gifts so that forces can be employed to take care of the churches that have been formed and to follow up the individuals. Would that it were an orthodox Lutheran mission! L. F.

The Old Catholics in Switzerland, who thirty years ago, together with the German Old Catholics, broke away from the Roman Church because of the Pope's declaration of infallibility, are steadily decreasing. According to recent news, their number of members amounts to 32,000 souls, served by 56 priests. At the University of Bern there is also an Old Catholic theological faculty, among which, however, only six students studied last year. This is not surprising. Even though the Old Catholics have left the Pabst Church, they have not returned to the truth of the Gospel. Even if they have recognized many errors of the Antichrist, they have no understanding for the biblical Lutheran doctrine of justification. Thus, since they have stopped halfway, they have no future. The same is true, of course, of the Protestant Church in Switzerland on the whole. It stands in it sad beyond measure. It seems to have fallen irredeemably into liberalism, into half-belief and unbelief. L. F.

With the apostasy from God's Word, with the supposed enlightenment, very often the very stupidest superstition goes hand in hand. Thus the "Neue Luth. Kirchenzeitung" shows how widespread superstition is in Berlin, in this "city of intelligence". According to the statements of the police, thousands find their livelihood through card-reading, fortune-telling, oath-telling, lead-telling and all kinds of other frauds. The report says: "The public who seek out these many clever men and women in order to have a "look into the future", is by no means composed only of servants and their appendages; some of the fortune-tellers have the "finest" clientele, who visit the wise women in their own carriages. The business brings in so much that most of the women not only feed well on it, but they can still spend much on Reclame. By means of pamphlets and advertisements they try to outdo each other; in one number of a local newspaper of Easter Sunday alone there are no less than 70 advertisements referring to the art of fortune-telling and the like. There the lottery players are assured of the "indication of the lucky number" under guarantee. A famous fortune teller promises to reveal the future down to the smallest detail, "even court matters shall" not remain hidden. "My consulting hours are famous because thousands of recognitions are at hand," the man adds as a special recommendation. One woman, according to her statement, has become known as the greatest fortune-teller in Germany by public aristocratic recognitions and numerous newspaper reports. Countless are the forms by which the future is to be unveiled. In addition to card-reading according to the simple method and the gypsy way, lead-reading, egg-pouring and table-knocking play an important role. The "gypsy meaning" is apparently most popular with women - and they form the largest part of the clientele. This is indicated by the number of advertisements offering Gypsy significance. Some people, who build their existence on superstition, introduce themselves as Hungarians, Englishmen, Spaniards, and the like, in order to excite the interest still more. One asserts in his daily advertisements that he has been initiated into the secret sciences by the "Sheik Muhammed, the famous mind-reader and clairvoyant." He tells the rulers past and future along with the lucky number. A wise woman is reported to prophesy good or bad luck to gentlemen and ladies from the palm lines, even on Sundays. So much for the report. Similar announcements can be read over and over again in the daily papers in our country. Here, too, who knows how many people live on the superstition of their fellow men. The proverb says: The world wants to be deceived, therefore it shall be deceived. But the word of truth says also of such superstitious ones, "Thinking themselves wise, they became fools." Rom. 1:22. - Dear reader, always remember what God's Word says of diviners and signers, Deut. 18:10-12, and let your motto be the word of the Psalmist, "I lift up mine eyes unto the mountains from whence cometh my help. My help cometh from the LORD, which made heaven and earth." Ps. 121, 1. 2. L. F.

"The greatest work of the century." It is popular nowadays in the world to inquire from highly placed and famous people what, in their judgment, is either "the" best book or the most important deed, or who is the greatest man of the century, etc. Thus, as the "Ev.-luth. Kirchenblatt" of Lodz, Poland, reports, a well-known Berlin newspaper issued an inquiry by which it wanted to find out from scholars, artists, statesmen and other outstanding people what, in their opinion, was the greatest deed of the century. Among the answers received, one finds, in addition to many whimsical views, also many noteworthy ones. Thus, for example, the Berlin astronomer Prof. Dr. R. Lehmann-Filhés expresses himself as follows: "One might expect a representative of astronomical science to celebrate the discovery of the planet Neptune or the invention of spectral analysis or another great discovery in the field of natural science as the greatest deed of the century. Nevertheless, in my deepest and innermost conviction, the most important deed of the century lies in a completely different field than that of science.



schast. I confess that I consider the greatest and most significant thing that this century has brought forth to be the awakening and vigorous blossoming of Christian loving activity, especially the establishment of the Inner Mission." Now, of course, not everything that is called "Inner Mission" in Germany is moving in the right direction. But it must be said that in some places much is being done for the churchless, the neglected, prisoners, the fallen, travelers, etc., out of love for the Lord and for souls. And it is gratifying that one of the circle of naturalists, in which wisdom, skill, ingenuity, and inventiveness of men are usually praised and coarser or finer idolatry of men is practiced, calls Christian charity the greatest deed of the century. L. F.

New printed matter.

Eighteenth Synodal Report of the Illinois District of the German Lutheran Synod of Missouri, Ohio, and Other States. St. Louis, Mo. concordia publishing house. 1900. 95 pp. Price: 18 Cts.

Our readers already know the synodal speech of this report, which is of general interest, from the "Lutheran". The doctrinal discussions deal with "the cross of the Christians". Since, apart from the usual sufferings of Christians, we hear much in our time about bloody persecutions of Christians in Turkey and China, and since even in the midst of so-called Christendom a Christian who is really serious about his Christianity and who translates the hidden faith of his heart into the open confession of his mouth and actions must suffer from the world, from Antichrist, from sects, from lodges and sinful associations, etc., the doctrine of the cross of Christians must also suffer. In the same way, the doctrine of the Christian cross is still up-to-date and is to be studied diligently by Christians, for which this report provides excellent guidance. It also contains a short paper on visitations and the usual business negotiations. F. B.

Nothwendigkeit und Nutzen einer evangelisch-lutherischen Gemeindeschule. A speech at the introduction of a teacher, delivered by Rich. Kretzschmar. Price: 3 CtS.

There is hardly a subject which has been discussed so often in our Synod during the last decades as the parochial school. This is proof, on the one hand, that our parochial schools are threatened by great dangers which make us anxious about their future, and, on the other hand, that our preachers, teachers and congregations are determined, with God's help, to preserve and elevate their schools at all costs. As long as this sense prevails in our synod, there will be no need for the continued existence of our schools. Of course, we must watch and pray, work and fight to keep the interest in our schools alive. The speech before us serves this purpose admirably, and we therefore wish it a wide circulation. F. B.

Ordinations and introductions.

On8.Sunday, A.D., Cand. Richard Oehlschläger, appointed negro missionary at Winston, N. C., by order of the Honorable Presidency of the Eastern District, was ordained in Bethlehem Church, Richmond, Va.

On the 8th of Sonnt, n. Trin. was appointed Cand. F. Wenger, called as assistant preacher of the congregation at Hamburg, Minn. and as general traveling preacher of the Minnesota and Dakota District, assisted by kk. W. Friedrich and R. Kaiser ordained and introduced by F. Pfotenhauer.

By order of the Hon. President Pfotenhauer, Cand. H. Wesel oh on the 8th of Sonnt, n. Trin. in his parishes at Griswold, Dickey and Adrian, N. Dak., under the assistance of P. Klewenos ordained and introduced by W. Heine.

By order of the Honorable President Hafner, Cand. PeterJürgensen was ordained and introduced by L. Eschbach in his congregation in Windhorst, Kans. on the 9th of Sonnt, n. Trin.

By order of the Honorable President Pfotenhauer, Cand. Aug. Lange was ordained and introduced on the 9th of Sunday, A.D., at Brownton, Minn. by Robt. Koehler.

On behalf of the Honorable President Hafner, Cand. Chas. F. Lehenbauer, appointed traveling preacher for Norman and vicinity, was ordained and introduced by Richard Neitzel in his congregation near Choctaw, Okla. on the 9th of Sonnt, n. Trin.

On the 9th of Sonnt, n. Trin. Cand. R. Oehlschläger, on behalf of the Hon. Commission for Negro Missions, was introduced to his mission field at Winston, N. C., by John C. Schmidt.

By order of the Honorable President Pfotenhauer, Cand. Carl Rose on the 9th of Sonnt, n. Trin. in his parish near Rolla, N. Dak. ordained and introduced by Geo. D. Hilpert.

By order of the Hon. President Succop, on the 9th of Sonnt, n. Trin. Cand. Frederick Starke in Bethlehem Parish at River Grove, Ill, assisted by ??. Scheips and A. Bartling, and was ordained and introduced by E. Zapf.

On the 9th of Sonnt, n. Trin. Cand. L. Stübe was ordained by order of the Honorable Presidency of the Oregon and Washington District in his congregation at Blooming, Oregon, and introduced there, as well as in his branch congregation at Forest Grove, with the assistance of P. A. Spleiß, by W. H. Behrens.

On the 10th of Sonnt, n. Trin. was Cand. W. Fr. Benecke was ordained in his congregation in Danvers, Ill. by order of the Honorable President Succop by Aug.

By order of the Honorable President Pfotenhauer Cand. H. Härtling on the 10th of Sonnt, n. Trin. in Menno, S. Dak. ordained and introduced by Alb. Brauer.

By order of the Honorable Vice-President of the Nebraska District, Cayd. W. L ück was ordained and introduced by W. Bäder in his congregation at Elwood, Nebr. on the 10th of Sonnt, n. Trin.

On the 11th of Sonnt, n. Trin. was Cand. Martin Gallmeier was introduced to the congregation at North River, Mo., with the assistance of Fr.

On the 9th of Sonnt, n. Trin. the Rev. H. E. Jacobs was introduced to his congregations at Kewanee and Galesburg, Ill, by order of the Hon. Pref. Succop, by O. L. Hohenstein.

By order of the Venerable Praeses Rösener, Father H. M. Sauer was introduced to his congregation in Altheim, Mo. on 9 Sonnt, n. Trin. with the assistance of E. Brüggemann by Theodor Mießler.

By order of the Honorable Praeses Zürrer, Father W. H. L. Schütz was introduced to the congregation at Monticello, Iowa, on the 9th of Sunday, A.D., by E. F. Melcher.

In the discharge of the Venerable Praeses Succop, Father Carl Böse was instituted in St. John's parish at Cowling, Ill, on the 10th of Sonnt, n. Trin, by C. A. Frank.

On the 10th of Sunday, A.D. Fr. Chr. Germeroth was introduced to his parish at Linn, Kans. by I. G. B. Keller by order of the Venerable President Hafner.

By order of the Honorable Praeses Pfotenhauer, Father E. Kolde was introduced at Glencoe, Minn. on the 10th of Sonnt, n. Trin. by A. Baumhöfener.

By order of the Hon. Vice-Pres. Brust, Bro. G. Erdmann was introduced to his congregations at Conant and Pinckneyville, Ill, on the 11th of Sonnt, n. Trin. by Alb. Grörich.

By order of the Hon. Presidency of the Western District, on the 11th of Sonnt, n. Trin. P. Herm. Hallerberg was installed in his office as Missionary to the Deaf and Dumb in St. Louis by T. Wangerin.

By order of Venerable Praeses Seuel, Father Paul A. Schmidt was installed in his parish at Town Lowell, Wis. on the 11th of Sonnt, n. Trin. assisted by Ck. A. Kirchner and H. Knuth, introduced by Albert Grothe.

Initiations.

On the 7th Sunday, A.D., the Emanuels congregation at Washburn Town, Wis. dedicated their new little church (24X36 feet) to the service of God. Festive preachers were Bro. Laukandt and Stud. Estel. The consecration act was performed by

On the 8th of Sunday, A.D., St. Matthew's congregation near Nortonville, Kans. dedicated their new church (24X32 feet, steeple 50 feet high) to the service of God. Festive preachers: k?. Bro. Drögemüller and Geo. Fischer (English).
Emil Polster.

On the 10th of Sunday, A.D., the Zion congregation at El Paso, Tex. dedicated their newly built church (20X30 feet, niche 7X14) to the service of God. The sermon was preached byH . A. Hüb o tter.

On the 10th Sunday after Trinity, St. Paul's congregation in Madisonville, O-, "consecrates" its tower (SO feet high, with bell). Festive preachers: Fr. Eickstädt, R. Eirich (English) andC . Schulz.

On the 10th of Sunday, Trinity, the Zion congregation at Benson, Nebr. consecrated their new school (22x30 feet) and their new tower (10X10XM and bell) to the service of God. Festive preacher: P. v. Gemmingen and E. Gehrke.

On the 11th of Sunday, A.D., St. Paul's congregation at Wartburg, Tenn. dedicated their newly built school (22X40 feet) to the service of God. I. P. Barkow preached.

Mission Festivals.

On the 4th Sunday, A.D.: The congregations of Luveme, Steen, Hardwick, and Beaver Creek, Mnn. Preachers: ??. Kohlhosf and Naumann. Collecte after deduction: -40.00.

On the 7th Sunday, A.D.: The Immanuel congregation at Daykin, Nebr. with guests from neighboring congregations. Preachers: k?. Schabacker and Hartmann. Collecte: 881. 34th - St. Paul's congregation at Whittemore, Iowa, with guests from neighboring congregations. Preachers: ??. Leimer and Behrends. Collecte after deduction: -65. 70. - The congregations at Garrett and Auburn, Ind. preachers: Prof. Zucker andE. Jüngel. Collecte and surplus: 833. 66. - The Zion congregation at Readfield, Wis. Preachers: U?. Datb and Drews. Collecte: -111. 45. - The congregation at Natoma, Kans. Preachers: Hahn and Schlobohm. Collecte: -18.02. - The congregation at Stark, Nebr. preachers: r?. A. Firnhaber and Th. Möllering. Collecte: -76th 50th - TheSt. Pauls congregation at Sheboygan Falls, Wis. Preacher: k?. Dorpat, Ave-Lallemant and E. Huebner. Collecte after deduction: -41. 62. - St. Matthew's parish at North Tonawanda, N. D. Preachers:

Pröhl and Malte. Collecte: -70.00. - The churches at Cascade and Batavia, Wis. Preachers: k?. Wilhelm and Voit. Collecte: -64. 25. - The congregations of ??. J. H. Heinze and W. Schmidt, Decatur, Ind. Collecte: -68. 48. - The congregation of St. Stephen at Woodmere, Mich. Preacher:

Krafft and G. Baumgart. Collecte: -22nd 55th (Rainy.) - The Emanuels - congregation at Hillsboro, N. Dak. Preachers: L. G. F. Potratz and Stud. H. C. Hinz. Collecte: -7.00. (Hail and crop failure.) - The St. Lucas congregation at Hannastown, Pa. Preachers: L?. W. King and Engelder, Sr. Collecte: -43. 70.

On 8, Sun. n. Trin.: The church at Wenona, III. preacher: L?. C. Keller and C. B. Schroeder. Intake: -41.S4. - The church at Washington, Mo. preachers: P. Schuessler and Pros. Bäpler (English). Collecte: -62. 75th - The congregation at Wilcor, Nebr. preachers: I. D. Schroeder and Neben. Collecte after deduction: -34. 37. - The Misston church at Cheyenne, Wyo. Preacher: Wind. Collecte' after deduction: -52. 96. - The congregations at Oakglen and Lansmg, III. preachers: I I . Lewerenz and M. H. Feddersen. Collecte and surplus after deduction: -77.00. - The parish at Millerton, Nebr. preachers: I?l?. Möllering and Haack. Collecte after deduction: -37. 50. - The Trinity congregation at Niagara Falls, N. U- Preachers: L?. Malte and Restin. Collecte: -25. 81. - St. John's parish at New Fane, N. H. Preachers: ri?. Pape and E. G. Hahn. Collecte after deduction:-30. 80. - The congregation at Aurelia, Iowa. Preachers: Frederick andV. Walther. Collecte: -50.00.-TheSt.Pauls-Congregation in Latimer, Iowa. Preachers: Deckmann and Stephan. Collecte: -40.00. - The congregation at Pomeroy, Iowa. Preachers: George and Nickels. Collecte: -72. 80th - The congregation at Ash Grove, III, with guests from neighboring churches. Preachers: cl?. Martens, P. Clausen, and Blanken (lecture). Collecte: -87.S0. - St. Peter's parish at Elysian, Minn. Preachers: k?. Böttcher and J. Llst. Collecte: -28. 20. - The congregation at Oxford, Neb. preachers: p. Ziebell. Collecte: -30.00. - The congregation at Gllmer, III. preachers: LL. K. Schmidt and P. Lücke. Collecte after deduction -80. 15. - The congregation at Shawano, Wis. Preachers: kk. Wolbrecht, Bartz, and Stud. Biegener. Collecte: -51. 35. - The ZtonS congregation at Bismarck Tp, Nebr. preachers: L?. A. Bergt and W. Harms. Collecte: -41st 25th - The church at Granton, Wis. Preachers:Borger and Moecker. Collecte: -67. 65. - The parish near Wellsville, Mo. preachers: Mehl and Manaelsdorf. Collecte: -30. 20. - The Martini congregation. Preacher: ??. H. Jüngel and Stock. Collecte: -85. 45.-The St. John's congregation at Elk River, Minn. Preachers: R. v. Niebelschütz and P. Kretzschmar. Collecte: -42.00.

On the 9th Sunday, A.D.: St. Paul's congregation at Chicago Heights, III. preachers: k?. Kirchner and Burfiek. Collecte after deduction: -31.00. - The congregations at Clarinda and Dörktown, Iowa. Preachers: ??. Jobst and Rittamel. Collecte after deduction: -66.00. - The congregation at Little Rock, Mo. preachers: LX O. Lüssenhop, J. Jesse and C. Bäpler (English). Collecte after deduction: -2S.08. - The Immanuels congregation at Staplehurst, Nebr. with guests from Marysville. Preachers: L?. Brakhage and Zagel. Collecte: -75. 14. - The congregation atHillsboro, Kans. Preachers: Lt>. Kleinhans and Roglitz. Collecte: -60. 42. - The congregations at Antonia and Jarvis, Mo. preachers: P. W-sche, Stud. P. Dautenhahn and Stud. M. Dautenhahn (Eng.). Collecte after deduction: -31.00. - The congregation at Wa conia, Minn. Preachers: Dir. Bünger and P. Th. Rolf. Collecte: -72.00.

(To be continued.)

Conferenz - Ads.

The Baltimore District Conference will meet from 18 to SO. Sep tember at President Walker's church in Hori, Pa. Registration required.
W. Schaller, Secr.

The Buffalo District Conference will meet at Tonawanda, N. U- (k- Scholz.) Works, October 2 and 3: L. Dubpernell: continued. ?. Hanser: "On the question of entertainment." ??. Buch and Sander: "How far do the rights of the state go in making demands on parents in regard to the upbringing of children, and how far may we yield?" Fr. Hanewinckel: "How far is our duty to confess limited by the commandment not to interfere with another's ministry?" Preacher: Fr. Malte-?. Andrer. Without registration, no quaitier. Theo. Andre", Secr.

The Pastoral Conference of Central-Jllinois meets, v. v-, Oct. 9-11, at Peoria, III. labors: "How is the profession of a Lutheran parochial school teacher to be regarded?" (?. Berg.) "Why is prayer not a means of grace?" (Prof. Streckfuß.) "How are the passages of Scripture to be understood in which God is apparently made a cause of evil?" >?. Behrens; Coref.: P. Rabe.) Continuation of the work of Prof. Herzer and?. Heyne. Preacher: P. Oetting (?. Groth); confessor: P. Erdmann (k. Klettke). Registration withik. Hohenstsin.
L. W. Plehn, Secr.

The Kansas District

Our Synod holds its sessions, God willing, from October 3 to 9 in the congregation of P. H. F. Eggert at Topeka, Kans, subject of the doctrinal proceedings: "What the Christian congregations of our time should learn from the Send, write of St. Paul to the Galatian congregations." Speaker: Prof. L. Fürbringer. F. Drögemüller, Secr.

The Western District

will meet on the 10th of October in the church of Fr. Biltz in Concordia, Mo. Please register in time with the local pastor. Furthermore, the following would like to be noted: 1. the deputies are asked to hand in their credentials to the Karqel after the opening service. The worthy congregations of the District are asked to consider the circular letter, according to which they are asked to have their deputies bring a previously collected contribution to the Synodal Assembly for the redemption of the debt resting on the Progymnasium in Concordia.
Fr. Klug, Secr.

Short announcement concerning Prof. Stöckhardt.

Our dear Prof. Stöckhardt, who, as has already become known in our circles through the "Rundschau", is ill with a terrible nervous condition, is unfortunately not yet better, and there is therefore no prospect that he will be able to resume his work at our institution at the beginning of the new academic year. Therefore, let us also remember our dear Prof. Stöckhardt, when in our Sunday church service, we say "I am a great man".

pray to our Father in heaven: "Especially bless the orthodox teaching institutions for the equipping of faithful workers in your vineyard also in these lands", and: "Have mercy on all the sick".

On behalf of and in lieu of the Board of Supervisors of Concordia Seminary at St. Louis, Mo.

St. Louis, Mo. August 21, 1900, J. J. Bernthal, chairman.

Adreffen changes for the 1901 calendar.

Those pastors and teachers whose addresses are no longer as given in the 1900 calendar are hereby requested to send us psr kost"! Osrck, exactly according to the following scheme, to send us their new address for correction in the calendar.

The same is true of the candidates who are now entering office.

Boron and Surname:
Pastor or Teacher:
hBohuort (if necessary, also street):
Postal Station:
County:
State:
Z" belonging to which synod:

SK" In order not to complicate our work unnecessarily, it is urgently requested that all questions be answered, not, as unfortunately so often happens, only a few I

Changes under heading III (List of places served by itinerant preachers) should be sent immediately by the "itinerant preachers" directly to the District Presbyter concerned.

All address changes should be in our hands by 1S. September, on which day the name of the calendar is closed. In the case of those where no changes have been indicated by the above date, we assume that they will remain the same as in last year's calendar, and will therefore be reinstated.

Finally, we request that only the answers to the above questions be placed on the named kostal Oarci, and no orders, notifications, etc. of any kind. Also, one should only put an address on a Postal Oarck.

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Proceeds to the treasury of the California- ". Ncvada District:

Synodal Fund: Districts Synodal Coll. -28. 70.

Inner Mission: R. N-, Orange, 5.00. St. Paul's congregation and others, San Francisco, 40. 95. St. John's congregation, 2.00. Synodal coll. 20. 50. St. Paul's congregation, San Francisco, 6. 30. Walter Wilhelm, 5.00. Los Angeles congregation, 10.00. Mr. Eickhoss, Fresno, 1. 50. Mr. Klenk, San Francisco, 1.00. Zion's congregation, Oakland, 3.00. Zion's Women's Conv. 22. 50. N. N. that. 5.00. J. Werner, Genoa, Nev. 5.00. (S. -151. 75.)

Heathen Mission: N. N., Orange, 5.00.

Milwaukee Deaf and Dumb Mission: Sun. school, Santa Rosa, 2. 5S, Fresno 10. 30, San Jose 4. 50. (S. -17. 33.)

Poor congregations and fellow believers: N.N., Orange, 5.00. N. N., Fresno, 5.00. N. N., San Francisco, 5.00. Los Angeles congreg. 2.00. (S. -29.00.)

Poor orphans: N. N., Orange, 5.00.

In the receipt of June 11, read under "Mission": women's congreg. in Fresno 10.00, instead of - congreg. in Fresno.

San Francisco, Cal. 11 August 1900.

I. H. Hargens, Kassirer,
336 Oapx 8t., station 0.

Proceeds to the Treasury of the Illinois District:

Inner Mission: P. Brauer, Eagle Lake, of Jacob R. -1.00. k. Schroeder, Chicago Heights, part of mission coll. s. Gem., 20. 67. k. Haak', Mt. Prospect, by R. R. 4.00. I>. Zagel, Effingham, TheU of the Missionsscoll. s. Gem., 14, 45. p. Schmidt, Chicago, by Chr. Hein 1.00. k. Bode, Ash Grove, TheU of mission scoll. s. Gem., 69. 60. Dch.Wm. Balzer, Addison, a. d. MissionSb. 2. 17. Dch. H. Carl Gehl, part of missionary coll. of parishes at Elgin, Dundee, Crystal Lake, Algonqmn, Woodstock & Huniley, 150.00. P. Castens, Gilmer, desgl. of s. parish 15. 15. Clausen desgl. of parishes at Tuscola and Macevonia 40.00. P. H. Sieving desgl. of parishes of the kk. parish of Heerboth, Maßmann & Huniley 40.00. Heerboth, Maßmann & Sieving 44.00. P. Kühn, Staunton, by J. Faulstich 1.00. P. Dornsets, Troy, Theil d. Missionsscoll. s. G "n., 31. 33. (p. -394. 37.)

Negro Mission: P. Brauer, Eagle Lake, from Mrs. A. D. 1.00. ?. Schroeder, Chicago Heights, part d. Missionfcoll. f. Gem., 1.00. L. Zagel, Effingham, desgl. 7. 2S. Dch. H. Carl Gehl desgl. from the commons at Elgin, Dundee, Crystal Lake, Algonqmn, Woodstock & Huntley 40.00. k Bode, Afh Grove, desgl. v. s. Gem. 10.00. P. Meyer, East St. Louis, of R. N. 5.00. P. Castens, Gilmer, theil of mission scoll. f. Gem., b.OO. P. H. Sieving desgl. from the Gemm. of the ??. Heerboth, Maßmann u. H. Sieving 22. 40. k. Burgdorf, Lincoln, by H. J. Werth 10.00. P. Abel, Mt. Olive, by H. H. Hirstmann 1.00, s. a. d. silb. Hochz. v. Mr. & Mrs. Arnold: 5. 50. (p. -117. 49.)

Heidsnmisfi on: Dch. H. Carl Gehl, part of the Misfionsscoll. of the parishes of Elgin, Dundee, Crystal Lake, Algonqmn, Woodstock and Huntley, 25.00. k Castens, Gilmer, desgl. of their parishes 5.00. H. Sieving desgl. of the parishes of Kk. Heerboth, Maßmann & H. Sieving 22.00. (S. -52.00.)

Jewish Mission: Dch. tz. Carl Gehl, part of the Mtssionsfcoll. of the Gemm. at Elgin, Dundee, Crystal Lake, Algonqmn, Woodstock & Huntley, 10.00. Castens, Gilmer, desgl. v. s. Gem. 5.00. (S. -15.00.)

Indian Mission: P. Bode, Ash Grove, part of the mission coll. s. Gem., 5.00. P. Castens, Gilmer, desgl. 5.00. P. Clausen desgl. from the Gem. at Tuscola & Macsdonia 3. 25. P. Dornseis, Troy, desgl. from s. Gem. 5.00. (S. -18. 25.)

Emigrant Mission: Dch. H. Carl Gehl, part of the missionary coll. of the community at Elgin, Dundee, Crystal Lake, Algonqmn, Woodstock and Huntley, 6. 55. P. Castens, Gilmer, desgl. of his community ö.OO. (S. -11. 55.)

Orphanage at Des Peres, Mo.: I". Bold, Staunton, by H. Bekemeyer, Sr. 5.00. P. Link, Red Bud, by H. H. Just 5.00. (S.-10.00.)

Orphanage at Addison, Ill: P. Brauer, Eagle Lake, from Mrs. N. N. 1.00. From d. Gemm. d. k??.: Tooth, Quincy, 8.00, Kuehn, Staunton, 3. 80.!>. Gräs, Blue Point, by s. Gem. 9. 70, by Carl Becker 2.00. Burgdorf, Lincoln, by H. J. Werth 10.00. (p. -34. 50.)

Parish at Spokane, Wash: P. Schmidt, Chicago, Coll. s. Gem, 7/19. Brauns, Nashville, desgl. 3. 80. P. Meyer, East St. Louis, v. N. N. 5.00. Dch. Wm. Balzer, Addison, by Mrs. Stuenkel, Sr. 1.00. ?.. H. W. Rabe v. Mrs. Anna Knoche 1.00, Mrs. Emma Gram . 25, v. Jugendver. 5.00, by Mrs. Emma Wendt . 50. p. Graf, Blue Point, by father H. Meyer 1.00. Estel, Fountam Bluff, by s. Gem. 5. 40. p. Merbitz, Chicago, by H. Ch. Zummalln 2.00. p. Schmidt, Chicago, by N. R. . 50. (S. -44. 52.)

Parish in Königsberg, Germany: P. Castens, Gilmer, a. d. Klingelb. 4. 60.

Danish" Free Church: 1°. Dornseif, Troy, Theil d. Missionsscoll. s. Gem., 10.00.

Church building fund: P. Brauer, Coll. from d. Fest of Nühvereine of Eagle Lake & Crets, 13. 75.

Support Fund: P. Lohrmann, Mllstadt, v. d. Randolph and Monroe Specialcons. 10. 75. P. Meyer, East St. Louis, o. N. N. 5.00. Dch. Wm. Balzer, Addison, coll. d. Gem., 43.08, coll. on Streufert-Wolkenhauer's Hochz. 6. 77. Of the UU. gem. Zapf, Maywood, 16. 15, Wockensuß, Dwight, 6.00. P. Castens, Gilmer, Theil. of Missionsscoll. s. Gem., 5.00. P. Wangerin, Sollitt, a. d. Klingelb. 13. 50. P. Estel, Fountain Bluff, coll. at J. Ehlers infant baptism, 3.00. P. Hild, Elmhurst, by H. I. Prell 2.00. P. Brust, Prairie, abdmcoll. f. Gem., 2. 50. (p.-113. 75.)

Poor students: Dch. P. Haake, Mt. Profpect, f. P. Garlich, Addison, 24. 50. P. Wunder, Chicago, v. Jungfrver. s. Gem. s. Siud. A. Hantzsche 12.00, f. student A. "reither, Milwaukee, 12.00. U. Brauns, Nashville, v. f. Gem. f. Siud. M. Bruegmann, Springfield, 5.00. k. Castens, Gümer, a. d. bell bag s. Gem. s. Stud. J. Bertram tn St. Louis 10.00, f. H. Gshrken, Springfield, 10.00, v. Mrs. Tonne f. Stud. I. Bertram, St. LouiS, 1.00. P. Mueller, Chicago, v. Young, Jugevdu. Jungfrver. f. Gem. f. Pupils of W. Burhof, Milwaukee, 28.00. P. Link, by Mrs. E. Schleifer, for pupils at Des Peres Orphanage, 2.00. (P. 104. 50.)

Needy in India: Fr. A. Dallmann, Brunswick, v. s. Gem, 13.00.

Hospital at St. Louis, Mo.: P. Link, Red Bud, by Mrs. E. Schleifer 2.00.

Deaf and Dumb Mission: Fr. Hallerbsrg, Quincy, by C. F. A. Behrensmeyer Sr. 2.00. Fr. Castens, Gilmer, Theil d. Missionsscoll. s. Gem., 5.00. (S.-7.00.)

St. Louis City Mission, Mo.: Link, Red Bud, by Mrs. E. Schleifer 2.00.

English Mission: P. Zagel, Effingham, part of missionary coll. s. Gem., 7. 26. P. Castens, Gilmer, desgl. 5.00. (S.-12. 26.)

Polish Mission in Chicago: P. Castens, Gilmer, Theil of Misfionsscoll. s. Gem., 5.00.

Inner Mission in Illinois: Dornseis, Troy, Theil d. Missionsscoll. s. Gem., 46. 33.

Mission to Brazil: Link, Red Bud, v. H..H. Just 5.00.

Synodical building fund: P. Zagel, Effingham, Abdmcoll. s. Gem., 3. 90. k. Meyer, East St. Louis, v, R. N. 5.00. L. Castens, Gilmer, Theil. mission scoll. s. Gem., 5.00. Of iLk. comm.: Estel, Fountain Bluff, 30.00, Brewer, "eecher, 16. 25. (S. -60. 15.)

Synod treasury: k.Meyer, EastSt.Louis; v.N.N. 5.00. k Castens, Gilmer, Theil d. Missionsscoll. s. Gem., 5.00. (S. -10.00."

Milwaukee Deaf and Dumb Chapel: P. Schmidi, Chicago, v. N. N. . 50. P. Jben, Prairie Town, s. a. Schröter-Bockers Hochz., 5. 25. L Burgdorf, Lincoln, v. H. J. Werih 10.00. Teacher Rud. Kranz, Arlington HeightS, v. s. Schoolk. 10. 20. (S. -25. 95.)

College construction in Milwaukee: Schmidt, Chicago, v. N.N. 1.00.

Church building in Hartford, Conn: P. Dallmann, Brunswick, v. N. N. 1.00. CastenS, Gilmer, Theil of the Missionsfcoll. f. Gem., 5.00. (S. -6.00.) *

Church building fund: P. CastenS, Gilmer, Theil der Missionsscoll. s. Gem., 5.00.

North Detroit Deaf and Dumb Institution: P. Flach, Hamel, v. Mrs. N. N. 5.00.
Deaf and dumb congregation in Milwaukee: P. Castens, Gilmer, v. G. B. and Th. Jersen each 1.00, v. F. Schmidt u. H. Fischer each . 50, von H. u. S. Kuhlmann each . 25.
Alt entzerrn in Arlington Heightsr B. d. Gemm. d. ??.: Wunder, Chicago, 21.00, L. Hölter das. 24. 84, Budach das. 13. 30, Schmidt das. 11. 5". (S. -70. 73.)
Building fund: P. Ad. Bartling, signatures s. Gem., 52.00.
Total: -1276. 20.
XI!. In "Luth." No. 17 read instead of: "V. uffenbeck f. English Mssion in Chicago from S. H. -5.00": P. Uffenbeck for City Mssion in Chicago from S. M. -5.00.
Secor, III, August 28, 1900. Henry Di "r!ing, Cassirer.

Proceeds to the treasury of the Kansas district:
Students from Kansas: P. Jacobs Gem. -20. 80. P. Fr. Möller, Chepstow, Hochz. Becker-Lebowsky, ".00. (S. -26. 80.)
Deaf and Dumb Mission: Fr. Jacob a. d. Kirchensparb. 1.00.
Deaf Mute Chapel in Milwaukee:?. Hahn's comm. 7. 85. Dch. Aug. Ebel of d. Gem. in Albert 4. 72. p. Keller of h. Hiestermann . 50. ?. Hahn by Ed. Bockslmann . 25. p. Lüssenhops Schulk. 6. 80. p. PennekampSSchull., Bremen, 26.00. teacher Rollers Schul!., Atchison, 6. 75. dch. Teachers Lüker, Odell, . 60. (p. -53. 47.)
Inner Mission: Fr. Eggerts Gem. 12.00. Dch. A. Reumar of the congregation at Wathena 9. 10. P. Drögemüller's congregation at Oakley, Kans., 2.00, Krrk, Colo., 1. 25, Hugo, Colo., 5. 55.? Hafner's parish, 17.00, single person, 8.00. Parish of ??..: Hahn 50.00, Mencks 9. 50, Schmelzer, Durango, Colo., 4. 15, Ramelow 12.00. Mrs. Doughty, Leavenworth, 1.00. Gem. in Hillsdoro dch. A. Ebel, 16. 75. P. Keller's Gem., 62. 50. P. A. Schmid's Gem., 12. 65, by Aug. Palenske, 2.00. Gem. d. ??.: Möller, Chepstow, 4. 80, Hafner 48.00, Senne, Block, 14.00, Pennekamp, Bremen, 36.00. Franz Stöhner, Leavenworth, 1.00. P. Obermowes Gem. 9. 80. P. Arkebauers Gem, North Enid, 9.00. P. Keller v. Mrs. E. I., Danlopser, 1. 50. Dch. Theo. Pennekamp, Gem. in Topeka, 18 24. P. Kauffeld's Gem. 6. 50. H. Grimm 1.00. Gem. in Hillsdoro dch. A. Ebel 1.02. St. Lucas comm. at Onaga dch. W. Hetzler 1. 73. (p. -378.04.)
MissioninSpokane,Wash.: Gemm. d.??.: Eggert 12.00, Plüdsmann, Ludell, 6. 39, Lüsfenhop 9. 18. (p. -27. 57.)
St. Johns College, Winfield: Fr. Lüssenhops Gem. 17.06.
Widows' and orphans' fund: Gemm. d. ??.: Drögsmüller 7. 15, Hahn 13.00, Frei" 4.00. P. Keller, child baptism at Ed. Jungck, 2. 60. (S. -26. 75.)
Parish at Marquette, Mich.: P. Polster v. Bro. Feddler 1.00.
Negsrmtfsion:?. Polster's comm. 8:00. P. Hahn's comm. 18:00. Dch. ?. Jacob 1.00. (S.-27.00.)
Orphanage near St. Louis: P. F. W. Pennekamps Gem. 10. 25. ?. Keller v. H. Hiestermann 1.00. (S. -11. 25.)
Synodaldaukass": P. Kauffelds Gem. 5.00. P. Krenkes Gem. 6. 63. (S. -11. 63.)
Synodal treasury: P. v. Gemmingens Gem. 5. 58. Dch. W. Hetzler of St. Lucas Gem., Onaga, 1.07; of V. St. Paul's Gem. dch. H. Hartwig 2. 30. p. Ramelow's Gem., Brazilton, 6. 47. p. Vetter's V "n., Atchison, 11. 7". (S. -27. 18.)
Heiden Mission: Dch. W. Hetzler of St. Lucas Parish, Onaga, 1. 71. ?. Hahns Gem. 25.00. Dch. h. Hartwig von d. St. Pauls-Gem., Onaga, 2. 50. (S.-29. 21.)
Orphanage at Fremont: P. Hers Sonntsch., Denver, 7th 31st ?. Kauffeld's Gem. 1. 50. (p. -8. 81.)
Emergency aid in India: o. Gemmingen's parish 15. 90. Parish ?. Sennes, Block, 21.00. Fr. Kauffeld v. Mrs. Röyl 1.00. Fr. Her by E. Samsen 5.00. Fr. Eschbach's parish, Odee, 4. 45. Fr. Hafner v. Alex. Scherno . 50. 1st Muller v. Gemgl. of Blackwell, Okla., 6.00. P. Roglitz' Gemm. at Albert & Otis 14.00. (P. -67. 85.)
Saxon Free Church: P. Storms Gem., Spring Valley, 9. 71.
Concordia, Mo.: P. Pennekamp's congregation, Bremen, 38. 85. St. Paul's congregation, Onaga, 6. 50. P. Schmid's congregation, 16. 50. P. Mencke's congregation, Herington, 7. 50. (S.-69. 35.)
City Mission School at St. LouiS: Fr. Pennekamp, Bremen, v. W. W. 3.00.
Jewish Mission:? Fr. Pennskamp v. W. W. 2.00.
Indian Mission:?. Weins Gem., Walnut Creek, 2. 20. p. cousin, Atchison, v. J. K. 1.00. dch. P. Jacob, Birthfcoll. 1. 50. (S. -4. 70.)
Students at Winfield: P. Krenke's Gem. 13. 81. P. Kauffeld's Gem., Newton, 8. 31. (S. -22. 12.)
Building cafe of the Kansas district; Dch. P. Neitzel, Uebersch., 8.00.
Church building in Orlando: Gem, in Leavenworth 15. 50.
Total: -849.00.
Leavenworth, Kans. August 1, 1900.
H. F. Oelschlager, Kassirer.

Receipts into the treasury of the Minnesota- n. Dakota District:
(From July 1 to August 1, 1900.)
Synodal treasury: Gemm.d.??.: Kollmorgen, Helvetia,-3. 29, Kuntz, Stockten, 1.00, Nees, Rapiden, 3. 58, Friedrich, Waconia, 13.00, Albrecht, Fairfield & Horton, 5.00. (S. -25. 87.)
General building fund: Gemm. der??.: Kollmorgen in Helvetia, 2nd Pay, 11.02, Schoknecht, Valley Creek, 35.00, Schlüter, Courtland, 20.00, Wolf, Montevideo, 11. 75, Reuter, Green Isle, 4. 65. (S. -82nd 42nd).
Household fund in St. Paul P. Nilschkes Gem., Aldee, 8. 88.
Pupils in St. Paul: P. Becks Gem., Bsllinqkam, 4.00.
Students in St. Louis: Fr. Wolis Gem, Montevioeo, 9. 26.
Support fund: Gemm. d. ??.: Schlüter, Courtland, 10.00, Kretzschmar, Watertown, 7. 72, Hannemarm, Galen", 2.00. (p. -19. 72.)
Negermission: Gemm. d. ??.: Grabarkewitz, Good Thunder, 5.00, Kretzschmar, Watertown, 1. 20, Hertwig, Gaylord, 5.05, DuvbersteM, Wykosf, 6. 14, Böttcher, Freedom, 6 00, Pfotenhauer, Hamburg, 10.00, Weerts, Leaf Valley, 12.00. P. Porisch v. E. Schröder 5.00. P. Sievers' Gem., Minneapolis, 9.00. (P. -59. 39.)
English Missions: P. Grabarkewitz'Gem., Good Thunder, 3. 25.
Heathen Mission: Gemm.d.?..: Grabarkewitz, GoodThunder, 5.00; Hannemann, Cedarville, 2. 31; Nseb, Detroit, 3.00; Muller, Ottertail, 18.00. (S. -28. 31.)
Deaf and Dumb Mission: Teacher Meyers Schulk., Silo, 10.05. Hochz. Matzks-Mieseke, Lake Crystal, dch. P. Rres 11. 48. test. Pfotenhauer" Gcni., Hamburg, 6.00. (p. -27. 53.)
Deaf and Dumb Church in Milwaukee: school k. d. teachers: Krüger, Hollywood, 8. 75, Fiene, Nicollet, 9. 90, Bußmann, Courtland, 3. 10; d. l'l',: Wieting, Alcester, 8. 50 & 1. 10, Zabel, Moltke, 9.00, List, Elysian, 7.00. l'. Porisch' Gem. at St. James, 6. 41. P. Melrnat's Gem. at W-bster, 21.05. ?. Sievers' Schoolk., MinneapoliS, 7. 25, v. Wwe. Schwendt 1.00. Gemm. d. ??.: Geith, LandeStreu and Beresina, 5. 30, Wolf at Montevideo 4. 46, Böttcher, Springfield, 1. 61. P. Grabarkewitz' Schulk., Good Thunder, 16. 10. ?. Strolin's Gem. at Minn. Lake, 3. 35, P. DaberkowS Schulk. 4.M. (p. -118. 47.)
Saxon Free Church: Gemm.d.?..: Kollmorgen, Helvetia,-.00, Müller, Posen, 5.00, Schlüter, Courtland, 5.00, Kuntz, Silo, 5. 40, Pfotenhauer, Hamburg, 10.00. (S. -18. 40.)
Danish Free Church: Gemm.d.?..: Kollmorgen, Helvetia, 2. 18, Müller, Posen, 3.00, Schiller, Courtland, 5.00, Pfotenhauer, Hamburg, 5.IXI. (p. -15. 18.)
Indian Mission: Gemm. der??: Mueller, Posen, 4. 34, Hannemann, Galena, 2.00, Neeb, Detroit, 3.00, Böttcher, Freedom, 8.00. P. Wm. Meyer of Bro. Hälscher & wife, Millard, 5.00. P. Rosenwinksl" Gem. in Woodbury 5. 47. (S. -27. 81.)
Hermannsburg Mission: ?.MüllersGem., Posen, 4.M. G "n. ?. Schlüters, Courtland 5.00. (S. -9.00.)
Mission in London: Pres. Psotenhauers Gem., Hamburg, 6. 50.
Needy in the East Indies: Gemm. d. ??.: Kollmorgen, Helve tia, 6. 92, Michlau, Annandale, 1. 57, Fair Haven 6. 34, Otte, Zion, St. Paul, 10.00. (pp. -24. 83.)
Church Building FundS: Fr. Schlüters Gem., Courtland, 20.00.
Inner Mission: Gemm.d.??.: Kollmorgen, Helvetia, 3rd 68, Grabarkewitz, Echo, 2nd 73, Muller, Posen, 15th 00, Walther at St. Paul 10th 26, Schlüter, Courtland, 17th 37, Daberkow, Swanville, 2nd 00, Clausen, Uellow Bank, 8th 00, Otte, Elgin, 7th. 15, Kretzschmar, Watertown, 8. 51, Hannemann, Galena, 4. 85, Schoknecht, Valley Creek, 3. 66, Friedrich, Waconia, 12, 32, Beck, Bellingham, 10.00, Reuter, Princeton, 2. 80. mission coll. of the Gemm. of the ??..: Grabarkewitz, Good Thunder, 50.00, Baumhösener, Doung America, 65.00, Daberkow at Odessa 52. 15, Malkow, T. Rost, 70.00, Brinkmann in Blue Earth 66.08, Hertwig, Gaylord & Mountville, 65. 75, Reuter, Green Isle, 66.00, Lange, Har Creek, 89. 65, Starck, Ada, 58. 30, Neeb, Detroit, 36.00, Kolbe, Howard Lake, 50. 40, Dubberstein, Wykosf, 40.00, Böttcher, Freedom, 40.00, Brandt. Corlis, 22. 79, Mueller, Otlertail, 32.00, Ud", Wil low Creek, 60. 61, Psotenhauer, Hamburg, 82.00, Weerts, Leaf Valley, 40.00, Maas, James, 45.00, Potratz, Willow City, 31. 51, Fädtk", Härlein, 18. 56, Albrecht, Shible, Fairfield u. Horton, 81st 94th, Schulenburg, Owatonna, 24th 60th, Meyer, Fergus Falls, 35th 12th, Daberkow, Swanville, 21st 10th, Hilgendorf, Bei ford, 30th 01th, Kaiser, Colegne, 82nd 75th, Muller, Posen, 28th 00th, Geith, Langendorf, hoffenthal & Beresina, 8th 11th (p. -1501st 84th).
X8. In "Luth." No. 16 read under "Inner Mission": Martin, Sabin, Misfionsscoll., 31. 55, instead of: Martin, High Forest.
St. Paul, Minn, August III, 1900, Theo. H. Menk, Cassirer.

Entered the caste of the Eastern District:
Synodal treasury: Geord. Wohlthkaffe d. St. Matth. parish, New York, -150.00. parish P. Schallers 2. 64. parish in Allen Centre 6.00. parish ?. Weidmann's 4. 65. (p. -163 29.)
Building fund: comm. P. Düssels 20.00. comm. in Wellsville 1. 50. comm. ?. Sennes 29. 52. (S. -51.02.)
Progymnasium: Gem. in Wellsville 5.00.
Progymnasium building fund: P. Stiemle 2. 25.
Emigrant Mission in New York: Mission coll. d. Gemm. in Richfield and Paterfon 15.00.
Inner Mis ion: Mifsionsfcoll. d. Gem. P. Eberleins 10.00.
Inner Mis ion in the East: Gem. P. Düssels 15. 65, Gemgl. 1. 50. H. W. Lensner of N. N. 5.00. Peter, N. B-, 1.00. H. Gaus, Wellsville, 15.00. Gem. P. Dubpernells 4. 70. P. Kästner v. Gemgl. 5.00. Mtffionüfestcoll.: Gem. P. O. Hansers 25.00, St. John's Parish, New Fan", 30. 80, Gemm. in Buffalo 275.0), Gemm. in Hartsord 30. 13. Gemm. d. ??.: Scholz 20.00, Herring 70.00, Aimmermann 22. 46. parochial?. Engelders Sr. 25. 70. gem. P. Eberleins 30.0". Gemm. at Richfield and Paterson 25.00. sS. PM1. 94.)
Heathen Mission: Missionfcoll.: Gemm.d.??.: Scholz 15. 50, Engelder fen., St. Lucas, 8.0t, Eberlein 5.00. (S. -28. 50.)

Negermission: Missionfcoll. der Gemm. der ??.: O. Hanser 5. 21, rush funds, St. Lucas, 10.00. Gemm. at Richfield & Paterson 15.00. (p. -30. 21.)
Jewish Mission: Missionary Coll.: Cong. Hansers 5.00, Gemm. in Richfield & Paterson 15.00. (S. -20.00.)
Mission at Paterson, N. I.: Mission coll. d. Gemm. at Richfield & Paterson 15. 45.
Slovak Mission: Missionary Coll.: Cong. Fr. Hansers 5.00, congreg. in Richfield & Paterson 15.00. (S. -20.00.)
Lettenmtssion: Missionsfcoll.: Gem. P. O. Hansers 5.00. Cong. in Richfield & Paterson 15.00. (S. -20.00.)
Indianermtssion: Missionfcoll.: Gemm. d. ??.: O. Hanser 5.00, Zimmermann 3.00. Gemm. at Richfield and Paterson 15.00. P. King's Bible." 2. 25. (S. -25. 25.)
Red Sufferers in India: Gemm. of the?..: Dahlke 24.00, Eifrig 10.00. G. Roske, Wellsvillc, . 25, P. Gallmann 2. 75. (p. -37.00.)
English Mission: Missionsscoll. d. Gem. P. Eberleins 10. 96.
English Mission in New York: Dch. P. I- H. Sieker200.00.
English Mission in Harrisburg: Gem. ?.Schulzes 3.00.
Arm" Pupils: Gem. P. Kochs 6. 60.
Hülfsfonds: Gem. P. Düffels 5.00.
Free Church in Germany: Imm. Cong., Baltimore, 7. 84. Cong. ?. Schutzes 3.00. Diin "mark: Imm.-Gem., Baltimore, 7. 63. Gem. ?. Schulzes 2.00. (p.-20. 27.)
Parish of Saratoga, N. D.: Gemm. of the ??..: Dahlia 10.00, Mueller, Brady, 3.00, Schulze 109. 74th P. T. Great v. Gemgl. 25.00. Of St. Paul's Parish, Baltimore, 13th 42nd, Imm. Parish 10.00. (S. -171st 16th).
Deaf and Dumb Congregation in Milwaukee: Benevolent Fund of the Congregation in S. Manchester 4. 27. School Coll. of the Congregation in Colden 4. 25. School, of the Gethsemanc Congregation, Buffalo, 10.01. S.-S. of the Congregation P. O. Hansers 7. 55. mission coll. of congreg. at Hartford 10. 13. S.-S. of congreg. P. Löbers 12. 22. (S. -43. 43.)
Hartford Congregational: P. Dubpernells 3.00.
Parish at Spokane: Gemm. d. ??: Mueller 3.00, Hanewinckel 8. 50, Schulze 3.00. Gem, in Wellsville 5.00. Fr. O. Hanser v. H. H. . 50. women's missionary society of the congregation P. W. A. Freys 15.00. St. Paul's congregation, Baltimore, 13. 42. (S. -48. 42.)
Deaf and Dumb Mission: Mission coll. d. Gemm. tn Richfield and Paterson 3.00.
Orphanage in West Roxbury: Gem. inWellsville 10.00. Fr. O. Hanser v. Women's Assoc. sr. Gem. 6.00. (S. -16.00.)
Orphanage in Colleg" Point: P. Schwoy a. d. Wais "nb. sr. Schulk. 1. 74.
Orphanage near Pittsburg: Gem. P. Schiller's 13. 75.
Support fund: Gemm. der?..: Dussel 5.00, Beyer 12. 27, Muller, Paradis", 3. 50, Brady 1. 50. Dch. P. J. H. Sieker 25.00. O. H. . 25. (S. -47. 52.) Total: -1655. 76.
Baltimore, Md. 28 Aug. 1900, C. Spilman, Cassirer.

Received for orphanage in Fremont, Nebr:

?. Gieses Gem., Blair, Nebr., v. Mrs. Pansch 14 tr. children's dresses, 7 do. Petticoats, 1 do. Coat, 1 pr. do. Shoes. Mrs. Aug. Kuntzmann, Fremont, Nebr. 2 do. bags bakweri. Mrs. L. Steinauer, Pueblo, Colo. 1 apron, 2 baggies. Tabea Women's & Young Women's, Westgate, Iowa, 8 quilts. Wm. Kruger, Arlington, Nebr. 6 p. cart. Gem. P. R. Amsteins, Siour City, Ja. f. Kraggs children -4.00, 2 ties, 8 waists, 4 tr. waists, 4 pr. tr. pants, 4 pr. underpants. 4 bodices, 4 pr. stockings, 1 pr. wrist warmers & 1 tr. boy's skirt. Miss Pilsburg. Fremont, Nebr. 1 pr. tr. shoes. Wm. Gnuse, Arlington, Nebr... 3 p. cart, 1 p. ground. Lining. G. Falcon', Schuyler, Nebr. 100 ps. Flour, G. Schmidt desgl. eb. Debower, Jr. there, 200 p. flour, Ed. Debower, Sr. & F. Fallen, 300 p. flour each, Mrs. Engel, 12 doz. Eggs. Gumpeit Bros, Fremont, Nebr, 24 kat sdapes, 3 boxes shoewiches, Mrs. Kuntzmann 6 doz. Eggs, 1 bag of sugar eggs. P. Hilgendorf's parish, Arlington, Nebr-, v. W. H. Loosing 3 p. cart, John Echienkamp, Mrs. Gottlieb Echteniamp & Wm. Gnuse 2 p. cart. each, Dickmeyer 3 p. cart., F. Stranghöner 2 p. cart. and Rhubarb. Mrs. Cobb and Mrs. Ruwe, Fremont, Nebr. rhubarb. Emma Butz, Seward, Nebr. 1 dress, 1 bustle shirt, ties & collars. Women's Ass. that. 6 shirts, S boy's blouses, 18 dresses, 1 quilt. Mrs. Hartmann, Fremont, 2Pr. overpants, 1 skirt & trousers, 4 Pr. stockings, 4 shirts, 1 straw hat, 5 purses, 1 box soap, 1 Pr^ suspenders, 1 comb & brush, 1 box writing paper, ink, stamps, 2 waists, 1 hat, 1 suit, 1 girl's hat, 2 Pr. slippers, 1 collar, 1 dress, 1 bodice, 2 Dr. garters. Heibrvck, Arlington, Nebr. 2 p. cart. caspar Stark 4 p. cart. h. Hilgenkamp 8 p. Cart., Herm. Stoik 4 p. cart., Herm. Walkenhorst 5 p. cart., D. Dübbe 10 bu. Kart., F. Pflügg" 7 p. Kart., Dickmeyer 5 p. Kart., Wm. Stark 6 p. Kart., Wm. Dahlkötter 2 p. cart., Henry Scheer 3 p. cart., H. Hilgenkamp 10 p. cart., F. B. Stork 3 p. cart., F. W. Krüger 5 p. cart., H, Brinkmaun and N. N. 5 p. each, cart. Mrs. Nuremberg, Blair, Nebr-, 1 tr. dress, 2 do. Aprons, 2 do. Nightdresses, 2 pr. do. Underdresses. Mrs. Saas das. 1 cap, 2 tr. straw hats. Mrs. Aug. Schweer, Pueblo, Colo. 1 hat, 1 pr. braces, 1 belt, pictures, 3 dd. Ribbon, 1 small globe, mouth harp, pencils, stuff to dress. Maria Stemhauer this. Candy, 2 Taschent. Mrs. Hartmann, Fremont, Nebr. 4 pr. stockings, 2 straw hats, 1 handkerchief, pencil. Women's Ass., Linn, Kans, 4 pr. overpants, 6 flour sacks, 2 petticoats, 12 aprons, 4 shirts, 9 waists, 1 pr. stockings. Sewing Co., Siour City, Iowa, 3 "new" & 2 sept. muckers' trousers, 3 boys' trousers, 2 sept. "upskirts," 1 sept. stört-n-umt, 5 blouses, 5 dresses, 1 sept. boys' jacket. From

reskow's comm. in Scribnsr, Nebr., 14 p. Wheat, 250 p. flour, 5 p. cart, Oats, 1 Bu. Grain, Bu. Beans. Uebrtggeblteben v. Wailensest at West t, Nebr. 1 box of bread, stuff, cups & saucers. Miss Mulliken, Fremont, ndles of separate clothing. - Many thanks to all donors and a reward God!
Fremont, Nebr. August 3, 1900, Aug. Trapp, orphan father.

Received" for Concordia College at St. Paul, Minn. : (From March 11 to August 14, 1900.)

For Müller Bros. P. G. Theiß, thank offering by N. N., -3.00. Gem. ?. :lerS: H. Rolfs, Mrs. Schäfer a. W. Schmidt each 2.00, H. Holthus, H. utz, A. Mallow, Mrs. ?. Fackler 1.00 each. Flour from G. Gelle, H. :e, F. Müller, G- Ebert, H. Kobow and Frau Rolle; lard from G. Gelle, Cothrade; butter from F. W. Heinrich; beans from Chr. Schütte. From gne: potatoes by Sam. Rolf 14 p., Chr. Rolf 2 p., Fr. Pröhl 4 p. P. lings Gem. 6 boxes of eggs. Uellow Bank Spectalconf. f. E. E. 10. 15. ı. ?. Hillgers, Tyro, 2 boxes eggs, meat, flour, butter, 1.00. Gem. in en 220 p. flour, 100 ps. meat, 5 lbs. butter. College guests during the od" 10.00 f. Lauser Bros. God bless the kind givers!
Theo. Bünger.

Received for the orphanage at Addison, III:

From municipalities, etc., for current expenses: Dch. Kaff.J.H. Abel, Ft. ge, Iowa, -5. 20. Kaff. Hy. Dierking, Secor, 51. 85. P. Eberhardt, zville, v. School Festcomm. d.Eem. 5.00. For orphans report: ?. g's comm., Chicago, 2.05 & P. Uffenbeck's comm. that. 3.05. P. Great m., Addison, Hochz. Louis Rosenwinkel-Louise Stünkel, 17. 50. Dch. eubner v. Friedr. Henkel, Cleveland, O., 10.00 a. d. Waiienbüchse 6. ?.. Koch v. etl. Gl. d. Gem. at Nemansville 2. 75. (p. -103. 63.)
Of children etc.: 19. 27. (Acknowledged in the "Kinder-und enddlatt".) Board money: Dch. E. Leubner by Jac. Mönch, Detroit, Mich. . Reffen Otto Mönch 48.00.
Addison, III, August 25, 1900, G. Ritzmann, Cassirer.

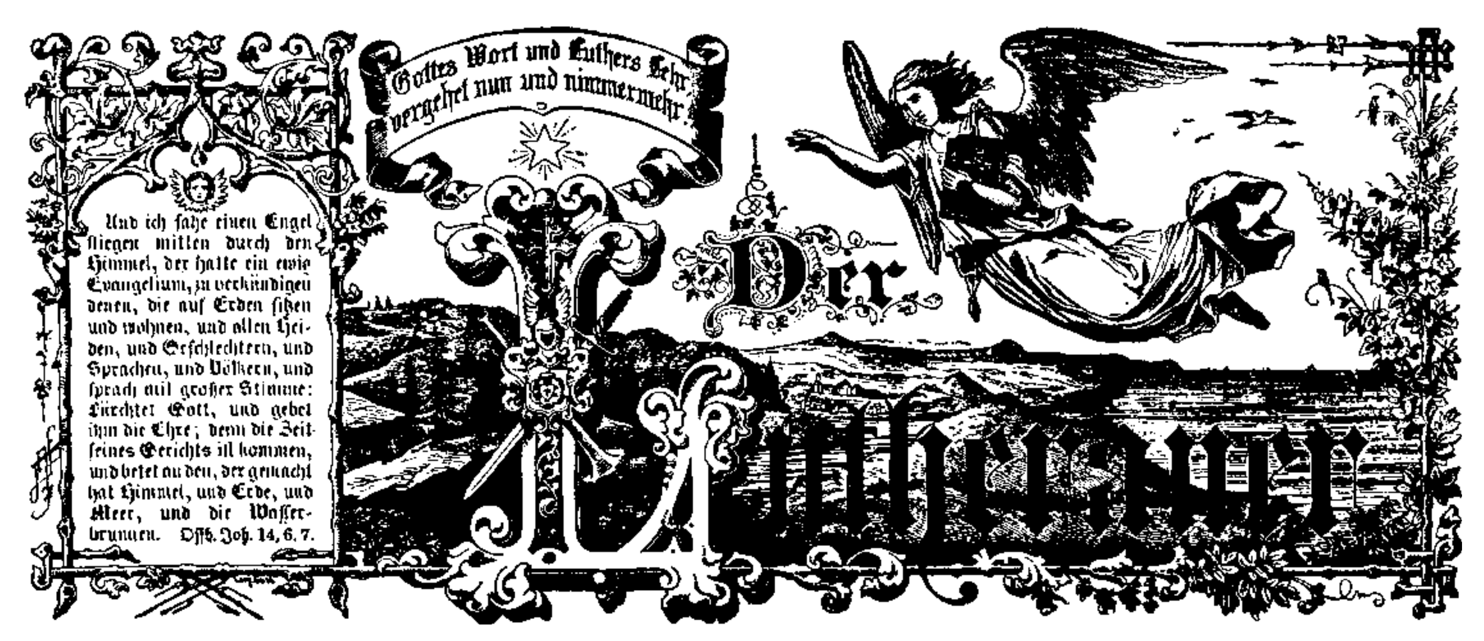
Received for the library of the Inbian Mission with hearty thanks: From Brumder, Milwaukee, 10 volumes of Christian Narratives. P. Kugele utrx 8ermous blo. III. N. N. English reading books. Th. Nickel.

Uorärrdorto Advofsonr

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What does the Bible teach about trouble?

(Continued.)

8.

If weak believers take offense at such actions of a Christian, which are within Christian liberty, then a Christian must instruct them, but if this does not succeed, for the sake of love he must abstain from such use of his Christian liberty; provided that thereby the confession is not violated, and that other weak believers, in turn, do not take offense at such abstention.

That's our eighth sentence.

Let us first state the first half of the sentence, which reads thus: "If weak believers take offense at such actions of a Christian, which are within Christian liberty, then a Christian must instruct them, but if this does not succeed, for the sake of love he must refrain from such use of his Christian liberty".

There are many things that are in Christian liberty. What does that mean? That is, there are many things that are sirü) "Middle things" that are neither commanded nor forbidden in God's Word; thus, a Christian has the freedom to use and do them, or not to use and not to do them. For example, certain liturgical forms of worship are neither commanded nor forbidden in God's Word, so Christian congregations are free to use them or not to use them. Likewise, to take an example from ordinary life, the use of tobacco is neither commanded nor forbidden in God's Word; so a Christian is at liberty to keep it in this piece as he pleases and as seems good to him.

Now there are weak Christians, that is, Christians of weak faith, who are annoyed by this or that action of a Christian, as just shown, is a middle thing and stands in Christian freedom. This, of course, is wrong. You should not be offended by it. They should say, "What our brother is doing is something that is not commanded in God's Word, nor is it forbidden; it is a middle thing; it is at his liberty, he may do it or leave it as he pleases; where God prescribes nothing, there we have nothing to prescribe." So they should say. They ought to have this knowledge. But we are now speaking of the case in which they do not have this knowledge. They are weak, weak in knowledge. Of some things in the middle, which are not commanded or forbidden in the word of God, yet they think that they are commanded or forbidden in the word of God. Whence is it that they think so? Well, it is because they misunderstand certain sayings of sacred Scripture, or draw false conclusions from them, or because they are prejudiced by certain learned and acquired prejudices. So they think of some things, which in truth are mean things, that they are commanded or forbidden in the word of God, as the case may be. And when they see that other Christians do not do such things as they think are commanded in the word of God, or that other Christians do such things as they think are forbidden in the word of God, they are vexed. Of course, they then take offense, out of their own guilt. But item, they are offended by it, they become more offended by it. How is that? Either they begin to judge and condemn other Christians, because in their opinion they do sin, and withdraw from fellowship with them, and that is not good. Or they are tempted by the example of other Christians to do what they think is sin, and that is certainly not good either, for then they violate their conscience and do what they do with an evil conscience.

If then weak believers take offense in this way at such a Christian's doing, which stands in Christian freedom, what then should a Christian do?

Then a Christian should try to teach the weak believers in a friendly way. He should try to show them that what he is doing is a middle thing, that it is neither commanded nor forbidden by God in his word, that it is a matter of Christian liberty, that no one has any reason to be angry about it, and that no one may take offense at it.

But if he does not succeed, if he cannot convince the weak believers, if he sees that they nevertheless take offense at what he does, what should a right Christian do? Then, for the sake of love, he should abstain from using his Christian freedom in the matter in question. Then, for the love of the weak, he should prefer to do something that God has not commanded, or to refrain from doing something that God has not forbidden, only so that he will not offend his brother.

We think this is easy to see. It is the same in ordinary life. If a physically weak person cannot bear to speak loudly, then one speaks softly. If one does not do this, one does not take the physically weak person into consideration - then one is a rude ass and an unloving person and also sins. It is much more so in the spiritual and Christian life. If a Christian sees that the spiritually weak are annoyed by something, and thus cannot tolerate something that is within the bounds of Christian liberty, then a Christian leaves it alone. And if a Christian sees that the spiritually weak demand something that is within Christian liberty, well, a Christian does it. If anyone were to say, "Ah, what I do and do not do, God has neither commanded nor forbidden in His Word, so I can do it as I please, I need have no regard for others" - if anyone were to say this, he would be grossly mistaken and even unloving, and would sin grievously. He would sin against his weak brother, who would then be angry, and he would sin against God, who clearly and expressly commands in his Word that Christians, in the use of their Christian liberty, should have the most loving and tender regard for their weak brethren.

Yes, God commands in his word that we should let love flow in all things that are in Christian freedom. Where God does not expressly determine our actions and burdens through his word, love for our neighbor should determine them. If weak believers take offense at such actions of a Christian, which are within the bounds of Christian liberty, a Christian must instruct them; but if this is not successful, he must refrain from such use of his Christian liberty for the sake of love. This is what God commands.

And that God commands this in his word, we will now show.

We open the 14th chapter of the Epistle of St. Paul to the Romans. There the apostle writes:

"Receive the weak in faith," most kindly and in brotherly fidelity, "and confound not consciences" by uncharitably judging and rejecting the opinions and thoughts of others. "One" (for example) "thinketh he may eat all manner of things," even the foods declared unclean in the Old Testament, and this is right; "but he that is weak eateth herbs," because he fears that the meat set before him or sold to him may be unclean, not "kosher." "He that eateth," and so He that is strong and right in knowledge, despiseth not him that eateth not, being weak in knowledge and in faith: and he that eateth not, judge him that eateth not: for God hath received him, both he that is strong in faith, and he that is weak in faith. "Who art thou that judgest a strange servant" (namely, a servant of God) "? He stands or falls to his master. But he," though he staggers and falls, as thou thinkest, "may well be raised up; for God is able to raise him up:" how then mayest thou judge and reject him? - "One" (to take another example) "keepeth one day before another," that is a weak believer; "but the other keepeth all days alike," that is, the discerning. "Let every man be sure in his mind," that is, let him not waver or doubt in his conscience about what he does. "He that keepeth the days, because he is yet weak in knowledge, doeth it unto the Lord, to serve the Lord: and he that keepeth nothing doeth it unto the Lord. He that eateth eateth unto the Lord, because he giveth thanks unto God: he that eateth not eateth not unto the Lord, and giveth thanks unto God. For "none of us," whether we be weak or strong, yet believing Christians, "live unto him, and none die unto him. If we live, we live to the Lord; if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's. For to this end Christ also died, and rose again, and was quickened, that he might be Lord over them that are dead, and over them that are alive. But thou," (weak) "why judgest thou thy brother? Or thou other" (strong one), "why dost thou despise thy brother? We shall all be brought before the judgment seat of Christ: for it is written, As surely as I live, saith the Lord, every knee shall bow unto me, and every tongue confess unto God. Every man therefore shall give account of himself unto God. Wherefore let us no more judge one another: but rather judge, that no man give offence or offence to his brother." This is what God requires especially of those who have right knowledge. Hear then, "I know and am certain in the Lord Jesus that nothing is common" (unclean and forbidden) "in himself; unless he reckons it common, it is common to him. But if thy brother be grieved at thy meat, because he thinketh that thou eatest some unlawful thing, then thou walkest not after love. Dearly beloved, spoil not him with thy meat, for whom Christ died." If thou shouldst, in a reckless and unloving manner, do anything which, though in itself a mean thing, and standing in Christian liberty, yet which thy brother of weak faith thinks forbidden, thou wouldst be an offence and a vexation to him, and, as much as there is in thee, wouldst corrupt him. For your weak brother, if he saw you doing this, would go astray against you, yes, he would

would even be led astray from the faith, and, moved by your example, would do what you do, but with an evil conscience, and in the opinion of doing a sin forbidden by God; and that would be apostasy from God. "Th ar um create that" for the sake of so small a thing as the use of a mean thing is, "your treasure be not blasphemed," that is, in weak believers the gospel come not into apostasy and be blasphemed. "For the kingdom of God is not eating and drinking," or otherwise using or not using outward and middle things, "but righteousness, and peace, and joy in the Holy Ghost," both toward God and man. "He that serveth Christ therein is acceptable unto God, and worthy of men," approved and profitable to them as the servant of Christ. "Let us therefore pursue that which is profitable, and that which is profitable one for another," and not for trouble. "Dear, do not, for the sake of food," or for the sake of any other means, "cast off the work of God," namely, your brother who is weak in faith! "All things indeed are pure; but it is not good for him that eateth it with an offence of his conscience," whereunto he would be tempted by thy example. It is better for thee that thou eat no flesh, and drink no wine, or" (do) "that" (other thing) "by which thy brother is offended, or vexed, or faint." If thou hast faith," that thou sinnest not by the use of things of mean value, "have it with thyself in the sight of God. Blessed is he who does not make himself conscience in that which he accepts. But he that doubts, and yet eats," as your brother of weak faith might be led to do by your example, "is condemned; for it is not of faith. But whatsoever proceedeth not from faith is sin." And wilt thou then that thy weak brother thus sin and be damned? Certainly not! So refrain from the use of the mean things, if your brother takes offense at them. "We who are strong must bear the infirmities of the weak, and have no pleasure in ourselves. Let every one of us therefore set himself to please his neighbor for good, for the better."

Now, dear Christian, has not St. Paul persuaded you that for love's sake you should abstain from the use of your Christian liberty when weak believers take offence at it? C. M. Z.

(To be continued.)

"hristian Science" i" Contradiction with God's Word.

(Sent in by Aug. B. by decision of a conference)

(Continued.)

Now that we have become more closely acquainted with the unchristian, godless teachings of Christian Science, it will not be difficult to see that the healings of the sick allegedly practiced by its adherents are not based on a Christian

Christian Science is not based on a Christian science, but on an exceedingly un-Christian science, and is by no means to be regarded as divine works, but as godless nonsense. But let us examine Christian Science more closely from this point of view.

The woman from whom Christian Science originated boasts of having healed all kinds of sick people through his word and writings. She writes: "The author has cured hopeless diseases and raised the dying to life and health" ("**Science and Health,**" 426, 3). "Reading the author's writings consistently cures disease" (443, 1). According to her, she has perfected Christ's work. "Our Master," writes fie, "healed the sick, practiced Christian healing, and taught his disciples the general, divine principles of it; but he left no definite rule for the demonstration of his principle of healing and the prevention of diseases. This had yet to be discovered by 'Christian Science'" (41, 2). Concerning the success of their method, it is said: "The metaphysical method of healing has become more and more widespread, and wherever it has been practiced scientifically, it has proved to be the most effective means in medicinal practice" (43, 2). Whether the ailment is an organic or functional one (43, 1. 69, 3), whether the disease is acute or chronic (69, 3), whether the patient is a Christian or a denier of God (33, 3), whether he is present or absent (71), remains the same for Christian Science. It "addresses words of truth to the dumb, and they respond with rejoicing, makes the deaf hear, the lame walk, and the blind see" (288, 4). But she goes further. "Our Master's first article of faith was healing. The ancient Christians were healers" (39, 4). And "Christians today still have as direct a mission as they did then - to heal the sick" (32, 2). "The act of healing the sick by the Spirit alone indicates your position as a Christian" (74, 4). She justifies this by misusing the Scriptural word: "But I pray not for them alone, but for them which shall believe on me through their word" (167:3). Finally she even says: "Go ye into all the world, and preach the gospel to every creature. Heal the sick. Why does this Christian command have so little power to spur mankind on to Christian activity? Because men believe that this command applied only to a certain time and to a select number of his followers. This doctrine is more shameful than the old doctrine of predestination - the election of a small number to salvation, while the rest are damned. Jesus said: "But the signs which shall follow them that believe are these: ... They shall lay their hands on the sick, and they shall be made better.' But who believed him? Though he addressed his disciples, yet said he not, These signs shall follow you, but them - they that believe, and that at all times" (343:2, 3). This does not fail to make the desired impression on many. Thus Christian Science gives itself the appearance of standing alone on the unshakable ground of Scripture. But we shall see how in this piece, too, Christian Science rejects God's Word and condemns itself with reference to the passage of Scripture just mentioned.

According to God's word the healing of the sickness is done by God's power. Deut. 32, 39. God speaks:

"I can kill, and I can quicken; I can smite, and I can heal." Job 5:17, 18. we read, "Refuse not the chastening of the Almighty. For he woundeth, and bindeth up; he bruiseth, and his hand healeth." Ps. 41:4: "The LORD shall refresh him in his sickness: thou shalt save him from all his diseases." Therefore, in faithful prayer, with childlike surrender to God's will, we are to ask for His help. "Call upon me in trouble," saith God, "and I will deliver thee, and thou shalt praise me." Ps. 50:15; and Christ Himself puts this petition into our mouths in the Lord's Prayer, "Deliver us from evil." Sickness is an outward means by which God drives men to prayer. It is written, "O Lord, when there is affliction, they seek thee; when thou chastenest them, they cry out anxiously." Isa. 26, 16. It is reproved of Afsa, that even in his sickness he sought not the Lord, but physicians. 2 Chron. 16, 21. God's word also makes it our duty to seek the intercession of others. "If any man be sick," saith the Epistle of Jacob, "let him call unto him the elders of the congregation, and let them pray over him." Jac. 5:14. As examples of believers having exercised prayer in such cases, we cite Hezekiah, Isa. 38:2; Job, Cap. 10; David, when his child was sick unto death, 2 Sam. 12:16; the centurion of Capernaum, who sought help for his servant, Matt. 8:5; the Cananaean woman, who pleaded for her devil-troubled daughter, Matt. 15:22.

Christian Science, on the other hand, rejects prayer as something quite useless. "Shall we ask the divine principle of all good," it asks, "to do its own work?" (308, 4.) "Audible prayer-is it of any lasting use?" (312, 5.) "The mere petition that God may heal the sick man has no power to bring God's help nearer than it already is. The only favorable effect of such a prayer for the sick is experienced by the mind of the man, which now, through a blind trust in God, acts the more powerfully on the body. But this is driving out one faith by another - faith in the disease by faith in the unknown" (317, 3). "The common habit of praying for the recovery of the sick finds help in blind faith; whereas help should come from the enlightened mind" (318, 2). "Does God intercede for one who prays, while He does not help another who prays as much? If the sick get well because they pray, or are audibly prayed for, then only those should get well who pray themselves or through others" (318, 3). Thus Christian Science blasphemes prayer.

From God's Word we Christians also know that trust in God's omnipotence and goodness, which finds expression in faithful prayer, does not exclude the use of physicians and medicines. Not only do we read in Scripture of pious people who made use of both, but the advice of physicians, as well as the use of external remedies, is also expressly approved and recommended in Scripture. Joseph had physicians among his household, Gen. 50, 1. Lucas, the evangelist and author of the Acts of the Apostles, was himself a physician, Col. 4, 14. And when Christ expresses the principle: "The healthy do not need a physician, but the sick", Luc. 5, 31, then the use of physicians is certain. approved. We read about the use of external remedies: When Hezekiah was sick, the prophet Isaias made him "put a plaster of figs upon his gland, that he might be healed," Isa. 38:21; the disciples of the Lord anointed many sick persons with oil, and made them whole, Marc. 6:13; the good Samaritan treated the wounds of him that was fallen among the murderers with wine and oil, and put on a bandage, Luc. 10. When Jacobus says, "If any man be sick, let him call unto him the elders of the congregation, and let them pray over him, and anoint him with oil in the name of the Lord," Jac. 4:14, he was again evidently recommending the use of an external remedy. The same applies to the advice Paul gave his disciple Timothy: "Use a little wine for your stomach's sake, and that you are often sick," 1 Tim. 5, 23.

In spite of all this, the use of any means for the preservation of health, as well as the use of physicians and medicines in cases of illness, is most decidedly forbidden by Christian Science as unchristian and contrary to God's Word. "Food," it asserts, "has nothing to do with the real existence of man" (387, 4). "Food neither strengthens nor weakens the body" (118, 2). "The daily washing of an infant is no more natural or necessary than it is to pull a fish out of the water every day and smear it with earth" (411, 3). "We hear someone say, 'I exercise out of doors every day, I use cold baths to get rid of a disposition to catch cold, and yet I suffer constantly from colds, catarrh, and coughs.' Such concessions should open people's eyes about the uselessness of health measures" (116, 1). Concerning medicine, Christian Science says, "Material medicine substitutes medicine for the power of God" (395, 5). "We must let the apothecary arts go" (23, 2). "To use medicines to cure disease reveals a lack of trust in God" (214:5).

(Conclusion follows.)

† P. Wilhelm Julius Friedrich. †

(Conclusion.)

Because at that time, when our Frederick took office, there were only a few pastors of our Synod in the Northwest, his ordination was delayed for a long time. The same had been given to Father J. Horst of Red Wmg, Minn. who is now deceased. He, too, had to make the long journey with his wagon. Poverty was also at home with him. When he wanted to cross the river in Eau Claire on a ferry - bridges did not exist in those days - he did not have enough to pay for the trip. But Frederick, who was waiting for him, now had 50 cents, and so all went well. So the deceased was ordained by Father J. Horst in the small schoolhouse on October 2, the 19th Sunday after Trinity in 1864. In the next year the congregation built a small house, half-timbered with clay, as a parsonage. In this year (1865), June 21, the deceased entered into marriage with Pauline Erneftine Maywald, who was his betrothed bride.

Germany had followed, into holy matrimony.

F. Lochner performed the marriage ceremony at Trinity Church in Milwaukee.

Now began a brisk activity of the deceased. Preaching took place on Sundays, school was held during the week, and in addition the scattered congregations were served and new places were sought out and supplied. Frederick was the only pastor of our synod in the whole northwest of Wisconsin. In this the deceased was conscientious. He prepared carefully in writing for every sermon. Because he thought clearly, he also spoke clearly and simply, so that everyone could understand him. In his lectures, especially in the past, he was eager and fiery, often unnecessarily loud. But he spoke from the heart. He did not have a learned manner. He gave himself as he was. Nothing was more repugnant to him than being legalistic. He preached the law sharply, but above all he proclaimed Christ and his merit in all fullness and sweetness. No further was too bad for him, no way too far, punctually and exactly he was certainly on the spot, if it was only somehow possible. He used to say: It is better if I wait a little for the people than if they have to wait for me. And he adorned his whole ministry with a godly walk and implored God's blessing daily. And God also was pleased with his work, and put his blessing upon it. The congregations which the deceased first served alone have grown to over twenty, and are at present served by thirteen pastors. The Deceased also labored in great blessing in the congregation at Fall Creek. The congregation prospered physically and spiritually. As early as 1867 the congregation decided to build a church 40 X 60 feet with a 100 foot steeple and an altar niche 16 feet. In the spring of 1868 the building was started and completed except for the interior. Because the schoolhouse could no longer hold the people, and the congregation could not produce the interior furnishings in that year, they settled in as best they could and used the church to hold services in. The church had cost about H4000. Then, on May 5, 1870, a terrible storm came in the afternoon and smashed the church to the foundation wall. This was a hard blow to pastor and congregation, a heavy visitation from God. The congregation had labored to the utmost. H600 debt was still on the building, and now they had no church and had to go back to the school house. Because the schoolhouse could not hold all the people, one part of the congregation began to worship in a schoolhouse three miles to the north, at the present Fall Creek Depot. So now the one congregation became two congregations, one at the depot, the other three miles south, where the pastor lived. But though God had afflicted the congregation severely, they did not despond. She accepted the visitation as a fatherly chastening, first paid the old debts, and in 1872 each congregation built a new church. One was built on the first lot, but now only 40 X 50 feet, with a tower of 75 feet, without an altar niche. On the second Advent this was dedicated, and the other on the Monday following. These were great days of rejoicing and thanksgiving for both congregations and their pastor.

The Synod also recognized the excellent gifts that the deceased possessed. In 1875 it elected him as visitator for the northern district. And he was always re-elected, so that he held this office for 25 years and only on his last sickbed sent his resignation to the President. In this office, too, he was loved and honored by all, and how many blessings he bestowed in it, who can say?

But that this faithful servant of Christ could not lack the dear cross, that goes without saying for Christians. His marriage was blessed by the birth of ten children, five boys and five girls, but only three daughters survived him. Two sons died immediately after birth, two sons and two daughters from three to fourteen years of age died in a few days of diphtheritis, and one son at the age of twenty, when a college student, died of consumption. These were hard days and severe visitations to the deceased and his wife, but they had also learned to bow under God's hand and say, "The LORD gave, the LORD: hath taken away; the name of the LORD be praised." There were also hard struggles in the congregation. A part in the congregation at the depot did not want to suffer the discipline any longer, broke away and appointed an irreligious Lutheran as their pastor. This caused the deceased more sighs than the death of all his children. He was strong in front of others, but in the study he was often very weak. There he wept many a tear before God, so that he was often in great need of comfort and uplifting.

As much as he feared God, he still had the corrupt flesh in him and therefore had to fight with the old Adam all the time. He could often become fierce and inflamed, but, governed by the spirit of God, he was soon sorry again and was not afraid to make amends.

The many strains of his office, as well as the many journeys as Visitator, had not passed without damage to his health. Since the last eighteen years of his life the deceased suffered from a severe asthma, so that he was not allowed to leave the house without his asthma powder. From year to year this affliction gradually sapped his strength. When he attended the conference at Oshkosh the summer before, he was physically a broken man. When he had hardly walked fifty paces, he had to stand still and catch his breath. Only by exerting all his strength could he still administer his office. The congregation saw this and wanted to appoint his son-in-law as assistant preacher after the New Year. But God had decided otherwise. On February 4 of this year he still held a service with communion and with that he had done his work in the church. Only with difficulty could he keep himself upright. When he came home, he had to go to bed. During the week he administered Holy Communion to a sick person and baptized a child in the parish house. With this he had done everything that he was supposed to do in the public preaching ministry according to God's counsel. His strength visibly declined. But the faithful God had mercy on his servant. He was completely free from the asthma he had suffered from for many years. When he was told that according to the verdict

of the physician he would hardly remain alive, he was not frightened, but spoke:

> "When I shall come to Zion To the chosen of the pious, Then will I, to refresh myself, Immediately look for my Saviour; Then will I cast before him My crown, And will sing hallelujah, And will leap for joy rejoicing To the multitude of Zion."

Now he ordered his house in all things. It was a great joy to him that the parish appointed his son-in-law Fr. Stelter as their pastor during his lifetime. He sent himself entirely to die. He confessed, not only confessing himself a sinner in general, but also deeply lamenting individual sins in particular, but also consoling himself with certain forgiveness and the grace of God through absolution. After this he received Holy Communion, and now he had finished with the world. But even now the church was still close to his heart. "Though I can no longer work, yet can I pray for them," he said. Immediately before his end he prayed, "Christ is my life, and dying is my gain," and then on March 8 of this year, as a sinner poor in himself, but justified and sanctified in Christ's merit, he fell asleep in the arms of his son-in-law, like a child at its mother's breast, without agony. Surely he who dies thus dies well. He has brought his age to 62 years, 6 months and 7 days, of which he served the church at Fall Creek 35 years and 6 months. On March 12 we laid his body in the grave with his children, with the participation of many of his neighbors and the congregations, where he now sleeps in anticipation of the glorious resurrection. Thus, once again, a truly faithful, heartily God-fearing and gifted worker in the Church of God has departed from our ranks. May God also grant us constancy and finally such a blessed end.

H. F. Pröhl.

Our East Indian Mission.

Missionary Näther arrived back in Krischnagiri with his family on July 4 after several months of vacation in the mountains. He found everything in good condition. His three teachers had faithfully looked after the schools in his absence. In the main school he found 51 children, in the school of the Pariah village 16. His small congregation, to which two families belonged, had held reading services every Sunday. And every Sunday without exception 8 Christians, namely all of them, had been present, but also some pagans and others. The mission property was also well preserved. Only once a burglary seems to have been attempted, for a window grille was found broken. Missionary Näther and his wife and child were greatly refreshed by their stay in the mountains. God be with them! -

Missionary Mohn visited 21 villages in the last month of this report, namely in June, and preached or tried to preach to the heathen. The main topic for him was the fear of the pagans. "When the wind rustles in the trees at night, when an owl cries, when a child falls ill, etc., the heathen always have to do with the devil or with devils. But whom one fears above all, he acknowledges as his lord. So you serve,' I said, 'all your life in fear this cruel lord, the devil, through sin. He also gives you the reward. Here fear, terror, all kinds of evil, and at last death, and there the eternal torment of hell. Forsake this cruel Lord and come to the Lord full of love and mercy, who by his suffering and death has delivered you from the power of the devil.'"

For such preaching the missionary received partly ridicule and scorn, partly angry opposition.

Lack of rain holds out bleak, theure lines.

In the school everything took its regular course. The newly baptized Devasagajam is trying to start a school in a place two miles away. He has collected over 20 children.

With the pagans in class the missionary had dull experiences.

God comfort and strengthen our brother! -

Missionary Kellerbauer is building a house and has his hands full. At the same time he had to see to Missionary Näther's station, also to do some work for the Conference. "As an after-effect of the hot time, which was particularly strenuous for me, hemoptysis set in on my thighs, and in such a manner and number as I had not yet experienced on myself. It started on my left knee; for a few days I could still limp around the yard, but on the evening of the 4th of July the knee swelled to such an extent that I could only drag myself a few steps. And then there were more, so that until July 9 I was plagued by severe pain and had to sit firmly in the recliner; even lying in bed gave me trouble, as I could neither straighten nor bend my knees. On July 5, my wife tried to supervise the workers instead of me, but because she had to take care of me as well, she became quite ill from all the running to and fro and the annoyance at the workers, so that I cancelled her. It was not until a few days later that I sent for some more to do the liming. On July 9, I was able to sit at my desk again, but I had to spend almost the entire day working on invoices, auditing the cash register, and writing letters. On the 11th I had to be driven four miles to buy a tree. ------------------------" So there is also a great deal of work and hardship in India outside of the actual missionary profession. -

Missionary Freche writes: "My heart is full of praise and glory to God: our house is finished, completed completely. On June 15 I dismissed the masons, on June 30 the carpenters. From room to room we took possession of the whole house. I feel as if I were dreaming, the whole building seems like a dream to me. It is not at all comprehensible to me that we have such a new and good house, that I now have and should have a study room for myself; I feel as if I could only tentatively take possession of something so beautiful. Johannes and Martin (these are my little sons) have opened their throats, they sing with joy and delight all day long, they feel so good in the new house.

I had always said to God: "A house of stone and a living house, that's what you give me!* The house of stone he gave me, and - oh wonder! - he also seems to want to start a living house. A Brahmin youth has come forward to Christianity, and is being taught by me daily."

The construction of Missionary Freche's house covered the period from October 4, 1899 to June 30, 1900, i.e. 270 days. Construction was uninterrupted for 200 days, since there was no construction on Sundays and on days when the missionary was away. The transport of building materials also took 38 days.

The whole building, dwelling house, kitchen and courtyard, and all the other things that go with it, cost 3547 rupees, 13 annas, 11 pennies. That is about 1300 dollars in our money. But this cannot be said so exactly in our money.

The missionary further writes: "Also the proclamation of the divine word never completely stopped during the building period. How in the first months of the same God's Word was preached to the working people has been described in the "Missionary Dove*. For this purpose I visited my school in Sengarapuram quite regularly, all the time. It sometimes made me sore to get up early at five o'clock, walk three miles to Sengarapuram and back in the Indian heat, teach there for a good hour, and, arriving home very tired, watch the building all day. The master builder was unable to add up how much 60 and 60 was, and the master carpenter could not read a single digit. Was it any wonder that I had to be everywhere, indicating and calculating everything? Finally, with the exception of five Sundays, God's Word was preached to my household every Sunday, and several times a large number of workers attended. So God's Word was preached during this time as well. In June I also went out again to preach to the Gentiles."

At last the missionary writes: "The stone house is built; now may there be a living church, a living temple. "But they were much more astonished, and said one to another, Who then can be saved?* (Much as we did the disciples in these words.) "But JEsuS looked upon them, and said* (much as he looks upon us, and speaks to us): "With men it is impossible, but not with God: for all things are possible with God. "* Ah, this is comforting! There we know to whom we must turn, if we would have converted Gentiles."

May God not put to shame the confidence of our missionaries!

C. M. Z.

The Iowa District

of our Synod held its fifteenth meeting from August 22 to 28 in St. Paul's congregation (?. E. Zürrer) at Fort Dodge, Iowa. This District includes 107 pastors, 19 teachers, 65 deputies, who, together with a number of guests, were almost all present. During the last two years 5 mission churches have become independent, and 3 new churches have been received. The receipts of the district amounted to $19,449, of which $5349 was applied to internal missions. In retrospect from the experienced help and benevolence of our faithful God, our dear President could rightly base his Synod address on Ps. 4:4: "Know ye that the Lord leadeth his saints in a strange way. This was experienced by a Moses, a Joshua, a Rahab, a Gideon and a Samson in the Old Testament, but also by our District. It is true that in the past two years God has taken two officials, President Horn and Visitator v. Schenk, from us by death, and he has called other officials to other districts, but he has not withdrawn his gracious hand from us.

The opening sermon was preached by Director Krauss of Addison, III. He also presented the paper, a continuation of the explanation of the 11th chapter of the Epistle to the Hebrews begun two years ago. The opening sermon was based on Luc. 17, 5. "And the apostles said unto the Lord, Strengthen us in the faith." The Synod has decided to publish this sermon in The Lutheran. As often as we meet together as Synod, we rejoice. We rejoice that we see dear brethren, friends, and fellow students again; but most of all we rejoice that the Lord wants to strengthen our faith. And indeed, a strengthening of faith was also the execution of the lecture, in which the nature, struggle and victory of faith were dealt with by the examples of the saints. If in the first part of the chapter Abraham, the father of the faithful, then in the second part of the same Moses is the hero of faith. More than three hundred years had passed since the children of Israel dwelt in Egypt. Another generation had arisen that knew nothing of the bodily and spiritual blessings they owed to Israel. Pharaoh wanted to achieve a double purpose: he wanted to keep the people of Israel as servants in the land, but he did not want the people to become so powerful that they endangered him and his state. Therefore he gave the cruel command to the worshippers. But by faith they disobeyed. By faith the parents of Moses omitted to report the birth of their infant; for the believer may well suffer injustice to come upon him in patience, but he cannot do injustice. The believer is not only obedient, he is also disobedient, namely, when one must obey God more than men. By faith Moses overcame the lust of the eyes and the lust of the flesh and the arrogance of his nature. It was certainly not easy for the man of four years to leave his splendor and brilliant career behind, to return to his despised people, and to be called an ingrate. That was no small challenge for his faith, that even the magicians could do most of his miracles. - But the time would be too short and the space too scarce, if I wanted to bring more of the magnificent work. For this purpose it is printed, so that the Christians can acquire it completely for themselves. I would only like to remark that the work is not only exceedingly strengthening in faith for the parents, but also for the children. After all, we parents should also tell our children the beautiful Bible stories at home. Here we have a delicious instruction on how we can and should do this.

J. Deckmann acted as chaplain of the synod in all sessions. In addition to the opening service, three other services were held. The confessional speech was held by Father Berner,

The Gospel was preached by Fr Beer, the Epistle by Fr Runge, and the pastoral sermon by Fr Jobst.

In spite of the fact that Praeses Zürrer, in his speech to the synod, had asked the synod to refrain from electing him, he was unanimously re-elected to the presidency. However, when his doctor testified that he could not allow his pastor to continue with such hard work because of his health, the synod had to proceed with the election of a new president, after it had thanked its previous president most sincerely for his faithful and sacrificial service. The elections resulted in the following: Praeses P. C. Clöter, Vice-President Ph. Studt, Secretary P. H. Grimm, Treasurer Mr. J. Abel, Visitators PP. Welcher, Schliepstek, Greif, Von der Au.

From Sunday until the end of the Synod, the Reverend General Praeses stayed in our midst. He especially urged the Synod: "If the Kingdom of God is not to suffer damage, we must see to it that our institutions are filled with students and our building fund with money.

The missionary meetings showed that the Lord has given rich blessings to this work. But more must be done, especially in the large cities of our state. The expenses in the coming year will therefore be greater, about H4500. Furthermore, the congregations of our district should work with all their strength to establish a well-filled church building fund, from which poor congregations will then be granted interest-free loans, of which they will have to repay about 5 percent of the capital to the fund each year. When the Danish Lutheran Synod preaches about good stewardship, it is collecting treasures for this fund. It would be nice if a similar institution could be found in our country.

They were beautiful days that we spent at Fort Dodge. It was touching to see how the congregation, along with the pastor and teacher, lived out the apostle's words: "Be glad to convene! May the closing verse of our speaker prove true for them as well as for us:

Let me live by faith;
Though persecution, anguish, and anguish surround me in the world, Let me be faithful in the faith. In faith let me die, When my course is determined, And let me inherit the life that is promised me.
Take me in thy hands In the time of life and death, So is faith's end The soul's bliss.

M. J. Von der Au.

To the ecclesiastical chronicle.

America.

The following is to be reported **concerning our institutions of higher learning.** There are 61 students enrolled in the Seminary here, of whom 23 were educated in Fort Wayne, 35 in Milwaukee, 1 in an Eastern institution, and 2 in Germany. The total number of students enrolled is 192, but of these 4 have had to sit out on account of sickness. In our practi

In our seminary for preachers, 21 new students have entered, among them 1 Persian and 1 Lithuanian; the total number is 120. 59 new students have entered our seminary for school teachers in Addison, and there are 181 students there in total; 2 have still registered. In our two comprehensive high schools the numbers are as follows: At Fort Wayne 42 new entrants, a total of 167; at Milwaukee 57 new entrants, a total of 185. 29 new students have moved into the Progymnasium in St. Paul and 37 old students have returned; however, 5 more have registered and 1 old student is still expected, so that the total will be 72. In the Progymnasium at Neperan 14 pupils have entered; the total is 29, but 2 or 3 pupils are still expected. In the Progymnasium at Concordia 21 new pupils have entered, and the total number is 48. Finally, in the School Teachers' Seminary at Seward 21 new pupils have been admitted, and the total number is 34. There, too, a few more pupils are expected in the near future. In Milwaukee, for example, only three of the fifty-seven new students come from our preparatory schools, and on the whole there is a large group studying in our institutions and preparing for service in church and school. May God the Lord now add to the will the accomplishment, hold his protecting hand over our institutions and over those who come and go therein, and bless teachers and students, so that they may all be found in pure doctrine and pious living and reach the goal set before them. L. F.

Our teaching institutions are now occupied again, admittedly not all of them to the extent that they should be and according to the space available. However, it is also high time that our grammar schools, progymnasiums and teacher seminaries are more numerous, otherwise a serious shortage of candidates for preaching and school offices will soon become apparent. It is known that already last May the number of candidates for the preaching ministry (88 in total) was not sufficient. A number of congregations that already wanted a preacher this year had to be put off until next year. Now, in the next few years, the classes of candidates will not be larger, but are expected to be smaller. Springfield will have a maximum of 16 students to take their exams next year, and the Proseminary underclass numbers only 13 students. The next three classes of candidates in our local seminary will have an average of 60 students each, but the next class, which is still studying in the Gymnasium, will probably have only about 50. As a result of the decrease in the number of students in Springfield, it will not be possible to send out as many vicars as in the past. 24 requests for assistants have been submitted to the faculty there; but they think they can only consider about half of them. From the seminary here, 4 vicars are already serving for a whole year, and 6 applications, some of them very urgent, have been submitted as we write this. And the situation is similar with the candidates for the school board. Although in May some of them could not immediately be assigned a profession, they too have received professions weeks ago, and among the applications for vicars there are also requests for assistants in the school. In addition, we know that several large and important mission areas are currently vacant and have little chance of receiving their own preacher before next summer. Verily, "the harvest is great, but the labourers are few. Therefore pray ye the Lord of the harvest, that he will send forth laborers into his harvest." Matth. 9, 37. 38.

L. F.

Inner Mission. At all the District Synods held this year, there has been encouragement to give new diligence and care to the Inner Mission. This is certainly in accordance with the will of God, for God calls out to the church of the New Testament:

"Zion, thou preacher, arise upon a high mountain; Jerusalem, thou preacher, lift up thy voice with power; lift up, and fear not; say unto the cities of Judah, Behold, there is-your God." (Isa. 40. 9.) We are to fill-this is God's will-this land with the gospel. But the more extensive operation of the Inner Mission requires greater funds. May our dear Christians remember this at the mission festivals and on the Sundays on which they take up collections for the Inner Mission. F. P.

"Shall we give into all collections?" This is a question that has recently been asked by many Christians in our congregations and at synodal meetings. The answer to this question is: A Christian should not give into all collections without further ado and without examination, but he should also act as a spiritually understanding man in this matter. It would be possible for his charity to be used without need. Every Christian remains responsible to God for the use of his earthly goods. He should not give thoughtlessly, but with deliberation. So, dear Christian, examine every time you are approached for a gift. But if you find that in the case in question your gift would serve the course of the gospel, then give yes, as long as you still have something. For then you are giving to Christ, and that is blessed giving. It is not that we have given too much, but that we have given too little, that we shall repent of. F. P.

The "Lutheran Church Gazette," of Columbus, O., August 25, rightly condemns "the manner and casting" as a "perverse" one, when the Methodists are now raising $20,000,000, and intend to lead a million souls to the Lord by 100,000 "Christian laborers," that is, by one man ten souls. Quite rightly she asks, "How can any man promise to convert ten souls, as in this case?" Rightly and beautifully is then also her sentence of reasoning, which reads thus: "The conversion of a man's soul is entirely God's affair. "*) Man can only use the means of grace which God entrusts to His Church for the conversion of men." And at last the "Kirchenzeitung" closes this note with the words of Scripture: "So then it is not up to anyone's willing or running, but up to God's mercy." Rom. 9:16. But we must here ask, How does this exposition of the organ of the Ohio Synod agree with its former sayings, not yet recanted, since it said, for instance, "We think it unchristian and heathenish to say that the real attainment of . . . Blessedness is in no respect dependent on man's conduct towards grace, but in every respect on God alone. A pastor who preaches and ministers according to such ungodly doctrine is a wolf and an apostle of the devil, who, as much as there is in him, can only lead the souls commanded to him into safety and eternal ruin."? Thus the "Kirchenzeitung" appallingly characterized the doctrine believed by the whole orthodox Lutheran Church on the basis of the divine Word, that the conversion and blessedness of a man is exclusively God's work, depends entirely on God's grace and in no way on the conduct of man, as an unchristian, heathen, godless and diabolical doctrine. And we repeat it: this proposition has not yet been recanted and rejected by the Ohio Synod, but is defended by its leaders to this day. W.

Abroad.

The Evangelical Lutheran Free Church of Saxony and other states held this year's Synodal Assembly from July 18 to 24 in Niederplamtz. All standing members of the synod, 17 in number, were present. The 15 synodal congregations were represented by 14 deputies. In addition, there were several guests from our synod, from the Hermannsburg Free Church, from the Danish Free Church and from the Mecklenburg Regional Church. Two pastors (Knippenberg in Hamburg and Amling in Berlin), as well as the Berlin congregation, were admitted to the synod. The doctrinal discussions were based on theses about ecclesiastical union or unification, a very puffing and timely topic, since, as is evident, in the whole world almost the whole of Christendom is suffering from unionism. It was then shown that there is a true, godly Union on earth. This is the communion of saints, the one, holy Christian church. On the other hand, it is a false union, one that is displeasing to God, when people who are not really united in faith and confession unite or unite outwardly, as is often the case in Germany and is also striven for by many in our country, and is in part already being put into practice. Among the business negotiations, there was one matter in particular that caused our brethren much concern, and at the same time can show us the oppressed situation in which they find themselves. We leave the report of the Synodal Secretary in the "Free Church" to follow. "The Synod had to deal in detail with a decree recently issued by the Saxon Ministry of Culture to our Saxon congregations, by which certain districts and places are fixed for the 'dissident associations' - as such our Free Church congregations in Saxony are called - in which alone they may hold services. The decree stipulates that only within the designated districts are the preachers of the "dissident associations" authorized to perform individual acts of worship or other religious practices on and with the "members of the association," just as only within these districts are the members permitted to hold worship meetings in their private homes. Furthermore, the Ministry of Culture stipulates that only in the designated places are the "dissident associations" concerned permitted to hold their private services in the rooms designated for this purpose, that the place and time of the regular services are to be reported to the local authorities, and that only in the designated places are the "dissident associations" permitted to build or furnish new worship rooms. It is obvious how deeply this ordinance interferes with the life of our congregations, how much it hinders the service of out-of-town congregation members, and even baptisms, communions of the sick, and funerals. For many members of the congregation live just outside the established boundaries of the district, and in many places not named in the decree services have hitherto been held. Thus we see our liberty of conscience and freedom of religious worship most seriously threatened by this ordinance, and God only grant that the representations and petitions to be made against it may have the desired success. The American brethren present at the Synod were made to see quite clearly on this occasion the difficulties and obstacles with which the expansion of our Free Church here in this country has to struggle on and on, and what an inestimable asset they possess in their ecclesiastical liberty in America." God help our afflicted brethren, and make us always willing to assist them in every way. L. F.

*) Highlighted by the sender.

The Medicin of the Christians.

A pagan Hindu asked a compatriot who had become a Christian, "What kind of medicine do you use to keep your face looking so radiant?"" The Christian answered: "I don't put any medicine on my face."" Then said the heathen:

"But, most assuredly, I will not have it denied to me. You Christians have a secret medicine, for I have wondered at this glow in the faces of many Christians whom I have met." Then the Christian smiled, and his face became still more radiant; he said, "I will tell thee the secret. It is the word of life that makes the happiness of our hearts. And the shining of our face is but the reflection of our inward happiness." - Even David, in the nineteenth Psalm, boasts, "The commandments of the LORD are right, and gladden the soul; the commands of the LORD are pure, and enlighten the eyes."

Egg" remedy for a wicked tongue.

A heathen woman came to a missionary doctor in China and said: "Sir, you have cured a relative of mine of pneumonia, but not only of that, but also of his former vicious character. Hitherto he cursed terribly, abused his wife, was a gambler; now he is quite a different man, gentle and kind towards everyone. Confidentially said, I also have a wicked tongue, and would like to be cured of it." The doctor replied that it was not the medicine but the gospel that had brought about such a transformation in her relative. The woman could not understand how this could be possible, but since she noticed the same effect in other hearers of the Word, she too began to attend Christian services regularly, and hopefully she soon learned for herself that God's Word is indeed also a powerful remedy for an evil tongue.

Unbelief and death.

The recently deceased ex-Senator John J. Ingalls delivered a speech in the Senate in Washington on January 23, 1888, in memory of Senator B. H. Hill of Georgia, who had died shortly before, in which the whole eerily bleak desolation and hopelessness of even the most educated among the unbelievers in the face of death is expressed. Ingalls said, among other things: "Ben Hill has gone to the undiscovered country. Whether his journey thither was but a step across an unnoticeable boundary, or whether an immeasurable ocean, black, motionless, soundless, stretches between the shores of this earth and those unseen shores- we know not! Whether on that August morning after his death he saw a glorious sunrise of unimaginable splendour on a heavenly horizon, or whether his insentient and unconscious ashes still sleep in cold rigidity and senseless oblivion - we do not know! Whether his strong and fine powers immediately found work again in another forum, whether his skilled and finely educated gifts of the mind are now struggling for supremacy in a higher senate than ours, or whether his powers have evaporated and dissipated with the last breath - we do not know! Whether his passions, his ambition, and his inclinations still wogm, attract, drive; whether he still remembers us, as we remember him - we know not! These are the unsolved, the insoluble riddles of mortal life and human destiny.... Every man is the centre of a circle whose perilous circumference he is unable to cross. In the narrow space of it he is able to do something (he is potential), beyond it he perishes (perishes). And wmn immortality is indeed a splendid, but nevertheless only a deceptive dream; wmn the incompleteness of the course of life of every man, even of the longest and happiest, does not still is completed and consummated after he has gemdet here, then he who fears dying here should dread life much more- dmn the Lebm is a far more dreary, inexplicable tragedy than death." - Thus unbelief. But the believing Christian says with Paul, "I know in whom I believe, and am sure that he is able to keep my salvation unto the day of my death." "The Lord shall deliver me from all evil, and shall help me to his heavenly kingdom." 2 Tim. 2:12, 4:18. And of his loved ones and friends who have died in the faith, he knows from the infallible, rock-solid word of God, "Blessed are they that die in the Lord from henceforth. Yea, the Spirit saith, that they may rest from their labor: for their works follow himm." Revelation 14:13 J. A. F.

New printed matter.

Short Gesture Theory. A Textbook for High Schools and for Self-Instruction by August Crull, Professor at Concordia College at Fort Wayne, Ind. Second, improved edition. St. Louis, Mo. Concordia Publishing House. 1900. 68 pages 7X5. Stiff paperback. Price: 30 Cts.

Twenty years ago, when the first edition of this book by our venerated Prof. Crull, who has been a faithful teacher of the German language at our institution in Fort Wayne for 27 years, was published, Blessed Dr. Walther said the following words, among others, in a meaningful review in the "Lutheraner", which should not be forgotten: "As the title indicates, the said book teaches the art of oral presentation in relation to the gestures to be used in it. Now everyone knows how important it is that the oral presentation be accompanied by appropriate gestures. A great scholar rightly calls the language of gestures -silent eloquence. Just as the speaker can elevate his speech by appropriate gestures and facial expressions, he can also hinder the understanding and impression of his speech by inappropriate gestures and facial expressions. If, for example, a speaker consoles with a frown and a threatening gesture, or punishes with a smiling face and a graceful gesture, he will produce little of what he intends, and often the exact opposite. The most important teacher in this is, of course, the nature, the cordiality, and the earnestness with which the speakers speak, even though, in view of the great difference in the temperament of the speakers, not everyone can deliver his speech in the same way; not only will such a book as Professor Crull's certainly cure many a person of all the naughtiness and wrongdoings which disturb the listener and which he has become accustomed to in his discourse, but it will also purify and sharpen his feeling for proper gestures. It must not be supposed that an exposition and study of the art of recitation will have the consequence that preachers will lose the naturalness of recitation, which is so very and only beneficial, and learn to speak in an artificially affected manner. That would certainly be a great, and not sufficiently deplorable, pity. But no, the purpose of such writings as the one in question is precisely to show what is unnatural in the manner of speaking and to warn and protect against it. The systematic presentation of the art of performance is copied from nature by fine minds. We can therefore recommend to all who have the profession of lecturing, the book of Mr. Pros. Crulls, and all the more recommend it, as in our land of fanatical sects and illiterate preachers, the lecture is usually truly affrighted." (Vol. 38, page 48.) L. F.

The Lord is my light and my salvation. Festive Hymn on the Feast of the Reformation by A. H. F. Breuer, 264 Eldert St., Brooklyn, N. Y. 6 pages 10^X7. Chorus, soprano solo, chorus. With German and English text. Price: 25 cents, at the dozen "1. 75.

On the whole, this is a very appealing Reformation festival hymn that testifies to undeniable skill and compositional talent. The opening chorus (Moderate maestoso) sings the words of the 27th Psalm: "The HErr is my light and my salvation" etc.. This is followed by a heartfelt soprano solo: "One please

I from the Lord," etc. Then the basses and tenor resound powerfully: "HErr, make a straight path for me, keep me in your grace," sweetly replaced by the soprano and alto: "And take care of me warmly, so that no enemy will harm me," whereupon the entire choir begins again, first lamenting, "because many things speak against me," etc., then resolutely, "and yet I have good courage," and finally concludes beautifully with the words of the psalm. Into this final chorus nine tacets of the melody of "Ein feste Burg ist unser Gott" are skilfully woven. We would have liked it even better if the entire powerful chorale had been incorporated. The composition requires a somewhat experienced choir; however, such choirs will certainly enjoy it and, well practiced, will be able to perform it for the edification of the congregation. L. F.

Praise the Lord, praise Zion, your God! Cantate by F. Rechlin Jr. Price: Single 25 Cts, by the dozen K1. 75.

An excellent piece of music, both in content and form, for the coming Reformation festival! F. B.

Fest ist die Burg. Festive song on the Reformation feast by J. P. T. Kirsch, 151 E. Keasey St., South Bend, Ind. 2nd ed. 4 pp. 14X10. Chorus, bass solo, quartet, final chorus. With German and English text. PriS: 12 cents, 6 copies 60 centsS, 12 copies 85 cents. Each additional copy 5 centsS.

Ordinations and introductions.

By order of the Honorable President of the Eastern District, Land. Martin Nickel was ordained on 7. W. H. Lothmann's assistance, was ordained by Julius Nickel.

By order of the Venerable President Pfotenhauer, on S. Sonnt, n. Trin. Cand. Friedrich Esemann, appointed by the Zion congregation at Horton, Minn, ordained and introduced by C. Albrecht.

At the behest of the Honorable President of the Minnesota and Dakota District, Cand. Gustav Mertz was ordained and introduced by Martin Mertz in his parish of Missoula, Mont. on Sunday, Trinity.

On the 10th of Sonnt, n. Trin. was Cand. J. F. W. Horstmann was ordained and introduced by J. H. Theih. in his congregation at Gardnerville, Rev.

By order of the Honorable President Hafner, Cand. R. Karpinsky was ordained and introduced by G. W. Fischer in his congregation at Bern, Kans. on 11 Sonnt, n. Trin.

At the request of the Honorable President Hafner, Cand. A. C. C. Meyer was ordained at Colorado Springs, Colo. on the 11th of Sonnt, N. Trin. and commissioned as a missionary and traveling preacher by J. F. S. Her.

On the 12th of Sunday, A.D., Cand. Theo. Mackensen was ordained and introduced by E. J. Sander in the Immanuel congregation at Gowanda, N. D., by order of the Honorable President Walker; on the 13th Sunday, N. Trin. he was also publicly introduced in Markhams by C. Lohrmann.

By order of the Honorable Presidency of the Nebraska District, Cand. I. Biehusen was ordained on 12 Sonnt, n. Trin. in his congregation at Crete, Nebr. under the assistance of Prof. Weller and P. Lohr and introduced by Tr. Häßler.

By order of the Venerable President Wegener Cand. Martin Niermann on 12 Sonnt, n. Trin. under the assistance of Dir. Käppel ordained by F. J. Biltz.

On behalf of the Honorable President Walker, Cand. C. A. Schweizer was ordained and introduced by L. Schulze at Bleecker, N. D-, on 12 Sonnt, n. Trin.

On the 13th of Sunday, A.D., in the presence of the Honorable President Pfotenhauer, Cand. Otto Sievers was ordained in the midst of his congregation at Bear Valley, Minn. and inducted by his father Bro.

On the 13th of Sonnt, n. Trin. was Cand. C- F. Eifele was ordained and introduced by W. Hüsemann at Gretna, Nebr.

By order of the Honorable President G. J. Wegener, Cand. H. Heise was ordained and introduced by W. G. Huhmann in his congregation at Birmingham, Ala. on the 13th of Sonnt, n. Trin.

On behalf of the Honorable President Rösener, Cand. Theo. Sieving was ordained and introduced by R. Winkler in his congregation at Pocahontas, Mo. on the 12th Sunday after Trinity with the assistance of P. Langehennig.

In accordance with the commission received, Fr. Hermann Meyer was ordained on 10 Sonnt, n. Trin. in the Beihlehems parish at St. Paul, Minn. with the assistance of ??. F. Sievers, A. E. Frey, F. Otte, L. Achenbach, H. Haserodt and P. Kretzschmar and the professors Th. Bünger and E. L. Arndt introduced by R. v. Niebelschütz.

On behalf of the Hon. Pref. Paul, W. Koß was introduced from Camas Prairie, Jdaho, on the 10th of Sonnt, n. Trin. by C. J. Heuer.

By order of the Venerable President Walker, on 11 Sonnt, n. Trin. ?. Bro. Ottmann in the midst of the Zion congregation at New Haven, Conn., with the assistance of Bro. F. P. Wilhelm, introduced by S. F. Glafer (by proxy Bro. E. H. Fischer).

At the request of the Honorable President Wegener, Negro missionary Carl Kretzschmar was introduced to his "Negro congregation" (Mount Zion) at New Orleans, La., on 12 Sunday, Trinity, with the assistance of the entire ministry of New Orleans, by F. J. Lankenau.

By order of the Honorable Presidency of the Middle District, on the 12th of Sonnt, n. Trin. P. W. C. Meinzen, at Tracy, Ind. introduced by Geo. Link, Jr.

By order of the Venerable President Seuel "nuch" on the 12th of Sunday, n. Trin. I'. Louis Uockey in his congregation at Concord, Wis. introduced by F. Nammacher.

On the 12th of Sunday, A.D., Father F. W. Wenzel was introduced to his congregation at Clinton, La. by H. H. Hartmann, by order of the Honorable Praeses Wegener.

By order of the Honorable President Zürrer,?. E. H. Polzin was introduced to his congregations in Terril and Estherville, Iowa, by H. Enseleit on 12 Sonnt, n. Trin.

On the 13th of Sunday, A.D., Rev. F. H. Eggers, by order of Hon. Cl. Seuel, President, was introduced to his congregation at Watertown, Wis. by Pros. J. Gamm and H. A. Brandt.

Initiations.

On the 6th Sunday after Trinity the Zion congregation in Hoffenthal, Assiniboia, Can. consecrated their new church (20X38 feet) to the service of God. On the 11th Sunday of Trinity the consecration of the newly built church (20X34 feet) of the Immanuel congregation at Landestreu, Assiniboia, Can. took place. The festive preacher in both cases was the local pastor Carl Geith.

On 11 Sunday after Trinity, the Immanuel congregation at Luther, Kans consecrated their new church (32x48 feet, along with a 63 foot high tower with bell) to the service of God. Preachers: Fr. Pennekamp and G. B. Keller.

E. A. Frefe.

On the 12th of Sunday, A.D., the Zion congregation at Town Hartland, Wis-, dedicated their newly built house of worship (28X48 feet) to the service of God. Festive preachers: ??. Nickel, Press andGust . Kani eh.

On the 12th of Sunday, A.D., the congregation of St. John's, Reinbeck, Iowa, dedicated their new school to the service of God. L. Traub.

On the 12th of Sunday, A.D., the Zion congregation at Plainview, Nebr. "dedicated" "their" new school (22X32 feet) to the service of God. IT preached

A. Merz.

On the 13th Sunday, Trinity, the Zion congregation at Corder, Mo., consecrated their newly built church (60x50; tower 104 feet high) to the service of God. Festive preachers: in the morning Prof. H. Schöbe; in the afternoon ??. W. E. "rink and C. Bäpler (English); in the evening kk. E. Runge and L. J. Schwartz (English).

F. W. C. Jesse.

St. John's parish at Hanover, Iowa, dedicated their newly built branch school (24X40 feet) to the service of God on S. Sunday, A.D. Trin. Feast preachers: C. E. Miller and J. Hesse. Collecte: 350.00.

H. Wehking.

Groundbreakings.

On the 8th of Sunday, A.D., St. Matthew's congregation at Cleveland, O-, laid the corner-stone of their new church. The address was delivered by - . J.J. Walker.



On 10 Sonnt, n. Trin. the St. Immanuels congregation in Eagles Nebr. laid the cornerstone to their new church (24X36 feet). IT preached

Gottl. Haack.

On II Sunday, A.D. Trin. the St. John's congregation at Johnsburg, Pa. laid the cornerstone of their new church (30X45 feet). Celebrating preachers were L. G. Eifrig andH . Sieger, Jr.

Jubilees and mission feasts.

On II Sunday, A.D., the Immanuel congregation of Lydda, III, celebrated its 25th anniversary of church consecration in conjunction with a mission festival together with the congregation of Arenzville. Feftprediger: D?. Hallerberg sen. and Fr. Schwandt. Collecte after deduction: - 133. 23. W. G. Klettle.

On the 13th of Sonnt, A. D., St. Paul's parish at Chapin, III, celebrated its golden jubilee combined with mission feast. Feft preachers: I. tz. Haake, W. Lauer and F. Berg. Collecte: -108. 47.

Ed. Tappenbeck.

Mission Festivals.

On the 8th Sunday, A.D.: The congregation at Tigerton, Wis. with the congregations at Wittenberg, Regina and Caroline. Preachers: L?. Randt and Schütz. Collecte and Ueberschuß: 877. 50th - The congregation at Gerald, O. Preachers: k?. Horst and Reinking. Collecte: -226. 43. - The congregations at Grant Tp. and Adair, Iowa. Collecte: -91. 62.

On the 9th Sunday, A.D.: The congregation at Dorchester, WiS. Preachers: kk. Heidelberger and Latsch. Collecte: -52. 77.- The Zion congregation at Corinna Tp, Minn. Preachers: k?. F. H. Kolde and Ktingbeil. Collecte: -38.00. - The congregation at Soldier Tp., Iowa. Preacher: L. L. N. Mueller. Collecte after deduction: -33. 70. (Rained out.) - The congregation at Manilla, Iowa. Preachers: UU. Lorraine and Polzin. Collecte: -24. 82. (Rained out.) - St. John's parish at New Haven, Mich. with neighboring parishes. Preacher: k?. F. L. Schroeder, J. L. Hahn, and Bornemann (English). Intake: -77. 25th (Rained out.) - The congregation at Wausau, Wis. Preachers: kk. Daib and Uplegger. Collecte: -102. 10. - The congregation of St. Paul near Minden, Nebr. preachers: Lk. Schubkegel and Cholcher. Collecte: -48. 20. - St. Matthew's parish near CedarBlusfs, Nebr. Preachers: Uk. E. J. Frese and Giese. Collecte after deduction: -30.00. - The congregations at Sandusky and Town Willow, Wis. Preachers: Treff and Rathjen jnn. Collecte after deduction: -57. 80. - St. John's parish at Grant, Iowa. Preachers: C. Runge and Von der Au. Collecte: -30.00. (Rainy.) - The congregations at Glidden and Butternut, Wis. Preachers: Schmidtke and Phil. Lange. Collecte after deduction: -33. 45. - The Dreieintgkeits Gemeinde bei Hazard, Nebr. Prediger: k?. Affeldt and J. tz. Engel (Engl.). Collecte: -25.00. - St. Marcus parish at Town Union, Wis. Preachers: ??. Hähnel and Randt. Collecte: -35.00. (Rained out.) - St. Peter's parish in St. Joseph, Mo. preachers: O. Clöter and M. Große. Collecte after deduction: -30. 55. - The. Congregations of Paterfon and Richfield, N. J. Preachers: I??. Stechholz, Jr, F. Schumm and Schwoy (lecture). Collecte: -145.00. - The congregation at Clarks Creek, Kans. Preachers: kL. F. Möller and Th. Jüngel. Collecte after deduction: -30.00. - The congregations at Uyrk Centre, Wheaton and Lombard, III. preachers: E. A. Sieving and T. Joh. Grosse. Collecte: -88. 36.- St. Matthew's parish at Pawtucket, R.I. Preachers: kk. Chr. Merkel and A. Winter (English). Collecte: -31.00. - The parish of Montague-Claybank, Mich. Preachers: k?. C. Frinck" and E. Huth. Collecte after deduction: -37.00. - The Parish of St. John, Berlin, Wis. Preachers: Lk. Pröhl, Mundioger and Ebert. Collecte: -38. 51st - The congregations of Benton and Morgan Co, Mo. preachers: Wihlborg, Wittrock and R. Mießler. Collecte after deduction: -70. 74. - The congregation at Otis, Ind. preachers: P. H. W. Miller. Collecte: -14.00. - The Immanuel congregation at Conley, Nebr. preachers. Manteufel and Sexton. Collecte: -13. 50. - The Peace congregation at Rolla, Mo. with guests from St. James and Rolla. Preachers: k?. Wilk and Lehman." Collecte after deduction: -16. 40. - The congregations at Algonquin, Elgin, Dundee, Woodstock, Crpstal Lake, and Huntley, III. preachers: kL. J. A. Muller and F. Mießler. Collecte:-231. 55.- Bethlehem congregation at Detroit, Mich. Preachers: Gugel and Tresselt. Collecte: -33.00. - The St. Johannis-Gemeind" zu Randolph, Nebr. preacher: kL. J. P. Müller and Holstein. Collecte: -17. 31. - The congregation at Onawa, Iowa. Preacher: 8. Pröhl. Collecte: -12. 50. - The congregation at Elk Creek, Neb. preachers: 88. Grupe and Dahl. Collecte: -55. 57.

On the 10th of Sunday, A.D.: The churches at Traverse City and Kingsley, Mich. Preachers: 88th Speckin and L. Müll-r. Collecte after deduction: -M.00. - St. Paul's parish at Troy III. preachers: 88th Flach, Barteis, Sr. and Sachs (Eng.). Collecte: -92. 66. - The Zion congregation at Princeton, Minn. Preachers: 88th W. Friedrich, J. Fackler, and J. E. Ingebrigtsen (Engl.). Collecte after deduction: -36 05. - The congregations at Gar Creek and near Woodburn, Ind. preachers: Prof. Dorn and 8th Mcyer. Collecte: -103. 36. - The St. John's congregation at Bohnsacktown, N. Dak. Preacher: 8th G. F. Potratz. Collecte .-8. 20. (Misc.) - The congregation at Jda Grove, Iowa. Preachers: 88th Von der Au and Chr. Wehking. Collecte: -27 Mar. - The St. Paul's congregation at Garden Plain, Kans. Preachers: 88th Voß and Krenke. Collecte: -37.02. - The congregations at Reed City', Big Rapids and Ludington, Mich. Preachers: Prof. Hattstädt and the 88th Markworth and Böcler. Collecte after deduction: -101.00. - The congregations at Turk Lake and Cato, Mich. with guests from Sidney Centre and Howard City. Preachers: 88th Succop and Heath!. Collecte: -20.00. - The Immanuels - congregation at Kimball Tp, Minn. Preachers: 88th Wohlfeil, Scll, Endervard and Ztehlsdorf. Collecte: -22.00. - 8th Randts congregations at Tönn Grant, Wis-, with guests from Tigerton and vicinity. Preachers: 88th Calf and Naumann. Collecte after deduction: -44. 38. - The congregations atManistee. Arcadia and Onekama, Mich. Preacher: 88. Kössel and Schalm. Collecte and surplus: -237. 65. - The Jehovah congregation at Town Lake, WiS. Preachers: 88th Wichmann and Prof. Hulh. Collecte: -15th 46th (Rained out.) - St. John's congregation at Ashippun, Wis. Prediaer: 88th Hofmann and Leskow. Collecte: -61. 34th - The congregations of West and South Superior, Wis. with guests from Duluth, Barnum and Wrenshall, Minn. Preachers: 88th Schmidtke and Steuber. Collecte: -19.00. - The churches in and near Spencer, WiS. Preachers: 88th Gerike, Engel and Kuiing (lecture). Collecte after deduction: -107.00. - The Immanuels congregation at Mddle Creek, Nebr. Preachers: 88. E. and A. Firnhaber. Collecte: -51. 48. - The congregation at La Fayette, Ind. preachers: 88. G. Schumm and Schlesselmann. Collecte: -88. 13. - The congregations at Closter, Pectzburg and Maywood, N. J. Collecte and Ueberschuß: -75.00. - The St. Lucas congregation at St. Louis, Mv. Preachers: 88th Herzberger and J. I. Bernthal. Collecte: -37. 10. - The congregations at Town Woodbury and Town Aston, Minn. Preachers:-88th Penalties and Walther. Collecte:-55. 50th - The Zion congregation at Helvetia, Minn. Preachers:-88th Hertwig and Fritzke. Collecte after deduction:-21. 15.

(To be continued.)

Conferenz - Ads.

The Indianapolis, Seymour, and Louisville Pastoral Conferences will gather October 2-4 at the 8th Praetorian Church in Louisville, Ky. Register at least ten days in advance with the local pastor.

W. Moll, Secr.

The Minnetonka- Specialconference will assemble, s. G. w., from noon of the 2nd to noon of the 4th of October, at the church near Plato, Minn. Confessional address, Pres. Pfotenhauer (C. Reuter). Sermon: F. H. Meuschk" (F. Otte). Westbound trains arrive 11 x. and 10 v. ni.; eastbound 5 ". and 4 v. m. Early registration desired. I. S. Hertrich.

The Dellow Bank special conference will assemble, s. G. w., Oct. 2-4, at 8. C. Albrecht's, Fairfield, Minn. Picking up from Appleton on the 1st of October. Indicate whether you wish to be picked up or come by wagon. Work: Confession: Engelbrecht -Great; Sermon: Eifert-Hillger; Catechesis: EHlen(Fr. 26-28)-Eifert(Fr. 29-34); "ckus parookials": Müller Sr.; "Wider unevangelische Praxis" (Th. 25 a. orv.): Albrecht-Oetjen. Registration desired. A. Hillger, Secr.

The Northern Indiana Pastoral Conference meets, s. G. w., the first vo ull week of October (9th to 11th) in the congregation of 8. M. Tirmensteins to Logansport, Ind. works: Rector Schick: exegesis on 1T:m. 6. Prof. Crull: "The Decorum of the Preachers." Prof. Zucker: a short historical work on the Conciliar at Trident. 8. Lange: "Is the contract of the loss of life one of the means by which a householder may provide for his own?" following 1 Tim. 5:8. 8. Wilder: "Chiliasm." Three full days' work I - Let those who desire quarters report to the 8th looi before the 23rd of September. J. tz. Lindemeyer, Secr.

The Pastoral Conference of Central-JIlinois meets, v. v., October 9 to II, at Peoria, III. labors: "How is the profession of a Lutheran parochial school teacher to be regarded?" (k. Berg.) "Why is prayer not a means of grace?" (Prof. Streckfuß.) "How are the passages of Scripture to be understood in which God is apparently made a cause of evil?" (U. Behrens; Coref.: L. Rabe.) Continuation of the labors of Prof. Herzer and P. Heyne. Preacher: P. Oetting (D. Groth); confessional speaker: L. Erdmann (k. Klettle). Registration with L. Hohenstein.
L. W. Plehn, Secr.

The Winn eb ago Teachers' Conference will assemble, I). v., on Wednesday evening, Oct. 10, at Sheboygan, Wis. Registrations will be received from J. H. W. Piel will accept. Work: -i. Practical: J. Biblical History: John the Baptist's Imprisonment and Death (F. Mueller); 2. First Exercise in Speaking (Gehner); 8. A Catechesis of Conviction." Ein Katechismusstück an Hand der Biblischen Geschichte begründet (Sperling); 4. 4. kracttcal I-esson, Illustration tbo vivlsloo ak a icractiou dx a dractiao (Vogel); 5. Oauss ot tde Uevolutlooar> Var (Vogelpohl). P. Referat": J. IVtiat skoulck ve tde Oourse aock kesult in teaedillA Lritlnoetle? (Markworth.) 2. How do you make the children love and value school? (Krüger.) B. Kalb, Secr.

The Baltimore District Conference will not meet from September 18 to 20, as indicated in the previous number, but from October 9 to II, at L. Stiemke's church in Baltimore, Md. Registration necessary. W. Schaller, Secr.

The Southern and Eastern Michigan Pastoral and Teacher's Conference will meet Oct. 10-14 at Fr. Schatz's church in Detroit, Mich. Arbetten: The Homologumena and Antilegomena of the Holy Scriptures (k. H. Frincke). Illumination from God's Word on the Employment of Women Teachers in Our Congregational Schools (?. Hagen). The Laulirmethode (Teacher J. Meyer). The profession of a teacher in our parochial schools (L. Andres). Pastoral sermon: P. Arendt-k. Lobenstein. Gospel: L. Bornemann-l?. BehrenS. Epistle: D.Kionka-U.Lübke. Confession: tt. Bauer-k. Krafst. Monday is pastoral conference. Enno Dümling.

The Southern We st-Indiana- Specialconference will meet on the 10th and II. October at Staser, Ind. with G . Mohr.

The Southern Illinois Pastoral Conference meets, v. v., October IS. to 18, in L. v. Strohe's parish at Collinsville, III. labors: On the words of the second article, "suffered under Pontio Pilato": Fr. Zagel; on the word "buried": Fr. G. Kühn. Historical lecture: Fr. Ruhland (?. Knorr). Preacher: Fr Brust (?. Flach); confessional speaker: Fr Schuricht (?. Bergen soll.). The local pastor asks for immediate registration. HerM. C. Gübert, Secr. p. t.

The Soo Conference of North Dakota will meet, 0. v., October 17 and 18, at Great Bend, N. Dak. Preacher:? Nachtsheim- k. Kleweno. Confessor: k Teyler-L. Meichsner. Registration requested to k. loel. R. Hilgendors.

The next meeting of the St. Louis One-Day Consistory will be held November 7. L. Fuerbringer.

The Kansas District

of our Synod holds its sessions, will'" God, from October 3 to 9, at the congregation of the Rev. H. F. Eggert at Topeka, Kans. The subject of the doctrinal proceedings, "What the Christian churches of our time are to learn from St. Paul's Epistle to the Galatian churches."

F. Drögemüller, Secr.

The Western District

will meet on 10 October in the church of Fr. Biltz at Concordia, Mo. One should register in times with the local pastor. Further, the following would like to be noted: J. The deputies are requested to hand in their credentials at the pulpit after the opening service. The worthy congregations of the district are asked to consider the circular letter, according to which they are asked to have their deputies bring a previously collected contribution to the Synodal Assembly for the repayment of the debt resting on the Progymnasium in Concordia.

Fr. Klug, Secr.

Fare reduction is granted from all stations in Missouri and Arkansas, but only on condition that 100 oortltloat"" be presented at Concordia, Mo. by such as attended the synodical sessions and have paid the full price on the outward journey (guests included). So one does not forget and demand a 1t. H. Osrtiüoats from his agent concerned on the outward journey. Every "Oortäüout", on which one has paid more than 50 CentS, will be counted. It would be desirable if the neighboring pastors (about 20-50 miles around Concordia) would also pay full price on the trip to the Synod and then also have an OertMoate given to them-, if this does not happen, it can hardly be hoped that 100 Ortitlestes will be collected. If 100 Osrttücattm should be collected, then the return journey will cost only one-third (j) of the outward journey. Chas. F. Obermeyer, L. 8. 8vor.

Receipts into the treasury of the Illinois Districtr

Inner Mission: P. K. Schmidt, Chicago, by Fr. Fromm and Aug. Kirschnitz, each -5.00. P. Klettke, part of the missionary coll. at Lydda and Brenz ville, 71. 98. P. Wagner, Chicago, by C. H. 2.00. Missionary coll. of the Gemm. of the ??..: Seils, Woodworth, Theil, 100.00, Schwagmeyer, Neelyville, 48.00, Herrmann, Nokomis, Theil, 30.00. L. Hölter's Gem., Chicago, 125.00. I'. W. C. Kohn das. by Math. Wohler, 2.00. Fr. Matthias das. missionfcoll. s. Gem., 27. 25, by Maria Piotter, 2. 50. Fr. Succop das. by Mrs. Messmann, 1.00. Theil d. missionfcoll. d. Gemm. d. ??.: Kirchner 60.00, Bogt, Goodfarm and Dwight, 40.00, Mennicke, Geneseo, 30.00. N. N., Bloominglon, 1.00. P. K. Schmidt, Chicago, part of missionary coll. s. Gem., 40.00. (8. -588. 73.)

Negro Mission: part of the missionary coll. of the parish of ??..: Kletike, Lydda & Arenzville, 15.0"), Seils, Woodworth, 15.00. k MartenS' congregation, Danville, 9^4. P. Herrmann, Nokomis, part of missionary coll. s. congregation, 15.00. P. Hölters congregation, Chicago, 5.00. part of missionary coll. of congregation d. ??..: Kirchner 30.00, Vogt, Goodfarm & Dwight, 15.00. N.N.,Blooming ton, 1.00. P. K. Schmidt, Chicago, part of missionary collection see church, 15.00. (p.-120. 44.)

English Mission: Part of the Mission Festival Coll. of the Gemm. d. I'?..: Klettke, Lydda and Arenzville, 5.00, Herrmann, Nokomis, 10.00, Kirchner, Secor, 15.00. (S. -30.00.)

EnglishMissio" in Chicago: P. HöltersGem., Chicago, 15.00. ?. A. L. Reinke das. v. Jungfrver. d. Bethleh.-Gem. 25.00. (S. -40.00.)

Heathen Mission: part of missionary coll. of Uk. community: Klettke, Lydda & Arenzville, 15.00, Seils, Woodworth, 15.00, Herrmann, Nokomis, 15.00. Fr. Wagner by Mrs. Myer 2.00. part of missionary coll. of Uk. community ??..: Kirchner 25.00, Mennicke, Geneseo, 12. 25. (p. -84. 25.)

Mission to the Deaf and Dumb: P. Brust, Prairie, by N. N. . 50. Prof. Streckfuß by L. Siebert, F.u.L. Wirwatz each . 20. P. Hölter's congregation, Chicago, 15.00, by N N. 1.00. P. Bogt, part of mission fcoll-, Goodiarm & Dwight, 15.00. N. N., Bloomington, 1.00. P. K- Schmidt's congregation, part of mi sions fcoll., 15.00, by Lydia-Ver., Chicago, 4.00. (S. -52. 10.)

Deaf mNfion in St. Louis: P. Huxhold, St. Paul, v. Grandmother Boye 2. 50.

Jewish mission: part of the missionary funds of the church. Klettke, Lydda & Arenzville, 6. 25, Herrmann, Nokomis, 4. 50, Kirchner, Secor. 10.00, K. Schmidt, Chicago, 5.00. N. N., Bloomington, 1.00. (S. -26. 75.)

Emigrant Mission: part d. Mission Festcoll. d. Gemm. d. I'I'.: Klettke, Lydda and Arenzville, 10.00, Kirchner 10.00, K. Schmidt, Chicago, 6. 36. (p. -26. 36.)

Mission in London: P. Hölters Gem., Chicago, 5. 25.

Mission to Brazil: U.K. Schmidt, Chicago, Theil d. Missions, fcoll. s. Gem., 15.00, v. Lydia-Ver. 4. 45. (S. -19. 45.)

Mission at Spokane, Wash.: P. Th. Kohn, Chicago, of Teacher Eberhardt's school 3. 15, Anna Grossmann . 50, K. J. 5.00, Fried. Husfnagrl 1.00, Coll. d. St. Marcus-Gem. 17. 71. teacher H. Brase, Trete, from a part s. pupils. 4.00. P. Jaß, Peoria, v. eil. Gl. s. Gem. 10. 50. (p.-41. 86.)

India nermissior: P. Seils, Woodworth, part of the missionary coll. Gem., 4. 58. P. Döderleias Gem., Venedy, 4. 50. P. Kirchner, Theil d. Mil sionfcoll. s. Gem., 25.00. P. I A. F. W. Mueller's Gem. of, Ehester, 10. 80. N. N. of, Bloomington, 1.00. (S. -45. 86.)

Support fund: P. Landeck's parish, Freeport, 10.00. P. Drügemüller, Palatins, from Arlington Heights-Pasroralconf. 9. 50. Teachers S. Garbisch and C. Schröder 1.00. P. Bergen, Steelevrlle, 2.00. P. Wagner, Decatur, from the ??..: Kröoer 1.00, Bötlicher 5.00, Groth 5.00, Koch 2.00; Ueberschuß v. 2 Sammlg. 2. 50. Fr. Sieving, Maniro, from Mrs. Adam Berner 1.00. Fr. Wunder from the Lhicago Pastoral Conf. 20. 50, from N. N. 10.00. (8. -69. 50.)

Parish in Königsberg, Germany: P. Döderlein's parish in Venedy 5.00. P. Loth, Aurora, by F. Stoller 1.00, F. Muschler 1.00, L. Adam, F. Kell & Mrs. R-bbeloth each . 50, F. Klein, A. Plücker, R. Fickenscher & Mrs. Swrm each . 25, A. and G. Schöberlein and Mrs. N. N. each . 25. (S. -10. 25.)

Students: Teachers Scheer, Woodworth, Coll. a. d. silb. Hochz. Hue si Paul Scheer, 5.00. P. Mennicke, Rock Island, v. Jugver. f. F. Rudi, C. Mennicke & J. Streckfuß each 5.00. P. Bergen, Steelevtlle, Coll. a. d. silb. Hochz. H. Dies f. Love, 7.00. D. Hölter, Chicago, v. Jungfrver. f. SuhriS, Milwaukee, 18.00, f. Blöbel, Spnngfielv, 6. 40. P. Budach v. Jungfrver. s. H. Dornseif 15.00. L. Succop v. Frauenver. f. Teßmann 18.00. 1>. Theo. Kohn v. Frauenver. f. J. Bertram 25.00. L. Kirchner, Theil d. Missionsfcoll. f. Litthauer 7.00. r. Wunder v. Jünglver. f. A. Häncschel 10.00. (p. -126. 40.)

Laundromat in Springfield: Prof.Simon v. Frauenver. 2.00.

Deaf Mutes in North Detroit: P. P. N. Feddersen, Thank Offering by Mrs. L. Alje, 2.00.

Deaf and dumb congregation in Milwaukee: P. Leßmann, Okawville, by Bro. F. Holm i.OO, W. Martin . 50, A. Schubert . 50, N. N . 25. k. Hallerberg, Quincy, posttr. to a coll. . 55. (S. -2. 80.)

Synodical Fund: P. Landeck's Congregational, Freeport, 10.00.

Synodical Building Fund: gem. d. ??.: tzeyne, Decatur, 4th 75, Hölter, Chicago, posttr. 3.00, Burkart, Lyons, 6th 70, J. A. F. W. Mueller, Ehester, f. New Buildings 50.00. (S. -64. 45.)

Church building fund: P. Kühn's congregation, Dorsey, 4. 38. Mr. and Mrs. Wilh. Klopper, Prairie, thank-offering, 7. 50. Part of the missionary coll. of. Church of: Kirchner, Secor, 15.00, Vogt, Goodfarm & Dwight, 15.00, Mennicke, Geneseo, 10.00. (p. -51. 88.)

Church building in Spokane, Wash.: Fr. Feddersen's congregation in Bethalto 1. 50. Fr. Klettke, part of missionary coll. to Lydda & Arenzmlle, 10.00. (p. -11. 50.)

Church building in Hartford, Conn: P. Heyne, Decatur, dedication of house b. Folk, 6. 55.

Church building in Kansas City, Kans.: P. Heyne, Decatur, v. H. Th. Beck 1.00.

Congregation in Orlando, Okla: P. Wagner's Gem., Chicago, Jan. 18.

Spokane congregation, Wash. P. Drögemüller, Palatine, by N. N. 1.00. P. Leßmann's congregation, Okawville, 7. 26. P. Blanken's congregation, Buckley, 10.00. P. F. Schwandt's branch, New Berlin, 1. 20. 1". Hölter, Chicago, by Mrs. Osius 2.00. P. Wunder das. by N. N. 10.00. P. Menmcke, Geneseo, Theil d. Missionsscoll. s. Gem., 5.00. (S. -36. 46.)

Old People's Home at Arlington HetghtS: P. Wagner's Gem., Chicago, 20. 59. P. Kuehn, Dorsey, a. d. poor box 1. 87. Gemm. d. '1'.: Merbitz, Chicago, 8. 78, Engelbrecht das. 17. 50, Werfelmann das. 9. 75, Succop das. 31. 50. (pp. -89. 99.)

New hospital in St. Louis: Mr. and Mrs. Wilh. Klopper, Prairie, thank offering, 7. 50.

Parish of Hartford, Conn.: P. P.N.Feddersens Gem. 4.00.

Danish Free Church: P. Schwandts Gem., New Berlin, 4. 10. part of the Missionsscoll. d. Gem. P. Kirchners 8. 48. (p. -12. 58.)

Sächsische Freikirche: Theil der Missionsscoll. der Gem. P. Kirchners 8. 48.

Needy in India: P. Lüker, Altamont, v. etl. Gl. s. Gem. 2. 45. N. N., Bloomington, 1.00. (S.-3. 45.)

Orphanage at Addison: Dch. P. Zahn, Quincy, 2. 50. P. Kirchner's school k. 1. 40. N. N., Bloomington, 1.00. (p. -4. 90^)

Orphanage at Des Peres: P. Brust, Prairie, Coll. a. d. gold. Hochz. at Mr. & Mrs. Wilh. Klopper, 13. 57. P. Huxhold, St. Paul, by grandmother Boye 2. 50. (S. -16.07.) Total: -1643. 34.

"S. In the "Luth." No. 18 read under "Negermission": P. Schröder, Chicago Heights, Theil d. Missionsscoll., 10. 33 (instead of 1.00).

Secor, III. Henry Dierking, Cassirer.

Income to the Middle District coffers:

Synodal treasury: Gemm. d. kk.: Tirmenstein, Logansport, dch. H. W. Hoppe -8.00, Rupprecht, North Dover, 28.00, Scheips, Peru, 5. 50, Heinicke, Evansville, 5. 31, Schleicher, Lanesville, 7. 65, Seuel, Indianapolis, dch. C. F. Difficulty 25.00, Jensen, Goeglein, 9th 20th (p. -88th 66th).

Building fund: Gemm. d. ??.: Bohn, Fort Wayne, 2nd pay, 10th 90th, Jüngel, Avilla, 4th 12th, Scheips, Peru, 3rd send, 25.00, Thieme, S. Bend, 2nd send, 15th 70th, Meinzen, Woodburn, 8th 50th, Rupprecht, N. Dover, 2nd send, 35.00. (S.-99th 22nd).

Inner Mission: P. Kochs Gem., Hufs, 14. 27th Mission Coll.: Gem. ?. Stocks, Ft. Wayne, 40.00, Gemm. d. ??. Heinze and Schmidt 35.00, d. comm. at Auburn & Garrett 17.00. P. Giese, Indianapolis, v. N. N. 1.00. ?. Rupprecht, N. Dover, v. F. H. 3.00. P. Fischer, Gerald, Missionsscoll. 100.00. I?. Keller, Cleveland, v. etl. Gl. 6.00. Gemm. d. ??: Baade in Olis 7.00, Schmidt, Seymour, 40.00, Schultz, Madisonville, 7. 35, Preuß, Friedheim, 4. 25. Missionsscoll.: Gemm. d. kk. Weseloh, Walker & Ungemach at Cleveland 122. 20. P. Hofmann's Gem. at Napoleon, 10.00, d. Gem. at Florida & S. Ridge 50.00. "Primrose Club," Indianapolis, dch. C. F. Schwier 2.00. mission scoll.: P. Brauer's Gem., Hammond, 11. 50, Gem. k. Lindhorsis, Reynolds, 60.00. P. Lothmann's Gem., Akron, 27.04. Missionsscoll. d. Gemm. dk. Westerkamp, Wesel, Ilse & Riedel in Cleveland 50.00. (p. -607. 61.)

Negermission: Gem. inLancaster dch. I.Kirn 6. 19. mission coll. Congregation of ? Heinze & Schmidt, Decatur, 20.00, Auburn & Garrett congregations 7.00. Fr. Rupprecht, N. Dover, by A. K. 1.00. Fr. Fischer's congregation, Gerald, missionary coll. 50.00. Fr. Schmidt's congregation, Seymour, 33 30. Missionary coll.: congregation of ??. Weseloh, Walker y. Ungemach, Cleveland, 40.00, ?. Hofmann's Gem., Napoleon, 5.00, d. Gem. at Florida and S. Ridge 15.00, P. Brauer's Gem., Hammond, 10.00, Gem. d. ??. Westerkamp, Jhe, Wesel & Riedel, Cleveland, 20.00. (p. -207. 49.)

Emigrant Mission in New York: P. Links Gem., Laporte, dch. L. Schumm 16. 42. P. Lindhorsis Gem., Reynolds, mission scoll., 5.00. (p. -21. 42.)

Baltimore Emigrant Mission: Fr. Lindhorsis Gem, Reynolds, Mission Scoll, 5.00.

Jewish Mission: P. Trautmann's Gem., Columbus, 8. 59.

Heathen mission: ?. Stocks Community at Ft. Wayne, Missionary Coll., 20.00. ?. Kochs Gem., Hufs, 9. 51. P. Rupprecht, N. Dover, v. A. K. 1.00. Gem. ?. Fischers, Gerald, 50.00. Gemm. d. ??. Weseloh, Walker & Ungemach, Cleveland, 20.00. Fr. Weseloh that. of Miss Pelster 2.00. Fr. Zorn that. of Mrs. Preuß 5.00. Gemm. at Florida and S. Ridge, mission coll., 5. 50. W. Conzelmann, Indianapolis, 5.00. P. Rupprecht, N. Dover, of N. N. 2.00. Gemm. d. ??. Westerkamp, Wesel, Ilse & Riedel, Cleveland, Missionsfcoll., 7. 75. (p. -127. 76.)

Mission in London: teacher Gotsch'Schulk., Columbus, 3.00. Mission scoll. d. Gem. P. Lindhorsis, Reynolds, 5.00. (S. -8.00.)

Deaf and Dumb Mission: Missionary Coll. of Gemm. at Auburn & Garrett 3.00. Teacher Gotsch's School Coll., Columbus, 12. 31. P. Trautmann the. of E. K. & M. K. 1.00 each, K. V. . 25th missionary coll.: Gemm. d. ??. Weseloh, Walker & Ungemach, Cleveland, 15.00, P. Hofmann's Gem., Napoleon, 5.00. ?. Tirmenstein, Logansport, by Aug. Miller 1.00. P. Niemann, Cleveland, by F. W. 5.00. (p. -43. 56.)

Indian Mission: Missionary Coll.: P. Stock's congregation at Ft. Wayne, 10.00, the congregations at Auburn and Garrett 1. 66. P. Trautmann's congregation, Columbus, 8. 58. P. Potts' congregation, Vallonia, evening coll., 5.00. P. Rupprecht, N. Dover, by A. M. 2.00, by A. K. 1.00. Missionary Coll.: congregations of ??. Weseloh, Walker & Ungemach, Cleveland, 10.00. P. Mohr, Staser, v. Mrs. T. Schwier 2.00. P. Buuck, Frances, Hochz. Pflüger-Germann, 8.00. Missionary coll.: Fr. Lindhorsis Gem., Reynolds, 5.00, Gemm. d. ??. Westerkamp, Ilse, Wesel & Riedel, Cleveland, 10.00. (p. -63. 24.)

English Mission: Gem. in Lancaster dch. J. Kirn 6. 18. missionary coll.: coll. d. Schmidt u. Heinze 13. 48, d. coll. in Auburn u. Garrett 5.00. (p. -24. 66.)

Mission at Spokane: P. Stocks Gem. at Ft. Wayne, Missionsscoll., 15. 45. Gem. at Lancaster dch. J. Kirn 12. 18. gem. d. ??.: Fischer, Gerald, Missionsscoll., 20. 33. Heinicke, Evansville, 5.00. Baade, Otis, 7.00. Miller, Ft. Wayne, 22. 10. Walther League, Cleveland, dch. P. Weseloh 10.00. Mission scoll. d. Gemm. at Florida and S. Ridge 5.00. P. Tirmenstein's Gem, Logansport, dch. H. W. Hoppe 23.00. P. Niemann, Cleveland, by Wwe. D. 10.00, J. C. F., F. H., W., Fr. A. 1.00 each. P. Lothmann's Gem., Akron, 15.00. (S. -149.06.)

Church building in Lorain, O.: Gemm. d. ??.: Wilder, Bremen, 14. 10, Seuel, Indianapolis, dch. C. F. Schwier 15.00, Hofmann, Napoleon, Missionsscoll. 4. 20. (p. -33. 30.)

English Mission in Cleveland: Missionsscoll.d.Gemm. d. ??. Weseloh, Waller & Ungemach, Cleveland, 35.00.

English Mission at Akron: P. Lothmann's Gem, Akron, Mission Scoll, 40.00.

English Mission at Lakeview: Missionsscoll. d. Gemm. d. ??. Westerkamp, Wesel, Ilse & Riedel, Cleveland, 20.00.

Mission in Glenville: Missionsscoll. d. Gemm. d. ??. Westerkamp, Wesel, Ilse & Riedel, Cleveland, 25.00.

Students in St. Louis: Gemm.d.?..: Huge, Bingen, f.G.St. 12. 42, Brandes, Huntington, f. G. cheese 8. 50, Huge, Bingen, f. H. B. 10. 39. (S. -31. 31.)

Students in Springfield: P. Kochs Gem, Hufs, 3. 25. A. K. dch. P. Rupprecht, N. Dover, 2.00. (S. -5. 25.)

Students at Fort Wayne: P. Lehmann's Gem., Purcells, f.A. Eirich 7.00. P. Hafsold, Fairfield Centre, by Father Paar & Mrs. J. Krehl 1.00 each. (S. -9.00.)

StudentAddison:?. Koch's Gem., Hufs, 3. 25. P. Heinicke, Eoansville, v. W. and A. Düffel f. J. K. 2. 50. Walther League, Cleveland, dch. ?. Weseloh f. H. 48.00. (S. -53. 75.)

Orphanage in Indianapolis: P. Stock at Ft. Wayne by G. Schaper, Sr. 10.00. P. Mohr, Staser, by Theo. Schwiersch 2.00. P. Steinmann, Liverpool, by F.Spieths, child baptism, . 65. P. Zoch, Snyder, birthday f. at G. Vollst, 1. 50. teacher Hillers school k., Elyria, 3. 85. P. Jensen, Göglein, Hochz. Hachtmeier-Prange, 7. 25. (S. -25. 25.)

Orphanage at WestRoxbury: P. Zollmann's comm., Bear Creek, offic. jubilee, 10. 18.

Deaf and Dumb Institution: P. Niemann, Cleveland, v. T. H. 10.00.

Deaf and Dumb Church: P. Lindhorsis Gem., Reynolds, 8. 50. P. Dautenhahn 4. 75 u. P. A. Brunn . 25 dch. Prof. Dorn. P. Heinicke, Evansville, v. Women's Ass. 5.00, v. Mrs. M. B. 1.00. P. Meinzens Schulk., Woodburn, 4. 98. Dch. H. F. Lange: Young's Fr., Zanesville, 5.00, Lena & Jda Schreiber each 1.00, Louise Schwab . 50, Emanuel Kirchner. 25. (S. -32. 23.)

Saxon Free Church: P. Lothmann's congregation, Akron, missionary feast coll., 5.00.

Danish Free Church: P. Lindhorsis Gem., Reynolds, Missionssestcoll., 6.00.

Needy in India: P. Hoffmann's parish, Woodland, by night 1.00. P. Heinicke, Evansville, by Mrs. J. H. Heldt 5.00. (S. -6.00.)

Arlington Heights Home for the Elderly: P. Links Gem., Laporte, dch. L. Schumm 19. 98.

Second parish in Philadelphia, Pa: Walther League, Cleveland, dch. P. Weseloh 5.00.

Community in Hartford, Conn.: Walther League, Cleveland, by ?. Weseloh 5.00.

Support Fund: Northern Indiana Pastoral Conf. 2.00. Fr. Markworth's congregation, Waymansville, 4. 50. Fr. Seuel's congregation, Indianapolis, through C. F. Schwier 16. 98. (S. -23. 48.) Total: -1855.00.

AS. In the "Luth." No. 15 read under "Deaf and Dumb Church": N. N. 8 p.m., instead of Young Fr., Laporte; under "Mission in Spokane": Young Fr. 10.00, instead of N. N.

Fort Wayne, Ind. August 31, 1900, C. A. Kampe, Cassirian.

Received from two unknown friends of the Indian Mission with hearty thanks - 2.00 and 1.00. Th. Nickel.

Income to the Oregon & Washington District coffers:

Inner Mission: P. Stübes Gem.-11. 25. A. Dethleps 1.00. Zetzmann 3.00. G. F. C. Meyer, Ueberschuß v. "Kinder- u. Jugendbl.", . 60. ?. Behrens' Gem. 9.00. Schulz sen. . 25. P. Fleckenstein's church, missionary funds, 53. 51 and 7. 78. P. Spleiß's church, 56. 65. Dch. Kass. Kuechle's, Milwaukee, Wis. 4th 50th P. Lankow's Gem. at Tacoma, Wash. 3rd 10th (p. -150th 64th).

Synodal treasury: P. Stübes Gem. 1. 80. P. Lankows Gem. 2.00. (S. -3. 80.)

Needy in India: Fr. Bohl, Seattle, Wash. by Haisch 25.00. Gem. in Blooming: Geo. Zetzmann 10.00. Geo. Beiersdorser Jr. 2.00. Geo. Rupprecht . 25. L. Schwanke 3.00. Geo. Beiersdorser Sr. 5.00. (p. -45. 25.)

Church building in Seattle, Wash.: Dch.Kass. Bartling, Addison, Ill, 5.00. Dch. Kass. Abel, Ft. Dodge, Iowa, 6.00. (S. -11.00.)

Mission to Spokane, Wash. by Kass.Bartling, Addison, Ill, 52.00, 14. 85 & 10.00. P. Behrens v. Aug. Hohenstein. 50, W. Lankow . 50th Dch. cash: Abel, Ft. Dovge, Iowa, 21st 56th, Kuechle, Milwaukee, Wis. 18th 20th, Oelschlager, Kansas-Distr. 32nd 57th, Bartling, Addison, Ill, 25.00, Keller, Milwaukee, Wis. 14. 90. A. Damkoehler 1.00. Mrs. Rathke 3.00. P. J. Z. 5.00. P. F. V. 2.00. P. W. Harms 10.00. P. Molthan of Gl. sr. Gem. 6.50. P. W. Cholchers Gem. 10.53. P. F. Eberhardt's Gem. 5.00. Dch.?. Schubkegel 8.00. Gem. in Aurora, Ill, 8. 50. P. Lochner v. N.N., Gaylord, Minn. 2.00. (S. -253. 61.)

Nope. In the "Luth." No. 12 read under "Missionskasse": P. Behrens' Gem. 9.00 (not 15.05).

Hillöboro, Oreg, August 21, 1900.

Geo. Beiersdorser, Kassirer.

Entered the caste of the Western District:

Synodical treasury: Gemm. d. ??.: Demetrio, Emma, -4. 20, Rohlsing, Farmington, 6. 35, Walther, Babbtown, 3. 34. Imm.-Gem. in St. Louis 16.00. (S. -29. 89.)

General building fund: Gemm. d. ??.: Biltz, Concordia, 15.00, Lobeck, Cape Girardeau, 50.00, Gaßner, Friedheim, 5.00. (S. -70.00.)

Progymnasium in Concordia: Gemm.d.??.: Lehman",Rolla, 2.00, Wagner, Tilsit, 6. 75, Nau, Lutherville, 5.00. (S. -13. 75.)

Inner Mission of the District: Parts of Mission Coll: Wellsville 10.00, Baden & O'Neill 62. 40, Augusto 45.00, Corning 25.00, Sweet Springs, Emma & Concordia 50.00, Gemm. of ??. Wesche, Mießler and Sauer 24th 75th, Rolla 10th 50th, Lixville 14th 00th, Craig 20th 00th and Jubilcoll. 9th 00th, ?. Meyer, St. Joseph, 30th 55, P. Buepler, Little Rock, 29.08, Benton & Morgan Co. 50.00. Gemm. d. ??.: Janzow, St. Louis, 6.00, Nething, Lyons, 3.00, Dautenhahn, Antonia, 19.00, Muller, Lockwood, 5. 39, Gielow, Charlotte, 1. 91, Nau, Lutherville, 6. 65. P. Drewes, Hannibal, by Mrs. M. Mangels 1. 25. (P. -423. 48.)

City miss ion in St. Louis: From St. Louis: Kreuz-Gem. 21.05. Collector Niehaus in P. Wartens' Gem. 18.00 u. M. G. parts 2.00, Gem. ?. Bartels' 15.00, P. Schurdel v. Wwe. H. 2.00, P. Kösterings Gem. 25.00, A.J. . 25. (S.-83. 30.)

City Mission School in St. Louis: From St.Louis: Dch.Teacher Hölter 15.00, Fr. Herzderger 18. 90, Fr. Obermeyer v. Mother Hilgendach 5.00, Rud. Traunsberg . 15, Louise Zacher . 25, teacher Meyer by some pupils. 3.05, ?. Hanser v. Ad. and Lizzie RUckert . 50. Gemm. d. ??. Mießler, Wesche u. Sauer, Theil d. Missionsfcoll., 24. 70. (S. -68.05.)

Mission School at Rock Spring: Imm.-Gem., St. Louis, 10.00.

Negro Mission: Theilev.Missionsfcoll.: Craig5.00, Benton & Morgan Co. 20. 74, Wellsville 5.00, Baden & O'Neill 15. 60, Augusto 3.00, Corning 10.00, Sweet Springs, Emma & Concordia 7.02, Gemm. d. ??. Mießler, Wesche & Sauer 24th 70th, Rolla 3.00, Lixville 6.00. L. J. and H. J. in St. Louis . 30. p. Meyer, Goochs Will, v. Miss N. N. 2.00. (S. -102. 36.)

English Mission: Theile v. Missionsscoll.: Craig 10.00, Corning 5.00. C. I., St. Louis, 1.00. (S.-16.00.)

Heathen Mission: Theile v. Mission Festcoll.: Craig 5.00" Wellsville 5.00, Corning 5. 84, Rolla 3.00, Lutherville 6. 50. C. J. in St. Louis . 20. ?. Meyer, Goochs Mill, v. Miss N. N. 1.00. (S. -26. 54.)

Deaf and Dumb Misson: Parts of Missionary Coll: Wellsville 5.00, Baden & O'Neill 15. 60, August" 2.00, Lixville 6.00. C. I., St. Louis, . 25. (S. -28. 85.)

Emigrant Mission: part of the missionary coll. of the congregation in August" 4.00. Fr. Meyer, Goochs Mill, v. Frl. N. N. 1.00. (S. -5.00.)

Support Fund: teacher Kanke 5.00. P. Telles Gem. of Gordonville, 6. 50. St. Louis Teachers' Conf. 3. 25. (S. -14. 75.)

Orphanage near St. Louis: ^iVsUsion Srass Sans 4.00. Mrs. Gerh. Brockmeyer, St. Louis, dch. P. Hanser f. discharge of debts. 50.00. P. Biltz, Concordia, half d. Hochzcoll. Meyer-Martens, . 75, a. d. Klingelb., half, . 70. Fr. Friedrichs Sonntschül, Knoxville, 8th 21st (p. -63rd 66th).

Hospital in St. Louis: Gemm. der??.: Rohlsing, Farmington, 6th 25, Mueller, Wentzville, 7th 75. P. Hanser, St. Louis, by Mrs. Leop. guest 25.00, Leop. Jack 2.00. P. Biltz, Concordia, half of Hochzcoll. MeyerMartens, . 75, a. d. Klingelb. half, . 70. (S. -42. 45.)

Students at St. Louis: Imm.-Gem., St. Louis, f.Mer^u.Brandes each 6. 25. (S.-12. 50.)

Students in Springfield: pres. Röseners Gem., Altenburg, f. Dautenhahn 12. 35.

Seminarians at Addison: Fr. Fühler, Eisleben, v. N. N. 5.00, Southeast Miffouri Pastoral Conf. 1.00 f. Joh. Hirschen. (S. -6.00.)

Student at Concordia: Fr. Flour at Blackburn, Coll. a.d. Wed. Wagner-Kempf f. Wagner, 3. 37, Schnürch 3. 37. P. Biltz, Coll. a. d. Hochz. Bäpler-Käppel, 4th 35. (S. -11.09.)

Studying orphans: ?.Schmidt,St.Louis,v.Jungfrver. 5.00, SsvinA Oirelo 4. 65. P. Hanser, St. Louis, from Jungfrver. 10.00. (S. -19. 65.)

Church Building Fund: St. Paul's Parish Sewing Fund, St. Louis 75.00. ?. Duckwitz' Parish, Salisbury, . 75. (p. -75. 75.)

German Free Church: P. Pflanz' Gem., Gordonville, 3.00. Praeses Rösener's Gem., Altenburg, 12. 55.- (p. -15. 55.)

Indian Mission: Parts of missionary coll.: Craig 5.00, Wellsville 5.00, Baden and O'Neill 15. 60, August" 3.00, Corning 10.00, Gemm. d. ??. Mießler, Wesche & Sauer 24th 70th P. Dauienhahn's Gem. at Antonia 2.00. ?.. Meyer, Gooch's Mill, by Miss N. N. 1.00. (S. -66. 30.)

Needy in India: Pros.Fürbringerv.H.J. 1.00. ?.Friedrich, Knoxville, v. etl. Gl. 1.00. (S. -2.00.)

Parish of Spokane, Wash.: Parts of Mission Coll: Baden & O'Neill, 15. 65, August," 3.00. P. Muller, Lockwood, v. etl. Gl. 7. 75. Gem. ?. Demetrios, Emma, 9. 57. P. Richter's missionary verse, Washington, 5.00. ?. Obermeyer, St. Louis, by Father H. 10.00. P. Lehr, Osage Bluff, by G. Sommerer 3.00, widow Barb. Beck 1.00, widow Barb. Ott 1.00. (p. -55. 97.)

Deaf and Dumb Church in Milwaukee: P. Lehr's pupils at Osage Bluff 2. 25. P. Klindworth, Feuersville, v. etl. children & Gl. 3. 24. (p. -5. 49.)

Home for the aged in Belle Plaine, Minn..: P. Raus'Gem. inLutherville 10.0Y.

Parish of Hartford, Conn.: P. Biltz'Gem., Concordia, 6. 00. ?. Brinks Gem., Sweet Springs, 8. 23. (S. -14. 23.)

Kansas City community, Kans.: Coll. a. Fried. Heine's gold. Hochz., Craig, 4.00. Part of mission coll. of Gemm. at Sweet Springs, Emma & Concordia 10.00. (S. -14.00.)

?. Hamm's congregation in Philadelphia:?. Biltz's congregation, Concordia, 6.00. Part of missionary coll. of congregations at Sweet Springs, Emma and Concordia 10.00. (S. -16.00.) Total: -1334. 96.

St. Louis, Mo. September 8, 1900, H. W. C. Waltke, Cassirer.

1525 ^Knss 8t.

Incorporated into the Wisconsin District Caste:

(August 1900.)

Synodal treasury: Gemm. d. ??.: Wesemann, Grafton, -7. 56, Imm, Spencer, 5.00. (p. -12. 56.)

Synodal building fund: Gemm. d. ??.: Wolbrecht, Sheboygan, 6th sending, 28.00, Matthes, Milwaukee, 2nd paying, 20.00. P. Engel, Tigerton, by Th. Kauffmann . 25. Gemm. d. ??: Hoffmann, Hochheim, lower Imm., 5.00, Becker, Sandusky, Missionfcoll., 5.00, Blumenberg, Lavalle, Jubelfcoll., 50.00. (p. -108. 25.)

General Inner Mission: Missionsfcoll. derGemm. der??.: Traub, Huchthausen & Prekel, S. Lake Linden, Mich., 5.00, Dürr, Wayside, 3.00, W. Naumann, T. Washburn and Hartland, 10.00, Engel, Tigerton, 50.00. (S. -68.00.)

Inner Mission of the District: Gemm. of the??.: Lugenheim in Prentice 1st 65th, Emery 1st 97th, Phillips 2nd 98th, Ohldag, Wakefield, Mich. 1st 50th & 1st 50th, Mellen, Wis. 2nd 00th & 1st 25th, tzighbridge . 85 & . 65th mission scoll. of gem. d. ??.: List, Wittenberg, 26. 15, Bretscher, Readfield, 70. 45, Rohrs, Clinton, 20.00, Wesemann, Baumann & Wichmann at Grafton, Saliers & Cedarburg 85.00. P. Hillmann's Gem., Roberts, 1. 40. Missionary Coll. of the Gem. of the ??..: Wildermuth, Sheboygan Falls, 25th 62nd, Georgi, Dorchefter, 25th 00th. Fr. Kurings Gem. of Colby, 25th 00th. mission coll. of the Gem. of ??..: Bretscher, Wausau, 77. 10, Lorenz, Butternut & Glidden, 33. 45. P. Eberts Gem., Berlin, 12. 46. Missionsfcoll. d. Gemm. d. ??.: Becker, Sandusky, 20.00. Traub, Huchthausen & Prekel, S. Lake Linden, Mich. 60.00. P. Sievers, Milwaukee, v. Wwe. Eggers 5.00. Missionfcoll. d. Gemm. d. ??.: Eggers, Milwaukee, 16.00, Karth, Symco, 20.00, Nickel, Shawano, 21.00, Imm, Spencer, 40.00. Gemm. d. ??.: Möcker, Ogema, 2.00, Spirit 1. 50, Mueller, Center, 16. 75, Hanover 9. 25, Gutekunst, Washburn, 2. 45, Schmidtke, W. Superior, 19.00, Randt, T. Grant, 25.00, Hitzeroth, N. Prairie, 25.00, Feustel, W. Bloomfield, 40.00, Dürr, Wayside, 11.00, Naumann, Washington & Hartland, 40.00. (P. -789. 93.)

General English Mission: Missionsfcoll. d.Gemm. d.?..: List, Wittenberg, 10.00, Georgi, Dorchefter, 7. 77, Traub, Huchthausen and Prekel, S. Lake Linden, 5.00. (S. -22. 77.)

English Mission in Milwaukee: Mission Coll. of the Gemm. of the ??.: Wrldermuth, Sheboygan Falls, 6.00, Rohrs, Clinton, 6.08, Wesemann, Baumann & Wichmann at Grafton, Saliers & Cedarburg 2nd 50, Cedarburg posttr. . 50, Becker, Sandusky, 5.00. P. Randts Gem., T. Grant, 5.00. Misfionsscoll. of Gem. of the ??.: Hitzeroth, N. Prairie, 5.00, Feustel, W. Bloomsteld, 6.00, Duerr, Wayside, 3.00. P. Sievers, Milwaukee, Hochz. NightsHeimMüller, 11. 10. (S. -50. 18.)

General Mission for the Deaf and Dumb: P. Pöllot, Hochz. ZöllnerPetzlaff, Belle Plaine, 4. 25. mission coll. d. Gemm. d. ??.: Wesemann, Baumann & Wichmann at Grafton, Saliers & Cedarburg 4. 67, Becker, Sandusky, 5.00, Dürr, Wayside, 2.00. For Milwaukee: P. Otto, Beechwood, v. Schulk. 11.05. P. Engel, Tigerton, v. Schulk. 4.00. Kaff. Spilman, Baltimore, Md, 121st 96 & 48th 43rd P. Eggers, Milwaukee, v. Schulk. 4th 25th Kaff. Menk, St. Paul, Minn, 56. 95. P. Lugenheim v. Schulk., Park Falls, 1. 83. ?. Otto v. etl. Gl., T. Scott, 2. 75. teacher Wetzel's school k., Freistadt, 6. 19, v. Miss Seuel's school k. that. 3. 81. (P. -277. 14.)

Emigrant Mission in New York: P. Duerr, Wayside, Missionsfcoll., 2. 50.

Gentile Mission: P. List, Wittenberg, mission coll-, 10.00. P. Wilhelms Gem., Mayville, 30. 50. L. Bretscher, Readfield, mission coll-, 20.00. k. Schlerf, Milwaukee, by C. Lindenschmidt 2.00. Gem. d. kk.: Georgi, Dorchester, mission scoll., 10.00, Kuring, Colby 5.00, Ebert, Berlin, 5.00, Becker, Sandusly, mission scoll, 10.00. P. Wesemann, Gcaston, v. N. N. 2.00. Mission coll. of comm. of kk.: Imm, Spencer, 10.00, Hitzeroth, N- Prairie, 8. 32, Dü, r, Wayside, 4.00, Naumann, T. Washington & Hartland, 10.00. (p. -123. 82.)

Negermission: Missionfcoll. d. Gemm. d. LL.: List, Wittenberg, 15.00. Bratscher, Readfield. 10.00, Wesemann, Baumann and Wichmann m Grafton, Saliers & Cedarburg 25.00, Engel, Tigerton, 10.00, Wildermuth, Sheboygan Falls, 10.00, Georgi, Dorchester, 10.00. P. Kurings Gem. tn Colby 10.00. Mission scoll. of Gem. of the l?L.: Becker, Sandusky, 5.00, Traub, Huchlhausen and Prekel, S. Lake Linden, 5.00, nachtr. 1.00, Karlh, Symco, 10.00, Imm, Spencer, 10.00, Randt, T. Grant, p. 38, Hitzeroth in N. Prairie 3.00, Feustel, W. Bloomkield, 10.00, Duerr, Wayside, 3. 50, Naumann, T. Washington & Hartland, 10.00. L. Schlerf, Milwaukee, by C. Lindenschmidt 2.00. (pp. -158. 88.)

Indian Mission: L. Schlerf, Milwaukee, v. C. Lindenschmidt 2.00. k. Küchle's comm, Milwaukee, 10.00. Missionsfcoll. d, Gemm. d. LL.: List, Wittenverg, 10.00, Bretscher, Readfield, 11.00, nachirägl. 1.00, Wesemann, Baumann u. Wichmann in Grasion, Saliers u. Cedarburg 5.00, Engel in Tigerton 7. 20, Bretscher, Waufau, 25.00, Becker, Sandusly, 5.00, Traub, Huchthausen & Prekel, S. Lake Linden, 3.<^, Nickel, Shawano, 20.00. Randt, T. Grant, 5 00, Hitzeroth, N. Prairie, 5.00, Feustel, W. Bloomfield, 5.00, Duerr, Wayside, 2.00, Naumann, T. Washington & Hartland, 10.00. (S. -128. 25.)

Jewish mission: missionary coll. of the church: Wesemann, Baumann and Wichmann in Graston, Saliers and Cedarburg 2. 50, after hours . 50, Engel, Tigerton, 10.00, Imm, Spencer, 5.00, Duerr, Wayside, 4.00. (S. -22.00.)

Saxon Free Church: Missionsfcoll. d. Gemm. d. kL.: Dürr, Wayside, 4.00, Naumann, T. Washington u. Hartland, 4. 50. (S. -8. 50.)

Danish Free Church: P. Schlerf, Milwaukee, by E. Lindenschmidt 1.00. P. Duerr, Wayside, Missionsscoll-, 3.00. (S. -4.00.)

Hermannsburg Free Church: P. Hübners Gem., Adell, 18. 15.

Mission in South America: Fr. Duerr's parish, Wayside, for Brazil 5.00.

Students in St. Louis: P. Georgi, Dorchester, by N. N. forS. Michael 5.00.

Students in Milwaukee: P. Brandt, Lebanon, Hochz. Schulz-Ohrmund for H. Potzaer, 5.00. P. Feustel, W. Bloomfield, Hochz. HandnchWangerin firr A. Wangerin, 5.00. P. Sprengeler, Milwaukee, v. Women's Ver. 35.00. (S.-45.00.)

Students at Addison: P. Wichmann, Fredonia, v. G.Schöbe for T. Wichmann 1.00. L. Feustel, W. Bloomfield, hochz. Handrich-Wangerin for I. Feustel 5.00. (S. -8.00.)

Wisconsin students: Dir. Albrecht v. d. südl. Pastoralconf. in Plymouth, Reisegeldüberschuss, 7. 38.

Support Fund: Dch. Teacher Ahrens, Milwaukee, 4. 75. Bon C. Lindenschmidt das. dch. P. Schlerf 2.00. Gemm. d. kk.: Brandt, Lebanon, 17. 60, Wesemann, Grafton, 7.00, Karth, Symco, Missionsscoll., 5.00, Küchle, Milwaukee, 17. 40, Imm, Spencer, Missionfcoll-, 5.00. Contributions d. Lk.: J. Ftehler 4.00, O Lugenheim 2.00. (S. -64. 75.)

Church building fund: Gemm. d. kk.: Wichmann, Cedarburg, 7th 37th, Becker, Sandusky, Missionfcoll-, 2nd 80th, Dürr, Wayside, 1st 81st (S. -12 Aug.).

Spokane, Wash. church building fund: p. Wolbrecht, Sheboygan, v. women's ver. 10.00, v. W. Koos, Sr. 2.00. P. Naumann, Cecil, v. N. N. 3.00. k. Präger, Granville, v. Miss Helene Hafsel 1.00. Fr. Kurings Gem. of Colby, 14.00. Fr. Strasen, Milwaukee, evening coll. 5.00. Fr. Nickel, Shawano, mission coll. 10. 20. Fr. Otto, T. Scott, v. etl. Gl. S.OO. <S. -54. 20.)

Christ Church, Hartford, Lonn..: L. Blumenkranz, Lavalle, Juvelfestcvll., 10. 73. P. Duerr, Wayside, Missionfcoll., 1.00. (S. -11. 73.)

Community inTown Washburn: k.Imm, Spencer,Missionfcoll., 10.00.

Philadelphia, Pa. church building fund: k.Duerr,Wayside,Missionfcoll., 1.00.

Kansas City, Kans. church building fund: P. Duerr, Wayside, mission scoll, 1.00.

Deaf and Dumb Institution: L. Duerr, Wayside, Missionsfcoll., 2.00.

Ev.-luth. Kinder'freund-Gesellschast: k.Naumann, Hochzcoll. Falk-Reschlein, T. Washington, 2nd 75th P. Eggers, Milwaukee, v. Eva Buvsien 1.00, v. W. Hahldeck . 50th Kass-Menk, St. Paul, Minn, 6. 10th P. Sievers, Milwaukee, v. Wwe. Eggers 2.00. P. Wesemann, Grafton, v. N. N. 5.00. k. Brandt. Lebanon, Tauscoll. by G. Jäke, 4.04, desgl. by T. Kühn 1. 66. k. Imm, Spencer, Missionfcoll. 10.00. (S. -33.05.)

Arlington Heights Home for the Elderly, Ill: P. Gerike, Granton, Lambrechts gold. High t., 4. 80. Total: -2058. 82.

To. All Oüocks, Dxpross Orckors, L, O blooox Orckors should be issued to Martin LsUsr, Tuso-SEun.

Martin Keller, Kassirer,
237 4tb 8t., Llilsraokoo, tVis.

From Wilh. Tempelmeier in Venedy, Ill, "18.00, board money for pupils Joh. Slreckiuß, to have cooled, certifies with hearty tanke

Fort Wayne, Ind. September 8, 1900, Dr. O. Siemon.

Account of the proceeds of the Wahlcrschc" bequest from J. September 1899 to 1 September 1900.

1st Caroline Wahler Fund for Fort Wayne:

(About a part of it, because since November 1899 -1000 are administered by the supervisory authority in Fort Wayne).

Revenue:		Expense:	
Coffee stock-	42. 85	Taxes-48	26
To rent	184. 95	repairs	30. 75
	-227. 80	-79	.01

Surplus-148 . 79
To Mr. Schumann " 100.00

Coffee stock -48. 79

2nd Thomas Wahler Fund for St. Louis:

Revenue: Rent -160. 20
Issue: Deficit-56 83
Taxes 59. 46
------------- 116. 29

Surplus - 43. 91
To D. L. C. Schmidt 43. 91

Terre Haute, Ind, September 1, 1900. H. Katt.

From P. Mueller's congregation, Norfolk, Nebr. for Robbert -17.00. D. Rammacher, Ashippun, Wis. high coll. for Olto, 6. 86. St. John's congregation at Ashippun, BUS., 11. 48; G. S. 1.00; N. N. 1.00; Theil of Mission Fcoll. that. 5.00; St. John's congregation at Sugar Island 2. 76. R. Pieper.

To have received from L. E. -20.00 for church buildings in the Negro Mission and from H. I. 1.00 for needy people in India, certifies with heartfelt thanksL . Fürbringer.

SG" The receipt of Mr. Kassirer G. Wendt had to be returned due to lack of space.

Nerärrdercto Advossorar

Lov. Im. K. LIdrocitt, Kairkax, Loovillo Oo., Nioo.
Rov. 6so. Sock, 18 IVlartio 8t., Wollsvills, LUoZaox Oo., 17. V.
Lov. Losoioit, lilackox, koooo Oo., lorca.
Lov. L. 0. Lackier, Llolloo, ^.sillaock Oo., IVis.
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Lev. L. 8tnede, SlooiuinZ, ^asdioxtoo Oo., OreZ.
Lev. P. IV. Wsoxel, I,. L. 2, Oilmou, La.
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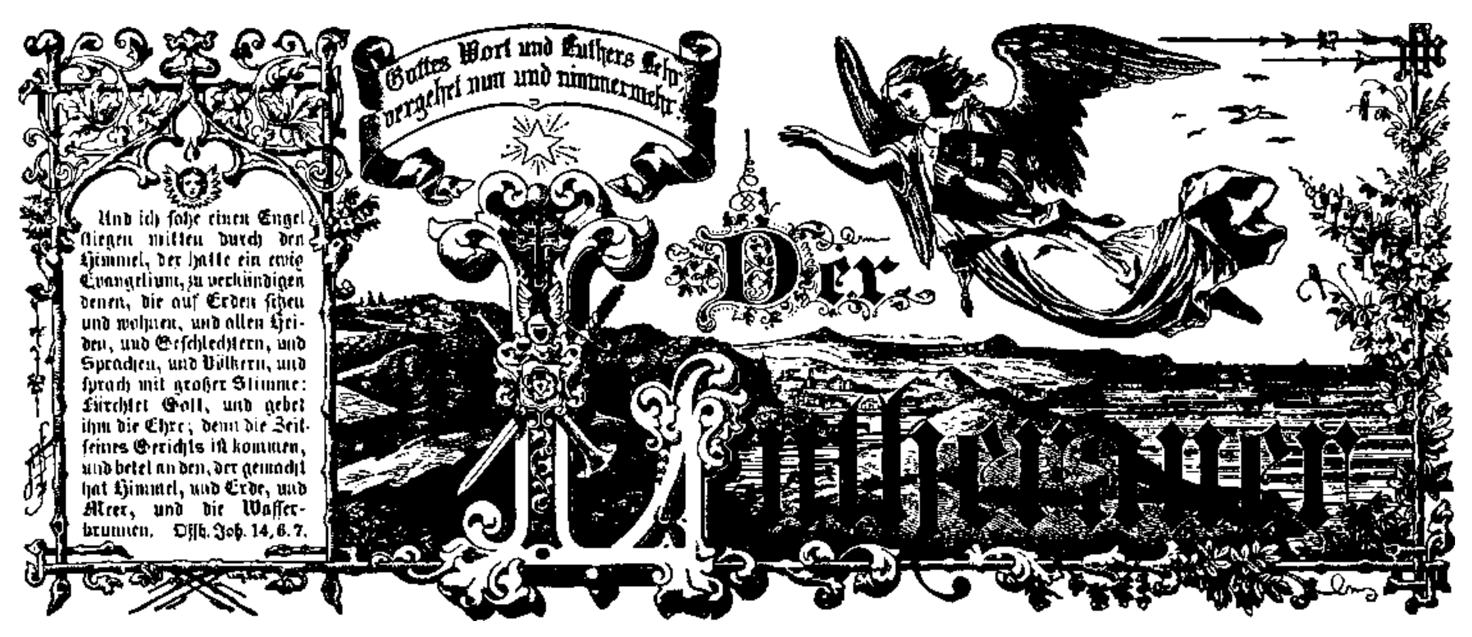
The "yutyeraner" is published every fourteen days for the annual SnbfaivlionspreiS of one dollar for the out-of-town Sudfcridenten, in" have to pre-pay the same. Where the same is brought in by the Triaern, the monents have to pay SS cents extra.

To Germany the "Lutheran" is sent by mail, postage paid, for Ii.s" ""rsandt.

Letters containing business, orders, cancellations, monies, etc., can be found at **the** address: Ooovoiüi" IttidUsdiux Loase, äetkorsou Lvs. L Lllawl 8t., 8t. **Loos", m".,** to be sent.

Those letters which contain notices for the paper (numbers, advertisements, receipts, changes of address, etc.) should be sent to the editorial office at the address: "I-utdorüusr", Ooucorai" goöiluarv. In order to be included in the following issue of the BlaiteS, all shorter advertisements must be in the hands of the editors no later than the Thursday morning before the Tuesday whose date the issue will bear.

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Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the teachers' college of the theological seminary in St. Louis.

Vol. 56. St. Louis, Mo., October 2, 1900. **No. 20.**

What does the Bible teach about aergemiss?

(Continued.)

If weak believers take offense at such actions of a Christian, which are within Christian liberty, then a Christian must instruct them, but if this does not succeed, for the sake of love he must abstain from such use of his Christian liberty; provided that thereby the confession is not violated, and that other weak believers, in turn, do not take offense at such abstention.

We interpreted to you, dear Christian, the 14th chapter of St. Paul's Epistle to the Romans last time, and showed you from it that, for love's sake, you should abstain from the use of your Christian liberty when weak believers take offence at it.

But the same apostle wrote another chapter about the same thing, and we want to show it to you. It is the eighth chapter of the first Epistle to the Corinthians. There St. Paul speaks, as the superscription in our German Luther Bible says, "of the sacrifice of idols and the use of Christian freewill without offence. In Corinth, many Christians bought and ate such meat, which came from animals sacrificed to idols. Yes, they even sat down in the public halls, which were connected with the "idol houses," and ate there of the meat of the sacrifice to the idols, which was offered for sale. And this they could do quietly, so far as only their own persons were concerned. They did not need to be conscience-stricken about it. What they bought and ate with thanksgiving was meat like other meat; that it came from animals that had been sacrificed to idols, what was that to them? They did not eat it as a sacrifice to idols, as the Gentiles did, but simply as meat. This writer often ate such meat sacrificed to idols in the land of the Gentiles. the circumstances were such that both Gentiles and Christians found it quite natural and knew quite well that he did not eat it as a sacrifice to idols, but just as he ate all other meat. In Corinth, however, the circumstances were different. There were weak believing Christians who thought that the meat of the sacrifice to idols was not to be eaten. They were prejudiced in their consciences. They thought that if a man ate meat sacrificed to idols, he would be serving idols, he would be falling away from the Christian faith, and he would be denying the Lord Jesus just as if he had sacrificed directly to idols. This opinion could not be brought out of them. Therefore they took the greatest offence when they saw Christian brethren eating of things sacrificed to idols. Either they condemned them as those who had publicly fallen away from the Christian faith, and withdrew from fellowship with them. Or they went astray in their faith, and were caused to eat things sacrificed to idols themselves; but then they ate them as things sacrificed to idols, that is, with an evil and sore conscience, and so finally fell away from the faith and perished, being lost. Therefore the apostle Paul most earnestly exhorted the Christians at Corinth to abstain from the use of their Christian liberty in this matter for the sake of such weak ones. They should, he tells them, not be governed here by "knowledge," but by love. That is, even though they know that the sacrifice to idols can be eaten as simple food with thanksgiving, they should not do so for the sake of love, because they would offend the weak.

But let us hear St. Pauli's own words. He writes, as follows:

"But of the sacrifice made to idols we know; for we all have knowledge. Knowledge puffeth up, but love mendeth. But if any man think that he knoweth anything," and is proud of his knowledge, and wills to act upon it alone in a self-willed and reckless manner, "he knoweth not yet how he ought to know. Thus

But if any man love God," so that his knowledge also transforms his heart and mind, and leads him to God, and makes him like God, "he is known of him" (God) as his dear and obedient child. - "We know therefore of the meat of things sacrificed unto idols, that there is no idol in the world, neither is there any other God without some. And though there be called gods, whether in heaven, or in earth; though there be many gods, and many lords; yet have we only One God, the Father, of whom are all things, and we in him; and One Lord, JESUS CHRIST, by whom are all things, and we by him." According to such knowledge, then, we could eat the food of the sacrifice to idols quietly in God's name, without conscience about it - so far as only we ourselves are concerned. "But not everyone has the knowledge. For some still make a conscience of the idol, and eat it for things sacrificed to idols; so that their conscience, being so weak, is tainted." Let us not, therefore, by our example entice them to eat of things sacrificed to idols. "But" - if any one here should wish to make the objection that it must after all be pleasing to God that one should also give expression to his knowledge and his better knowledge, and thus eat of the sacrifice made to idols, unconcerned for others, I say: - "the food does not promote us before God," does not present us more pleasantly before God. "If we eat, we shall not be better for it; if we do not eat, we shall not be less for it. But see to it that this liberty of yours be not an offence to the weak. For if any man, having knowledge, should see thee sitting at meat in the house of idols, shall not his conscience, being weak, be caused to eat things sacrificed unto idols?" and indeed as things sacrificed unto idols? "And shall the weak brother perish because of your knowledge, for which Christ died. But if ye sin against the brethren, and smite their weak conscience, ye sin against Christ. Therefore if the meat offend my brother, I would never eat flesh, lest I should offend my brother."

Has St. Paul now persuaded you that for love's sake you should abstain in every thing from the use of your Christian liberty, if weak believers take offence at it?

Now we want to hear and accept a teaching from our Lord and Master Jesus Christ. We find it in the passage of holy scripture that is to be read in Matth. 17, 24-27. However, we will let our dear Professor Stöckhardt speak about this, who in his excellent "Biblical History of the New Testament" speaks thus:

"When they (Jesus and his disciples) had returned to Capernaum for a fleeting visit, Peter was asked by the collectors of the temple tax whether his master also paid this tax for the sanctuary. At that time every male Israelite had to pay two pennies or two cents annually. Drachma temple tax pay. Peter answered that question with yes. This deal had not escaped the notice of the All-Knowing One. He beat Petro to it when he returned home, and remarked that the kings of the earth only took customs and interest from strangers, and that the children were free. Thus the children of the new covenant, to whom the disciples already belonged, and especially their Master Himself, the Son of God, are free from all the statutes of Israel. But the Lord does not want to give his people any trouble, and so he sends Peter out, and he is to cast his rod into the sea, and in the mouth of the first fish that he pulls out he will find a stater, that is, a four-gross piece or four-drachma piece, which he is then to hand over to the tax collectors for himself and his Master. And so it happened. JEsus could easily have procured this small sum of money elsewhere. But he purposely wants to win the temple tax by a rather conspicuous miracle. He, the King of heaven and earth, who has in his hand the fish of the sea, the gold and silver of the whole world, condescends so low and submits to all the statutes of the Jews, becomes a servant of the circumcision, becomes a Jew in all things to the Jews, in order to win some of his people in this way. And with this he showed the way to his disciples, to the disciples of all ages, that they should give no one occasion for trouble, that they should not abuse the power and liberty which they have in Christ to the prejudice of their neighbor, but, where love requires it, and where it can be done without sin, should submit and submit to the desires, demands, customs, and statutes of men." (page 151 f.)

Out of love for the weak brethren, therefore, lest they take offense, we Christians ought to abstain from the use of our Christian liberty. And this we ought to do not only in such a way that we refrain from doing some things which, if they could be done without offense, we would otherwise do well; but also in such a way that we do some things which we would otherwise refrain from doing well. The latter is shown by the example just given of the Lord Jesus.

In addition to the examples we have given from Scripture, we could give many more examples from Christian life and show how individual Christians and whole congregations should refrain from using their Christian freedom when weak believers take offense at it. But the space allotted to us in the "Lutheran" has been used up. The matter itself we have all well understood. And if we now ask God for the Holy Spirit, the Spirit of love, he will gladly give us the same, and we will in every case know well how we are to behave, so that we may please him and not annoy our weak brother, but on the contrary improve him. C. M. Z.

(To be continued.)

"In matters of faith we must be unconquerable, unbending, obstinate, and, if we could, harder than a diamond; but where love is concerned, we are to be softer and more yielding than any reed or leaf, and willing to do anything."

(Dr. M. Luther.)

"Christian Science" in conflict with God's Word.

(Sent in by Aug. B. by decision of a conference)

(Conclusion.)

Since Christian Science, as has been shown, rejects prayer to God for help and the use of medicines in all diseases, it will be interesting to learn how it goes about healing the sick. Well, in the same way as in the healing of spiritual damage, namely, in the way that it simply denies the disease and tries to make people believe that all disease is only imagination. To draw this wisdom from the Scriptures is really an art that only the father of lies, Eddy, the founder of this sect, could have taught. Sickness and death, after all, are spoken of in almost every leaf of the Bible. "Elisha," it is said, "but fell sick," 2 Kings 13, 14. "Hezekiah fell sick unto death," 2 Chron. 32, 24. "Lazarus was sick," Joh. 11, 1. "They brought unto him all manner of sick persons, afflicted with divers diseases and torments," Matth. 4, 24. Certain diseases and infirmities are also named. Hezekiah suffered from a gland, an ulcer, 2 Kings 20:7. Peter's mother-in-law had the fever, Marc. 1:30. The sick man whom his friends brought down through the roof was a gouty man, Marc. 2:4. Further we read of the blind, the lame, the crippled, the deaf and dumb, the lepers, etc., Matt. 15:30. Luc. 17:12. Scripture also tells of the fatal course of diseases. Tabea "fell sick, and died," Apost. 9, 37. Lazarus died, Joh. 11, 14. They carried out a dead man, Luc. 7, 12. That this will happen again as long as the world exists is proven by the saying: "Death has come to all men, because they have all sinned," Rom. 5, 12. This also indicates the cause of death, which is sin. The same is true of sickness. We know this from the admonition Christ gave to the man healed at the pool of Bethesda: "Behold, thou art healed; sin no more, lest evil befall thee," John 5:14. Likewise from the words of Paul to the Corinthians, who partook of Holy Communion without examining themselves, "Therefore are there so many weak and sick among you," 1 Corinthians 11:30. Every one can see how certain sins result in certain sufferings. Think, for example, of the madness of drunkenness.

But in spite of Scripture and experience, Christian Science, in its book "Science and Health," asserts the opposite. Disease is to them nothing but a delusion caused by man's delusion. (61, 3. 4, 4). "Delusion says one catches cold," she says, "or gets catarrh." "Neuralgia - a delusion" (391, 2). "Inflammation-a false delusion" (413, 2). "Bumps, ulcers, tubercles, pain, spinal curvatures are all dream shadows" (416, 4). "The sense of sickness and sin exists only in the imagination" (107, 3). "What is called disease does not exist" (81, 5). "Man is never sick" (392, 4). So one will be curious to know how Christian Science copes with consumptives who do not even believe they have consumption. Listen and be amazed! With these "the fear is so exceedingly great that it is equal to intrepidity. In consumption, the delusion presents to human thought a more terrifying picture than most other diseases. The patient involuntarily turns away from the contemplation of it, but although he does not admit it, yet the hidden fear settles down in the thought" (374, 4). Because Christian Science says it, everyone must believe it! About misfortunes it says: "Misfortunes cannot exist" (421, 4).

Let us follow the already mentioned ones with some other sayings of this newest art about death: "Death is only something that is imagined; for man there is no trial of death" (185, 3). "God does not need to kill man in order to give him eternal life" (99, 5). "It is said that misfortunes, injuries, and diseases kill men, but this is not true" (401, 1). "Can a lead bullet rob a man of life? Such teachings are a confusion worse than confusion" (303, 4). "Life must be brought to light by the knowledge that there is no death" (426, 3).

In order, therefore, to escape disease and death, it is, in the opinion of Christian Science, only necessary to deprive men of their false delusion, and to teach them the congruous conviction, or, as she prefers to call it, knowledge. "The effectual remedy," she says, "is to destroy the patient's unhappy delusion, and to make the man out to be not ill, but healthy" (375, 3). "The writer knows of no patient who did not get well as soon as the belief in the disease had disappeared" (376, 3). "Understand that disease is a delusion, and that truth can destroy it, is - the general and perfect remedy" (392, 4). "Agree with yourself that you do not want to agree with the approaching symptoms of a chronic or acute disease, whether cancer, consumption, or the smallpox" (389, 3). "Instead of submitting - calmly - to the disease, revolt against it. Banish the thought that thou shouldst suffer any pain imposing itself upon thee, which could not be dispelled by the power of the Spirit, thus thou canst prevent its formation in thy body" (390, 1). "The Spirit is the master of the bodily senses, and can overcome sickness just as he overcomes sin. Use this power" (392, 1). "When once the disease is destroyed in the mind, the fear of it is gone, and so the disease is completely cured" (398, 3.) "When a misfortune befalls, think or cry: I am hurt. - But reverse the proceeding. Declare thou art not hurt, and understand why not, thou wilt find that the favorable effect is in exact proportion to thy rejection of material things" (396, 1. 2). "If the thoughtless crab loses its scissors, it grows again. If the science of life were understood, it would be found that the senses of the spirit are never lost -. Then the human limb would be replaced as easily as the cancer's scissors - and not by an artificial limb, but by a real one" (484, 5).

As an example of the fact that the bodily condition of a human being is entirely dependent on his mood, the

Christian Science looks at Daniel's three friends in the fiery furnace. They would not have been burned because their state of mind - the knowledge that the fire does not burn - would have cancelled the effect of the flames. How unhappily this example is chosen, and how ridiculous Christian Science makes itself by it, we see from the fact that those men said to Nebuchadnezzar: "Our God, whom we honor, is able to save us from the fiery furnace, and also to save us from your hand. But if he will not, know thou that we will not honour thy gods, nor worship the graven image which thou hast set up," Dan 3:17, 18. 3:17, 18. So they admitted the glow of the fire, and the possibility of their being burned. However, they were sure that God could save them from it, but they persisted in their refusal even at the risk of being burned.

Incidentally, the founder of Christian Science has well noticed that mankind is expected to do a great deal with such assertions as she makes. And how difficult it is for her to talk herself into it, we see from the fact that she contradicts herself at one point by admitting: "Disease is neither imaginary nor unreal, that is, according to the false opinion of the patient. It is more than an imagination. It is a firm conviction" (457, 2). That such opinions, as she prescribes them, may yet appear doubtful to men, she also agrees. Yes, she must even admit that the general and perfect remedy of Christian Science is not after all so generally applicable and perfect as she would have it appear. When it admits: "Complete freedom from sin and suffering cannot be expected at the present time" (115:4), this is only to be put on the account of those who have not yet attained perfection in Christian Science or have not yet been able to make friends with it. But if she admits the possibility of poisoning, that is saying something. She does so when she says: "If a dose of poison is swallowed by mistake, and the patient dies, although the physician and patient hope for a favorable course, does the opinion, you ask, cause this death? Certainly" (70, 3). And exhilarating now are the twists and turns she goes through to avoid exposing her science. "In such cases," she says, "a few persons hold that the - swallowed potion is harmless; but the great majority of mankind, who, however, know nothing of this particular case and this particular person, hold arsenic, strychnine, or whatever other poison it was, to be fatal. - The consequence is that the effect is controlled by the majority of opinions outside, not by the tiny minority of opinions in the sick room" (70, 3). Is it not exactly the same with diseases? Wretched lies! Great humbug! Christian Science is, however, somewhat coy about other things. "Until the progress of time admits the efficacy and superiority of the mind," the Eddy calmly declares, "it is better to leave the setting of broken bones and dislocated limbs to the hands of the surgeon" (400, 4). That does sound rather modest. Christian Science becomes even more modest, however, when it issues the advice: "One should not endure in the storm when one is cold, nor should one remain in the consuming flames" (224, 5). And finally even: "It would be foolish to venture beyond our present knowledge; it would be foolish to cease to eat until we have increased still more in good and have attained a clearer knowledge of the living God" (387, 4). But why not dare to try? Does Christian Science fear, for instance, that its starving followers would thereby get their fill of science? Against other things, which it is confident of, the cessation of eating would be a trifle, after all. But when Christian Science declares, "Christian Science must be provisionally inferred. We admit the whole because one part is proved, and that part illustrates and proves the whole principle" (437, 4). "Because you cannot walk on water and raise the dead, you have no right to doubt the great power of divine science on this side. Be thankful that Jesus, who was its true exponent, has done this, and left us his example" (224, 4): so one really does not know whether to be indignant at it or to laugh at it.

Yes, according to her own admission, Christian Science is quite miserable, and it is a sacrilegious blasphemy if she wants to base herself on God's word. By appealing to the passage in the Gospel of Marcus, Cap. 16, 17, etc., it judges and condemns itself. For if it asserts that the promise of the Lord concerning the healing of the sick is universal and valid for all times, and that the healing of the sick belongs to the essence of Christianity, there should have been people in all lines who proved this power, for according to Christ's promise his church should never perish. But now Christian Science itself says that the proofs of healing were already lost about three hundred years after Christ (346, 3). Where would the Church of Christ have been then? What would have become of the Saviour's promise: "Upon this rock I will build my church, and the gates of hell shall not prevail against it," Matt. 16:18? Then there would have been no Christian church, no believers, for over a thousand years. This is not possible. Since Christ's promise concerning the existence of His church cannot be lacking, but the power to heal the sick without means has been lost, it is clear from this that the miraculous healing of the sick does not belong to the essence of Christianity, and that Christ's promise concerning it was not meant for all time and does not apply to all believers until the end of the world. Again, if Christian Science asserts that Christ's promise concerning the healing of the sick is general and valid for all lines, it must also be general and valid for all times with respect to the other pieces: "In my name they shall cast out devils, speak with new tongues, cast out serpents, and if they drink any deadly thing, it shall not hurt them. If this is not the case here, neither is it there. That it is not without harm, however, if one drinks something deadly, is admitted by Christian Science. That it has driven away snakes has not yet come to anyone's ears. That its followers, like the apostles of old, spoke with new tongues, without first laboriously learning Latin, Greek, Spanish, or whatever other language it might be, has likewise not yet occurred. In this connection the words: "To the sick...

They will lay their hands on them, and it will be better for them," did not account for a single case of illness. But that Christian Science has not succeeded in healing more than one case, and that the sick have died under its hands, is well known in the city and the country. Whoever cannot see on what weak crutches Christian Science stands, cannot be helped. But God have mercy on all who have allowed their eyes to be blinded by this foolish, unchristian, devilish science!

Nebraska District Synod.

Even where two or three are gathered together in his name, the Saviour promises to be in their midst. How much more should we thank God if we are granted to be (and to remain to the end) where not two but two hundred are gathered together in Christ's name. Truly he will be present there in grace, and this blessing should not be despised.

Yes, the church at Kiowa in Thayer County is not the smallest, but the Nebraska District just finds room in it. We were able to see this every day from August 22nd to 28th, and we thanked God that even here Apost. 12, 24: "But the word of God grew and multiplied".

The latter was also quite clearly shown by the report on the so-called Inner Misston. More than twenty workers are in the service of this mission, and about $6000.00 will be needed for the coming year for the operation of this most blessed work in our district. Although we should believe the words of Is. 55:10, 11, that the word preached will not return empty, even without seeing (blessed are such, says the Savior), the gracious Lord also lets us see that the efforts of our dear missionaries are not in vain in the Lord. Let us continue! Let us plant, let us water with the precious Gospel! There will be no lack of prosperity. If not time, then eternity will teach it.

Since the opening sermon of the Honorable General Praeses will probably appear in the "Lutheraner", especially since a request to that effect was raised as a resolution, we do not want to reveal anything here, not even the text of it.

About the new fourteenth member of the Synodal family in the Northwest (Oregon and Washington District), which gives rise to great hopes, and that he may be strongly supported; about the lack of candidates for the preaching ministry, and that it is intended to remedy this by supplying our institutions with many capable boys; About the Danish and German Free Churches, and that they are still in need of support; about the Königsberg congregation of the Hermannsburg Free Church, which would greatly appreciate a little help of about $125.00 would be very welcome; about the execution of the synodal buildings that have now become possible (since the necessary two-thirds of the sum have been collected or subscribed), but that the third third must also be paid; about the $20,000.00 debt in the general building fund, the early payment of which is expected. The honorable General Praeses also reported to us about all this.

The district representative of the Synodal Conference also informed them of the glorious victories of the Word of God among the children of Ham, and warmly commended the negro mission on the basis of the words, "Pray, and it shall be given unto you." "To him that hath shall be given," was warmly commended to the intercession and love of the Synod.

Since our dear President Hilgendorf, who could not be present due to illness, sent a heartfelt request to the Synod from Colorado that they might dispense with him in the election this time, the majority of the Synod believed that he should be spared, and Vice-President Becker was elected as President, while P. W. Harms was elected as Vice-President. The present treasurer of the district, however, is Mr. Hermann Diers, whose address is Seward, Nebr., and P. J. Meyer at Kiowa is, of course, secretary again.

And now finally the main thing, the doctrinal negotiations. Father M. Adam was the speaker. The subject was: "Why should we continue to witness courageously against the sinful world being?" and the following presentation was in our hands:

What we mean by the sinful world being, b. How we testify against it. c. How we fare against it. - Why should we continue to witness courageously against the sinful world? 1. God Haie commanded. (2) The sinful world wants to spread more and more. 3. it remains always incompatible with faith. 4. it is overcome by our testimony. (5) By our testimony we do the highest good to our fellow-men. 6. we can testify rightly against the sinful world." - My dear fellow-Christian, do you know the Proverbs John 15:19, 17:11, 14-16, Romans 12:2, 1 Corinthians 11:32, 2 Corinthians 6:14-18, Ephesians 5:11, 1 John 2:15-17, 1 Peter 4:4, Jac. 4:4, etc.? (Look them up in your Bible.) And do you accordingly stay away from the sinful worldly being (for you do not want to grieve your God and not get lost) and do you also testify against this being not only with your conduct but also with words where it must be (for we are to confess and not deny), and have you also already made the experience that this testimony does not exactly win you any flattery from the world, yes, has the thought already come to you: Would you rather keep silent - what's the use -? Then I would advise you, my dear fellow-Christian, to get hold of the synodal report of the Nebraska district and study it. The few cents will not repent thee, but thou wilt thank God for the comforting encouragement which will be given thee. "In the world ye are afraid; but be of good cheer, I have overcome the odds." "Our faith is the victory that overcame the world." John 16:33, 1 John 5:4, Amen. A. R. Ed. Oelschläger.

† P. em. Andreas Zagel. †

It was on April 29th of this year, on the Sunday of Misericordias Domini, whose Gospel is about the Good Shepherd, a few minutes before midnight, when Fr. Andreas Zagel, after a long period of infirmity, gently and blessedly passed away at the age of 80 years, 6 months and 13 days, and his soul was taken away from the Archdiocese of St. Peter.

Shepherds of the Church was taken up into the eternal heavenly paradise.

The deceased was the second son of the architect Adam Zage! and his wife Jakobine and was born on October 16, 1819 in Hersbruch, Bavaria. He had to taste the sufferings of this time at an early age, for already in his sixth year he lost his father, who received injuries from a fall from a high scaffold, to which he succumbed.

As the young Andreas grew up, he attended the schools in Hersbruch and Nuremberg. After his confirmation he was apprenticed to an art weaver, with whom he remained until he went on the road. At the age of twenty-one he was called up to serve as a soldier, but because he was weak he was exempted from military service. The Lord had chosen him to be a soldier in his army. Zagel remained in his profession for some time, but soon he received the call of Löhe, who was looking for young men to serve the church in America. The young man was so moved by this appeal that he immediately applied to Löhe of his own free will. He received him kindly and sent him to America with ten others who had also enlisted. Zagel arrived there in 1846 and devoted himself to the study of theology at the Fort Wayne Seminary.

After passing his examinations, he taught school for several years in a congregation on the Piqua Road, near Fort Wayne, and then answered a call to Indianapolis. About three years later he was called to the pastorate of the church at Clifty Creek, Bartholomew Co., Ind. where he served in the vineyard of the Lord for four years until he was again called to the Trinity church on the Piqua Road, to which he then served as pastor for 24 years.

After resigning his position there in 1883, and returning to the school board, he took charge of the lower grade of the Zion School at Fort Wayne, where he continued to serve for nearly ten years, until increasing infirmity of age compelled him to retire.

His strength had been consumed in many years of work in the vineyard of the Lord, his wife Anna, née Früchtenicht, and two of his children had already hurried ahead of him into eternity, and now the good shepherd called him to himself. In faithful trust in the grace of his Savior, he went home blessed, surrounded by his children who were staying here in Fort Wayne.

His mortal remains found their final resting place in our Concordia Cemetery. The undersigned delivered the funeral oration on 1 Petr. 1, 13: "Set your hope completely on the grace^ which is offered to you through the revelation of JEsu Christ."

A. L.

The brown scapular.

The Carmelite monks and all those who follow them wear a shoulder garment of brown cloth that falls over the chest and back and is called the brown scapular. Of this scapular it is taught in all the Carmelite churches that on the 16th of July of the year 1251, the Virgin Mary, surrounded by a large

She said that Mary had a scapular in her hand and said to Simon Stock, "Take this scapular, dear son. Mary had a scapular in her hand and said to Simon Stock: "Take, dear son, this scapular of your Order. It is the sign of the grace I have obtained for you and for all Carmelites. Whoever dies in this garment shall be saved from eternal fire. It is a sign of blessedness, a help in danger, the pledge of special peace and protection."

In a lengthy treatise on this subject, The Holy Trinity Church Bulletin, July 1, 1900, writes: "Let us now consider one or two of the principal graces connected with the wearing of the scapular. The first is the grace of a blessed death. This grace is clearly expressed in the words of the Blessed Virgin to St. Simon: 'Any one who dies in the scapular shall be preserved from eternal fire.' What is the exact meaning of this promise? What is the meaning of these words? Shall we take them in their literal and plain sense? If I am present at a man's death, and see the scapular around his neck, and know that he wore it, shall I conclude from that fact that the man is blessed? Without a doubt. This is evidently the clear opinion of the words of the Blessed Virgin, and the (Roman) Church quite authorizes us to take them in this sense.

"But how can this be? If a man wearing the scapular were in the state of mortal sin when he died, how could the scapular save him? Of course, if he were in the state of mortal sin, the scapular could not save him. But we deny the assumption; we deny that a man who wears the scapular dies in a state of mortal sin. The Blessed Virgin could not permit it without breaking her promise. The very fact that a man has worn the scapular and is wearing it when he dies is a sure sign that he is in the state of grace. It is a proof that he has led a good and virtuous life, or, if he has been a sinner, that he has repented and been pardoned. If he were in a state of sin, he would not have his scapular on; he would have lost it, or been deprived of it in some way. The scapular is a guarantee of the state of grace. The only condition that must be fulfilled in order to obtain this special grace is to wear the scapular habitually and to have it on at the moment of death. Certainly, it is assumed that we wear it out of piety as a sign of our respect and veneration for and trust in the Blessed Virgin. ... Yes, even if we become disobedient children, the Blessed Virgin will not lose sight of us, and because we wear the scapular, she will obtain for us special graces of penance and conversion. . . . But if, in spite of these graces, we should continue in our sins, what then? If we are determined to die in our sins, we will die in them, but we will not wear the scapular. If the Blessed Virgin cannot change our hearts and make us renounce our sins, she will find means to deprive us of her garment. .. . In short, through the scapular we obtain special graces to lead a godly life;

to whom we abuse these graces, we shall obtain special graces of conversion; but if we also abuse these, and persist in our sins, we shall be deprived of our scapular before we die; we shall not die in the livery of the Blessed Virgin. But to whom we wear the scapular at death, it is a certain sign, either that we never lost the grace of God, or that we have recovered the same."

Here the naked paganism of the pabstical church comes to light. This was not only taught in the Middle Ages, before the revelation of the wicked one (2 Thess. 2, 8.), but it is still taught today. The pope remains the Antichrist. If we briefly summarize the long treatise and ask, "What must I do to be saved?" the pope answers, "Wear a brown scapular, and you will be saved." But how saith the Scripture? "Believe on the Lord Jehovah Christ, and thou shalt be saved, thou and thy house." Apost. 16, 31. Friedr. B.

America.

The requests for help in the preaching and school ministries, which are addressed to our St. Louis Institute, are especially numerous this year. On the one hand, this is very pleasing, because it shows that God's Word is still being heard from us in many places. On the other hand, these requests cause us no small embarrassment, because the parents of the students often do not want to give their consent to their sons interrupting their studies for the purpose of being sent away. Now we would like to ask the dear parents of our students in this way to consider the matter before God when their consent is sought for the so-called vicarage of their studying sons. It is, of course, a state of emergency that people who are still studying are already called upon to help out in school and church. There may also be circumstances in the parental home which make an interruption of the son's course of study seem inadvisable. But in a great number of cases the requested help could and should be given for the sake of the prevailing need. Great care is taken in this matter. The requests for assistance go through the hands of the synodal officials, who only approve such requests when they are convinced of a state of emergency. Thus, two requests for assistance were recently presented to the local college in one day, of which we had to judge: "The requested assistance should definitely be granted. In view of the present emergency, it is more important for the kingdom of God that two students interrupt their studies and grant the help than that they complete their studies without interruption. In such cases even the parents concerned should not withhold their consent. F. P.

Concerning the relationship of the members of the Synod to one another, the report of the Minnesota and Dakota District says: "In the words, 'We are God's fellow-workers: In the words, 'We are God's fellow-laborers,' the apostle shows us not only how we are to view our church work in relation to God, but also what the relationship of the synodical members is to be among themselves in their common work. There shall be no higher and lower clergy among us, as in the Roman Church, and in general no rulers and ruled. In our synod no one shall take the liberty, by virtue of his gifts, his office, his appointment to rise one inch above his brethren and be more than they. We all, whether preachers, teachers, laymen, or synodical officers, stand from the same level, in the same station. We are all God's fellow-workers. A synod, in the true sense of the word, is to be a workers' union, in which there is no master but the Lord JEsus. The only difference between synod members is that one does this work, the other that. In these words, 'We find God's fellow-workers,' the great apostle to the Gentiles was in full earnest, and did not exalt himself above any of his fellow-Christians. In his letters he calls those persons who worked with him in the church, whether they were preachers or laymen, men or women, his co-workers, or, as Luther translates it, his helpers. To the Romans he writes: -Greet Priscilla and Aquila, my helpers in Christ JEsu.... Greet Urban, our helper in Christll. Greetings to you Timothy, my helper.* Where in a synod the recognition of this God-ordained relationship of the members of the synod among one another is lacking or obscured, then inevitably a priestly rule will soon break down, all kinds of worldly means of coercion will take the place of the means of grace, and the church will become incapable of fulfilling its calling in this world."
F. B.

Concerning the **greed of *trusts,*** the Synodal Report already mentioned writes: "This phenomenon is not new. In one form or another, it can be traced back through all times and countries to the earliest antiquity. In recent years, however, such connections have assumed such an immense extent in our country that the whole country seems threatened by them. Like the frogs once in Egypt, they have become a plague on the land. They crawl into our ovens and into our doughs, into our meat and into our lard, into our salt and into our oil, they get into our shoes and into our clothes, they lie down on our floors, hang themselves on our walls and sit down on our tables and chairs, lie down in our beds and accompany us on streetcars and railroads, they meet us in the shops, confront us in the courts: everywhere they are present. No wonder that the country is agitated about this and is thinking of ways and means to control this evil. Now it is true, as is said in defense of the trusts, that competition, as it is practiced in this sinful world, has its darker side, and that a certain agreement, a common action among the manufacturers or producers, may result in cheaper and better goods, in more lasting work, and in the improvement of industry and commerce, and that this may be of great benefit to the workers and consumers. It is true, therefore, that it would be a blessing to the country and to the whole world if these great combinations were managed as they could and should be managed. But we have to deal with the matter as it presents itself to us in reality, and not as it might be. And here it is evident that these associations quite uncharitably transgress the ninth commandment, seeking their own advantage to the detriment of their neighbor. It has been proved, first of all, that every large association of this kind has been founded for the purpose of completely controlling the branch of business in question. And still they have done everything in their power to destroy every merchant or fabricant who did not want to be submissive to the association. As long as an independent fabricant or merchant complies with the orders of the association, he is still tolerated, but where this was not the case, one even resorted to violent measures, arson, etc., in order to make such a person compliant or to ruin him. There the word applies: Woe to them that set house against house, and bring field against field, until there be no more room, that they alone may possess the land," Isa. 5:8, and: "Woe to those who



They seek to do harm, and they deal wickedly in their camps, to bring it to pass early when it is light, because they have power. They take fields for themselves, and take houses which they desire; so they do violence to every man's house, and to every man's inheritance; Micah 2:1, 2. Woe therefore to them that draw one refinery to another, and bring one oil well to another, until they alone possess the oil industry! Woe to them that draw one mine to another, and bring one shaft to another, until they alone possess the coals! Woe to those who drag one butcher's shop to another, and subdue one butcher's shop after another, until there is no room left for them to possess commerce alone! And so we may go through the whole list. Even if they pay a sufficient price for what they bring in, even if they do not charge too high a price, even if they do not deliver insufficient goods, even if they do not cut the wages of any of their workers, the fact that they do not want to tolerate any others beside themselves in the line of business they represent is enough to bring them under this woe. They commit the same sin which Ahab committed against Naboth. And as surely as there is a righteous God, so surely shall none escape them. " F. B.

The work of a traveling preacher, with six preaching places, lying 32, 34, 24, 15, 35, 45 miles in various directions from his residence, is described by the following letter from the report of the Minnesota and Dakota District: "In what manner I must labor almost regularly, a brief review of recent times may suggest to you. Up to the 4th of April I held school and taught three adults in the evening for the purpose of Confirmation. On April 7th confession service for the confirmands. April 8, morning sermon and confirmation of twelve pupils; afternoon sermon and wedding; evening confirmation of three adults in the presence of the superintendents and several others. On the 10th of April at night I drove twelve miles for the purpose of a sick person's communion. April 11, afternoon and evening again there. April 12, confession at home. April 13, Char Friday morning, service and Holy Communion at home, 132 communicants; in the afternoon thirty miles driven, 17 communicants. The 14th of April ten miles driven for the purpose of baptizing twins; returned home in the evening and fell asleep while writing the Easter sermon. The 15th of April, being the first Easter Day, preached at home in the forenoon in a crowded church; in the afternoon drove thirty miles and preached. The 16th of April, being the second day of Easter, preached (extemporised) at home in the forenoon; had a tedious visit in the afternoon, which prevented me from studying. April 17, 7 o'clock in the morning I left by carriage for R. (32 miles); at noon I celebrated the Lord's Supper there. April 18 in B. Divine service and drove 34 miles home. April 22, service at home in the forenoon; rode 30 miles and preached in the afternoon; reconciliation in the evening; home at twelve o'clock. The 23d of April trouble with a bride and groom, who had to be refused marriage. The 24th of April I drove across the Mouse River through the territory of the Icelanders (where I was already working until they got help on their part) in order to follow the trail of a false prophet (from the Evangelical Fellowship) and to seek out Lutherans. After five hours of fast driving I reached my destination and preached to seventeen adult listeners, new settlers; but these were not yet all living there, as I was told. They had asked the "evangelist" who had preached there once not to bother more often; but they asked me to come back soon. At four o'clock in the afternoon I set out from there in a northerly direction to seek out newly immigrated Lutherans. There are no roads here. At random I went into the prairie, following the compass and instinct. I managed to I was able to find my people in the evening. They were quickly rounded up, and I had more than twenty listeners; but those who lived far away could not be notified. At ten o'clock the service was over. On the morning of April 25th I started for home. It led to Deep River, which is very swollen in the spring, and is about six to eight rods wide. I had no choice but to risk the battle with the wet elements once again. It already seemed as if I should find a cold grave here with my faithful ponies; but thanks to the help of the one who knows best the either-or of travel preachers, I got through happily. Wet, to be sure, as a cat thrown into water, I had hours more to ride in the fierce sand-blizzard, till I got home late in the afternoon, having covered about a hundred miles in two days. Soon I must go there again, and the same way. ... What was once bound on my soul at ordination on the basis of Marc. 16, 15: 'Let no way be too far, no weather too bad, no night too dark, and no man too repulsive for thee to go and preach the gospel,' I have complied with it as far as I could; but I see, nevertheless, that my effort is no longer sufficient with the long distances." - That we may not forget to pray for our traveling preachers, that the Lord may protect them and bless their labors. F. B.

The poor conditions under which our missionaries sometimes have to carry out their delicious work are described in a letter from a young pastor from the district mentioned, which reads as follows: "So far, praise be to God, I have always been healthy. This is a great blessing in this new district, where the nearest doctor is only 17 miles from here. What 'sick-rooms'* you see here! There one lies down in a shanty, where the wind blows everywhere; there one must be glad when he finds shelter in the corner of a stable. Next to his bed, separated only by a plank wall, the pigs have their camp; besides, ten horses and a number of cows are his nearest neighbours - all under one roof! Is it not a miracle of God, then, if this man, who has had the nervous fever, nay, a relapse at that, has recovered? If such a thing happened in Illinois or Missouri, everybody would throw up their hands and exclaim: How can you leave a sick man in a barn? Why don't they put him in a heap? I would have said the same thing a year ago and never thought that I would have to visit a sick person in a stable for weeks. But here you get to know it all. There was no other, better place to be found. This man has no relatives here in America and, since his shanty had been blown over by the wind, he was staying with a family where nine members of the family also lived in one room. It was obvious that the sick man could not be left there, nor would the doctor; so there was nothing left but to put him in the stable." - May God always grant our missionaries holy courage in their glorious work! F. B.

The German Philadelphia Conference, consisting of a number of pastors of the Lutheran Pennsylvania Synod (General Council), held a meeting in September. Among other things, a motion was made to appoint a committee of five members to present a plan for the establishment of a teachers' seminary. Two of the members are to be schoolmen. The English party in the General-Conciliation is very indifferent to the parochial schools, and even opposes them under certain circumstances; the German party thinks highly of parochial schools and seeks to promote them, but recognizes that church-trained teachers are necessary for the prosperity of the parochial schools. We are, however, very anxious to know whether the General-Conciliation on the Establishment of

of a teacher training college will come, as gratifying as this would be. We have waited far too long and have become accustomed to the present state of affairs. The church school and all that goes with it must be cultivated in a synod or congregation from the beginning and made dear to the Christians, if it is to flourish in any other way. It must not take long years for the people to become accustomed to a church system without a church school, otherwise it is usually very difficult to bring a church school into being. One must begin with the parochial school. L. F.

Abroad.

Gradually more accurate reports are coming in about the missionaries murdered in China. The numbers are not yet complete, but already from the news now available an exceedingly heavy loss results. The Independent of September 20 gives the names of 27 American missionaries who are certain to have been murdered, but admits that there are more. The American Consul General of Shanghai reports that 93 American and British missionaries have been murdered. There is no news of 170; probably they too were martyred to death. In addition there are many missionaries of other nations. Among the American missionary societies, that of the Congregationalists (American Board for Foreign Missions) seems to be the most severely affected. An entire mission of this society, consisting of three stations, has been completely destroyed. And even where the missionaries have saved their lives, they have lost all personal and mission property. But efforts are already being made to fill in the gaps and replace the losses.

L. F.

From World and Time.

The "Luth. Kirchenblatt" relates **a shocking incident** as proof of where the ungodly fortune-telling leads, which is so widespread in our country and which is so often reported and praised in daily and weekly English and German newspapers. In a park in Philadelphia a few days ago a young man shot himself in the head. He was engaged to be married, had saved several hundred dollars, and was about to set up his household. Suddenly the bride broke off the relationship and confessed that she had consulted a fortune teller and that he had prophesied that the man, with whom she had been consorting for over a year, would not act rightly towards her. The girl was so frightened by the words of the wretched juggler that she declared that her engagement must be annulled. A fierce struggle raged in the soul of the poor betrothed girl, she wavered to and fro between her belief in the prophecy of the unscrupulous soothsayer and her love for the bridegroom. But at last superstition carried the day. Suicide was the end. Sin-for God has expressly forbidden fortune-telling and the questioning of soothsayers, Deut. 18:10-12-is the ruin of the people. L. F.

A famous philosopher of modern times, Friedrich Nietzsche, died recently at the age of 55 after spending the last eleven years in insanity. He was the son of a German pastor and had been raised Christian. But a quite unbridled haughtiness and an unbridled carnality led him to consummate godlessness. He was inspired by an almost insane hatred of Christianity, and there has hardly been a contemporary who has raged against Christianity so much in word and writing. ...and trampled all morality into the mire. His writings, brilliantly written, are widely distributed, can be found in almost every public library in our country, and have poisoned many souls. Now he has gone to his place. But what a terrible judgment must befall him who leads souls to eternal destruction, over whom the Lord cries out a terrible woe, because through him comes trouble! Matth. 18, 7. L. F.

The promises of God.

Someone once set out to compile all the promises of God that he found in the Bible and have them printed. The book sold well, and the first edition was quickly sold out. An old Christian who also read the advertisement of the book-the title was, "The Promises of God"-ordered a copy from the publisher. He received the short reply, "Sorry, 'The Promises of God* are out of print and no longer available." The old Christian stood before his Bible with this letter, opened it, and the first passage on which his eye fell was Isa. 54:10: "For the mountains shall depart, and the hills shall fall: but my grace shall not depart from thee, neither shall the covenant of my peace fall away, saith the Lord thy merciful God." Then, clasping his hands, he said, "Thank God, this is not out of print, and is still to be had with the publisher!"

How to use "his" hymnal properly.

In the preface of an old hymnal printed in Rudolstadt in 1706, the following words can be found that are still worth taking to heart today: "In the churches and at home, everyone should make a point of singing and (as much as possible) have his own hymnal. Singing should be done with devotion and heartfelt consideration of the words, so that one understands what is being sung and knows how to make use of it. Sing with the mouth, but at the same time with the heart; and what is thus sung with the heart and mouth, let it afterwards also be proved by deed in one's life, so that a lovely harmony of heart, mouth, and life may be felt, which will be pleasing to the Most High and a foretaste of eternal life to every one who thus sings."

The curse of unbelief in a family.

About 50 years ago, the wealthy farmer Kaspar Beck lived in a village in Hesse. Because he had lived too long for them, his two sons, Ewald and Johann, attacked and murdered him in his camp. Although they steadfastly denied it, both were sentenced to execution by the sword by the jury at Eschwege. Now Ewald strangled himself in prison, and Johann made the following confession before the priest: "On our family lies the curse of unbelief. My grandfather, a native of Saxony, was a completely unbelieving man; he often mocked at God's word and commandment. One day, when his six-year-old son was playing with a plough-wheel, his father forbade him to do so; and as the boy did not listen at once, his father beat him to death with the plough-wheel and fled to Hesse. He tried to numb his conscience to his infanticide by blaspheming and getting drunk; but it soon became evident that he did not succeed in this, for he hanged himself. My father Kaspar received his estate, married my pious mother, who was



She wanted to urge her three children, my brother Ewald, my sister Sophie and me, to do everything good, but was terribly maltreated by my father as soon as he noticed that we stopped praying, going to church and being pious. When we went to school, as often as our mother bought the necessary books, Bible, hymnal and catechism, our father became furious, tore them up, stepped on them with his feet and cursed us, our mother, the school, the church, the dear God and the Saviour. If we wanted to give him ideas and not blaspheme and drink with him, he beat us and threw us out of the house. The mother grieved herself to death; she soon died of consumption. The sister became licentious, gave birth to an illegitimate daughter, murdered her and died in prison. My brother and I, brought up by our father in unbelief, crudeness and drunkenness, have now murdered our father. My brother has strangled himself, and I die on the Rabenstein!" Johann was executed. The name of Beck has been erased from the village of his birth. The beautiful farm belongs to strangers. - "How shall the light of the wicked be put out, and their evil come upon them! They shall be as stubble before the wind, And as chaff that the whirlwind leadeth away." Prov. 21:17, 18.

Obituaries.

On August 12, after a short and serious illness, Father Theodore Groß, faithful pastor of St. Paul's Parish in Brooklyn, N. D., and secretary of the Eastern District of our Synod, passed away in firm faith in his Savior. Preaching at the funeral services were PP. W. Schoenseld and R. Herbst, J. H. Sieker and I. P. Beyer, while our missionary to the Jews, Mr. N. Friedmann, served the altar. Officiating at the graveside were O. Sieker and O. Gräßer. The funeral took place on August 15 in the Woodlawn churchyard, New Dork, where the dear body of the deceased was laid to rest next to that of his brother-in-law who had died on May 17. W. A. Fischer, who died on May 17. The deceased had been active in New Britain, Conn., for about ten years and had been with his now mourning congregation for ten months. Born at Richmond, Va. on June 28, 1866, he brought his age to 34 years, 1 month and 14 days. He leaves a widow and a baby son.
A.H.W. Kirchhofs.

On August 20, God called home to eternal rest and glory?. Ernst Heinrich Rolf of Hollywood, Minn. after a long and severe illness. He brought his age to 63 years and 2 months, and his age in office to 42 years. He was given a Christian burial in the ground at St. Paul, Minn. on Aug. 22. Preaching in Hollywood were Father Baumhöfener and Praeses Pfotenhauer, and in St. Paul the ??. Otte, Sievers, Haserodt (English) and v. Niebelschütz. Theo. Rolf.

On the evening of September 13, at Perham, Minn, Theodor Krumsieg passed away blessed in the Lord at the age of 63 years and 9 months less 2 days. While attending our Northern District Conference, he was taken ill with a heart ailment which dragged on until a heart stroke put an end to his life on this earth and the Lord led him into the triumphant Church. Geo. Groh.

Wilhelm Julius Schwachenwald, second teacher in the school of St. Matthew's parish at Cleveland, O., died Sunday, Sept. 16, 1900, aged 42 years and 1 month, and was buried Wednesday, Sept. 19, in the Lutheran church of

The deceased was buried in a yard near Cleveland. The deceased was in his time trained for the school board at our institution in Addison, entered the office in 1882, and has faithfully served in said school since the beginning of the year 1886. He leaves a widow with nine minor children. J. I. Walker.

New printed matter.

Thirteenth Synodical Report of the Minnesota and Dakota Districts of the German Lutheran Synod of Missouri, Ohio, and Other States. St. Louis, Mo. concordia publishing house. 1900. 79 pp. Price: 15 Cts.

The synodal address of this report is based on 1 Cor. 3:8: "For we are God's fellow workers". The speech deals with the ninth commandment. Two things in particular are brought out into the light of this report: 1. the abominable selfishness, which gives to the heathen of man the mark of Satan, and 2. the nature of true love, by virtue of which the Christian looks not at what is his own, but at what is of another. Special mention should also be made of the detailed, exemplary mission report, which bears loud witness to the enthusiasm and joy with which our brethren carry out the great and blessed work of inner mission entrusted to them by the Lord. F. B.

Proceedings of the Fiftieth Convention of the German Ev. Lutheran Synod of Wisconsin a. St., held at Milwaukee, Wis. from June 20 to 26, 1900. Northwestern Publishing House, 329 3rd St., Milwaukee, Wis. 1900. 110 pages 8^ X 5z. Price 10 cents.

This is the report of our dear sister synod of Wisconsin, which this year celebrated the fiftieth anniversary of its existence. The synodal address already refers to this, and a short report of the jubilee celebration is also given. Above all, however, the report contains such an instructive and interesting paper on Spiritism, and gives such a good insight into the business of the Wisconsin Synod, that we herewith cordially recommend it to our readers for their purchase and reading. In the doctrinal treatises it is first explained that spiritism, that is, the view that people who are still alive can communicate with the souls of deceased people and receive various exclusions from them, is not an invention of modern times, but nothing other than fortune-telling and questioning the dead, which was already forbidden in the Old Testament. It is then shown that the supernatural phenomena claimed by the spiritists are not all fakes, and that science knows nothing about many spiritualistic phenomena. Finally, it is shown that Spiritism is neither a science nor a religion, but a piece of magic; that the supernatural phenomena in Spiritism are not the work of separated souls, but the work of the devil, and that the teachings of Spiritism are the teachings of the devil, and that the Christian Church therefore has every reason to fight Spiritism vigorously. The price has been set fairly, and the decision of the Wisconsin Synod to distribute the Synodal Report freely to all members of the congregation entitled to vote, and then to ask each congregation for a collection to cover the expenses, seems to us to be a good one. In this way the Synodal Report is really distributed, and the Synodal treasury, as is assured, does not come up short either. L. F.

Ordinations and introductions.

On the 9th of Sonnt, A.D., Cand. W. Koß, appointed by the Mission Commission of the Oregon and Washington District for Camas Prairie, Jdaho, was ordained in St. John's Church, Spokane, Wash. by S. A. C. Paul, assisted by P. C. Heuer.

On the 11th Sunday A.D. Cand. O. Steffen was ordained by order of the Honorable President Seuel and introduced into his congregations at "Almen," Silver Creek, Turtle Lake and Moon Lake, Wis. by Bro. Kleinhans.

On the 12th of Sunday, A.D., Cand. B. Lange jun. was ordained in his parish at Lorin, Cal. with the assistance of kk. J. H. Theiß and H. Hagist and introduced by J. M. Bühler.

On behalf of the Honorable President Hafner, Cand. Herm. Meier was ordained and introduced by J. F. Lill. in his parish at Alva, Kans-, on the 13th of Sonnt, n. Trin.

On behalf of the Hon.'President Pfotenhauer, Cand. A. F. Parze was ordained and introduced in his parish at Bemidji, Minn. on the 13th of Sonnt, n. Trin. by Bro. Schedler.

After Cand. Otto Sievers was ordained and inducted by Fr. Sievers at Bear Valley, Minn. on the 13th Sunday of Trinity, he was inducted by G. Ferber at Lincoln on the 14th Sunday of Trinity.

By order of the Venerable President H. Walker Cand. Bruno Poch was ordained as missionary for South Tottenham on 13 Sonnt, n. Trin. in London under the assistance of ik. G. Kühnert as missionary for South Tottenham and introduced by F. W. Schulze.

By order of the Honorable President Wegener Cand. G. E. Lüdtke was ordained on 14 Sonnt, n. Trin. In the morning he was ordained in Hanceville, Ala. and at the same time, as also in the afternoon in Garden City, Ala. introduced by S. Meibohm.

On the 14th of Sonnt, n. Trin. was ordained Cand. E. C. Fackler was ordained and inducted by order of the Honorable President of the Wisconsin District at Mellen, Wis. by S. OHIdag.

In accordance with presidential commission, Cand. Carl Frankenstein in his parish at Pekin, New Dork, on the 14th of Sonnt, n. Trin. assisted by O. H. Restin and Wm. H. Oldach ordained and inducted by F. O. Scholz.

By order of the Honorable President Bühler, Cand. M. Hemann was ordained and introduced by G. Runkel in his congregation at Oxnard, Cal. on the 14th of Sunday, N. Trin.

By order of the Honorable President Pfotenhauer, Cand. Hermann Runne on the 14th of Sunday, A.D., in his preaching places at Walnut Grove and Neuere, Minn. ordained and installed by S. Böttcher.

On the 14th Sunday A.D. Cand. Theod. v. Schlichten, by order of the Honorable Presidium of the Western District, was ordained in his parish at Flora, Mo. with the assistance of the kk. Rohlsing and Brink, and introduced by F. J. Biltz.

On the 15th of Sonnt, A. D., Cand. Chr. Rittmann was ordained by commission and deputized as traveling preacher for western Arkansas and Indian Territory by J. K. E. Horst.

By order of the Honorable President Hafner, Cand. N. Brandes was ordained and inducted by S. Westphal on the 15th of Sonnt, n. Trin. at Scott City, Kans-.

On the 12th Sunday, A.D., Rev. H. Beckmann was introduced to his congregation at S. Manchester, and on the 13th Sunday, A.D., to his congregation at Glastonbury, Conn. by Otto Hanser.

By order of the Hon. Pres. Seuel, r. H. Woltmann on the 13th of Sonnt, n. Trin. in his parish at Beloit, Wis. introduced by J. F. Rubel.

On the 14th of Sunday, A.D., E. H. T. Walth er was introduced to his congregations at Elgin and Haverhill, Minn. by J. Kirmis, on behalf of the Honorable Praeses Pfotenhauer.

By order of the Honorable Presidency of the Iowa District, r. A. Enseleit on the 14th of Sonnt, n. Trin. in his parish near Mackey, Iowa, with the assistance of Bro. EHIers' introduced by J. P. Guenther.

By order of the Venerable Praeses Rösener, on the 15th of Sonnt, n. Trin. C. Schroeder in Macon City, Mo. introduced by Wm. Hallerberg, Sr.

On the 13th of Sunday, A.D., St. Matthew's parish at Peetsburg, N. I., celebrated the feast of its fifth anniversary, with the dedication of the altar and pulpit. Feftprediger: P. H. C. W. Stechholz und (engl.)

H. F. R. Stechholz.

On the 14th of Sunday, A.D., the church of the new St. Peter's congregation in Flora, Mo. was dedicated to the service of God. It preached

F. Rohlsing.

On the 15th of Sunday, A.D., the Zion congregation at Cuming Creek, Nebr. celebrated a merry church service with guests from neighboring congregations. Festival preachers were the rr. J. P. Müller and Ed. Oelschläger.

W. Harms.

On the 12th Sunday after Trinity, the St. Paul congregation in Bremen, Ind. consecrated their newly acquired school property to the service of God. The dedication sermon was preached by r. Aug. Schlechte. Aug. Wilder.

On the 13th of Sunday, A.D., Christ Church, Woodburn, Ind. dedicated their newly built school (24X30 feet) to the service of God. The dedication sermon was preached by S . F. Stock.

On the 13th Sunday of Trinity, the Trinity congregation at Oneka ma, Mich., dedicated their new school (24X33 feet, including tower and bell) to the service of God. Festive preacher: Fr. W. Bekemeier and (English)

Wm. T. Schalm.

On the 12th Sunday after Trinity, the congregation of St. Paul's in Closter, N. I., consecrated the bells. It was preached by H . F. R. Stechholz.

Groundbreaking.

With the assistance of the lkk- G. Traub and E. Häse (English), the cornerstone was laid for Trinity Church (with school) at Marquette, Mich. on the 14th of Sonnt, A.D. Trin. C. Aeppler.

Mission feast and Srsiuieinrueihung.

On the 14th inst. N. Trin. the St. John's parish at Babbtown, Mo. celebrated a mission feast in the morning. In the afternoon they dedicated their newly built school (18X24 feet) to the service of God. Festival preachers: lkk. Lehr and Schwan. Collecte: -32.00. Theo. F. Walther.

Mission Festivals.

On the 5th Sunday, A.D.: The congregation at Lydia, Minn. Preachers: Baumhöfener, Robert and Dammann (English). Collecte: -30.06. (Rainy.)

On the 7th Sunday, A.D.: The congregation at Clifty near Columbus, Ind. preachers: er. Trautmann, F. Wambsganß, and G. J. Fischer. Collecte after deduction:-71. 85. (Rained out.) - The congregation at Seymour, Ind. preachers: t>k. Praetorius and Giese. Collecte: -73. 30.

On the 8th Sunday, A.D.: The congregation at Hartford, Conn. Preachers: kk>. Brunn and Düfsel. Collecte after deduction: -40. 26th - The congregation at Siour City, Iowa. Preachers: l'I'. A. Amstein and Horn. Collecte and surplus after deduction: -76. 83.

On the 9th'Sonnt, n. Trin.: The congregation at Pierce, Nebr. Rev:

Ollenburg and Merz. Collecte with surplus: -124. 93. - The congregations of Saginaw, Mich., Sebewaing and vicinity. Preachers: UU. Obermeyer, Bakke (English), Lankenau, and teacher Buntrock (lecture). Receipt after deduction: -203.00. (Rained out.) - The congregation at Charter Oak, Iowa. Preachers: kk. Jipp and Nickels. Collecte after deduction: -36. 50.- The congregation at Pekin, III. preachers: kk. M. Lücke and Jaß. Collecte and Missionsbüchs": -80.00. - St. Paul's congregation at Dubuque, Iowa. Preachers: Lk. Dommann and Busse. Collecte: -15.00. - The Trinity congregation at Martinsburg, Nebr. preachers: UU. Eisele and Holstein. Collecte: -45.00.

On the 10th Sunday, A.D.: The parish of Wall Lake, Iowa. Preachers: I>I>. Markworth and Berner. Collecte: -86. 46. - The parishes of Town Boston, Eden Valley and West Seneca, N. D. Preachers: UU. E. G. Holls and Restin. Collecte: -100. 50. - The congregation at Winchester, Tex. Preacher: P. Brommer. Collecte after deduction: -18. 50. (Rained out.) - St. John's congregation at Racine, WiS. Preachers: UU. F. Keller, O. and P. Wichmann. Collecte: -96. 20th - The congregations of LL. Lange and Henkel in Julietta, Ind. preachers: UU. Zollmann, O. and H. Henkel. Collecte and surplus after deduction: -75. 50. - The congregation at Spring Valley, Kans. Preachers: Prof. A.W. Meyer and rr.Obermowe and Tews. Collecte after deduction: -52. 70.

On the 11th of Sun. a. Trin. the churches at Spencer, Wis. Preachers: kk. Gerike, Engel and Kuring (lecture). Receipt after deduction: -96.00. - The Trinity congregation at Neelyville, III, with guests from Jacksonville and Morgan Co. Preachers: UU. Bötticher and Blievernicht. Collecte after deduction:-46.00. - St. Jacob's parish at Reynolds, Ind. with guests from Goodland. Preachers: Rösener and Hahn. Collecte and Surplus after deduction: -86.00. - St. John's parish in Topeka,

Kans. Preacher: ??. C. Cousin and Polster. Collecte: -51.00.- The congregation at Woodworth, III. preachers: C. F. Hartmann and Sippel. Collecte after deduction: -184. 58. (Rained out.) - St. John's parish at Humberstone, Ont. Preachers: ??. Eir and Thorn. Collecte: -80.00. - The congregation at Rochester, Minn. Preachers: LL. Schulenburg and Ferber. Collecte: -57.00. - St. John's parish at Hammond, Ind. preacher: P. W. Brauer. Collecte: -21. 50, (Verregnet.) -The congregations at Center and Hanover, Wis. Collecte after deduction: -26.00. -The two churches at Herington, Kans. Preachers: i'I'. Schmid and Hellwege. Collecte: -106. 5S. - The congregations at Friedheim, Kurreoille, and Lirville, Mo. preachers: ??. Fühler and Hamm (English). Collecte: -26.00. (Rained out.) - St. Paul's parish at Kouts, Ind. with the parish of Valparaiso. Preachers: I'k. Rehwaldt and Baumann. Collecte: -56. 51st - The congregation at West Bloomfield, Wis. Preacher: P. Karth. Collecte: -61. 43. - The congregation at Town Sigel, Wis. Preacher: I??. Bittner and Base. Collecte: -30.02. - St. John's parish at North Prairie, Wis. Preachers: Heinemann and Heine. Collecte: -48. 82. - St. Peter's-
Congregation at Knob, Pa. Preacher: P. Schiller. Collecte: -12. 40. - The congregations at Ashsord and Plato, N. A. Preachers: kk. Hanewinckel and Peters. Collecte: -42.00. - The congregation at Wayside, Ms. Preacher:

Dorpat and Zarwell. Collecte: -52.00. - The congregation at Bear Creek, Ind. preachers: L?. Markworth, Henkel.and Stud. Zollmann (Engl.). Collecte: -34. 84. - The congregations at Johnsburg, Crossroads, and Pine Hill, Pa. Preacher: P. W. King. Collecte after deduction: -27. 11. - The congregation at Ballonia, Ind. with the congregation at Megan. Preachers: r?. F. W. Mueller and E. C. Kühn (Engl.). Collecte with surplus: -77th 75th - The Zion congregation at Portland, Oreg. Preachers: 1'k. Stübe and Duchow (lecture). Collecte after deduction: -53.00. - The congregations at Petersburg, Deerfield, and Laie Ridge, Mich. in Lake Ridge. Preachers: LL. Muller, Woldt (English), and Kruger (lecture). Collecte-54.00. (Rained out.) - The congregations of? Wesche, Sauer and Theo. Mießler in St. Louis County, Mo. preachers: k?. Klug and Weseloh. Collecte and Ueberschuß: -98. 80. - The congregation of St. John at Secor, III. preachers: C. A. Mennicke and M. Lücke. Collecte: -243. 25. (Partly rained out.) - The congregations at Wellsville and Basswoodhill, R. P. Preachers: ??. Weidmann and Book. Collecte: -67. 75. - The mission churches at Almen', Silver Creek, Turtle Lake and Moon Lake, Wis. Preachers: Stud. Hellmann, Stud. Handlich, and P. Kleinhans (English). Collecte:-25 Dec. - The Trinity congregation at Goodfarm, III, and the congregation at Dwight. Preachers: G. Schuessler and Hempfing. Collecte: -86. 60. - The Imma-
.
nuels congregation to Ruth, Mich. Preacher: ??. Born and Tribe. Collecte: -48. 45. - St. John's congregation at Geneseo, III. preachers: 1??. Iah and Dörfsler. Collecte after deduction:-57. 25. - St. Matthew's congregation at New Britain, Conn-, with guests from neighboring congregations. Preacher: H. C. Steup and Sinn. Collecte with surplus: -152. 39. -
St. PaulS parish in Janesville, Wis. Preachers: I??. H. Sieck and W. Rudolph. Collecte: -56. 79. - The congregations near Florida and on the South Ridge, O. Preachers: ??. E. Jüngel zuu. and Going. Collecte after deduction:-75. 50. - The congregations at Ogden and Amaqua Tp, Iowa. Preachers: Kitzmann and Discher. Collecte: -55. 45. - The Christ-Ge.
Gordonville, Mo. Preachers: D?. Rehahn and Purzner (English). Collecte: -24.00. (Rainy.) - The congregations at Bremen, Gerardy and at Herkimer, Kans. Preachers: ??. J. Grupe and F. W. Pennekamp. Collecte after deduction: -236. 55th - The congregation at August," Mo. with guests from Washington. Preachers: Pros. Schöde and P. Grese. Collecte after deduction: -60.00. - The two congregations of k Jungkuntz, Columbia City, Ind. preachers: ??. Thiem" and Wilder. Collecte after deduction: -70.01. - The congregation at Ellisville, Wis. Preachers: ??. H. Mueller and Diehl. Collecte: -43.00. - St. John's parish at Bertha, Minn. Preacher:

Albrecht and F. Brandt. Collecte: -15. 40. - St. John's parish at Sherwood, O., with guests from Edgerton and Cecil. Preacher:

Hassold and Kieß. Collecte after deduction: -52. 50. - The congregations at Higginsvill" and Corder, Mo. preachers: Demetrio, Höneß and Mieger. Collecte after deduction: -26. 73. - The congregation at Ridgeville, O. Preacher:
W. Schmidt and W. L. Fischer. Collecte: -110. 31st - The congregation at Kankakee, III, with guests from neighboring churches. Preachers: ??. Blanken and F. Schroeder. Collecte:-50. 85, (Berregnet.) - The Trinity congregation at Gladstone and Gilead, Nebr. Collecte after deduction: -38.00. - The congregations at Sweet Springs, Concordia, Emma, and Houstonia, Mo. Preachers: D?. Rupprecht, Runge and Dir. Käppel (Engl.). Collecte: -77.02. - The congregation at Akron, O. Preachers: Husmann and Rathert. Col

lecte after deduction:-87.04. - The congregations in Thayer County, Nebr. with the participation of the synodals in Kiowa. Preacher: Schormann, Giese (Engl.), Wind, Predöhl and WingeS (lectures). Collecte: -231. 73. - The congregation at Geant Park, III. preachers: k?. Burfiek and Jöckel. Collecte: -40.00. (Rained out.) - The congregations at Norborne and Carrollton, Mo. preachers: Schwartz and Falke. Collecte: -87.00. - The St. Peter's - Ge.
...of Watertown, Minn. Preachers: D?. Baumhöfener and Kretzschmar. Collecte: -25. 21. - The congregations of??. Theo. Chess and Wilson near Utica, Mich, Preacher: P. C. M. Zorn. Collecte after deduction: -68. 97th - The congregation at Napoleon, O. Preachers: I'I'. Krafft and Koch. Collecte: -121.00.

On the 12th of Sun. a. Trin. "The Zions - Church at Farmersvill," III, with guests from Harvel. Preachers: LL. Abel and C. Meyer. Collecte:-29. 47th - St. John's church at Homestead, Iowa. Preachers: ??. Hitzemann and Baumhöfener. Collecte after deduction:-43. 75. - The congregation at Thayer, Nebr. preachers:-I??. Vahl and Reuter. Collecte after deduction: -25. 35. - The congregation at Canastota, S. Dak. Preachers: Pasche and Leyhe. Collecte: -62. 25th - The congregation at Galena, Minn. with guests from Cedarville and South Branch. Preachers: kk. Nauss and Sell. Collecte: -45. 15th - The congregations at Chepstow and Winklers Mill, Kans. Preachers: ??. Schilling and F. Möller. Collecte after deduction: -31. 12. - St. John's parish in Platte county, Nebr. preachers: ??. Schormann and Holm. Collecte: -61. 92- The congregation at Lanesville, Ind. preachers: G. Fischer (and Engl.) and F. Markworth. Collecte: -77. 50.
- The congregation in Nokomis, III. preachers: k?. Weisbrodt and Herrmann. Collecte: -74. 50. - The congregations at Altenburg and Frohna, Mo. preachers: L?. Gaßner and Hüschen. Collecte: -181.00. (Berregnet.) -The congregations of Baden and O'Neill, Mo. preachers: r?. Bünger and M. Meyer. Collecte: -124. 85. - The congregations at Alma, Hazel Hill and Blackburn, Mo. preachers: ??. G. Möller, Lüssenhop and Jesse (English). Collecte: -75. 78th - The congregation at DateS Tp, III. preachers: k?. Plehn and Wockensuß. Collecte after deduction: -69. 15. - The congregations at Denham and North Judson, Ind. preachers: Tirmenstein and G. Bauer. Collecte after deduction:-22. 50. - The Zion congregation at Templin, Kans. Preachers: Drögemüller and J. H. Müller. Collecte: -73. 61. - The
Congregation at Columbus, Ind. preachers: ??. Kaiser and A. H. Brewer. Collecte and revenue: -167. 60.-The 8t. St. John's congregation at Okarche, Okla. Preachers: ??. Mähr and Arkebauer (English). Collecte after deduction: -S3. 3I. - The congregation at Eenterville, Mich. Preachers: I'?. Th. Backus and O. Luebk." Collecte: -13. 43.

Trinity Parish near Bellingham, Minn. with guests from three neighboring parishes. Preachers: I'?. Muller, Nitschke and Beck. Collecte: -35.00.

(Ferlsetzung folgt.)

Conferenz - Ads.

The Southern and Eastern Michigan Pastoral and Teachers' Conference will meet Oct. 10-14 at Fr. Schatz's church in Detroit, Mich. Work: The Homologumena and Antilegomena of the Holy Scriptures (k. H. Frincke). Illumination from God's Word on the employment of female teachers in our parochial schools (?. Hagen). The sound method (teacher J. Meyer). The profession of a teacher in our parochial schools (?. Andres). Pastoral sermon: Father Arendt-?. Lobenstein. Gospel: Father Bornemann-?. Behrens. Epistle: Fr. Kionka-k. Lübk". Confession: Father Bauer-?. Krafft. Pastoral conference on Monday. Enno Dümling.

The South JllinoiS Pastoral Conference meets, v. v., October 16-18, in r. m Strohe's parish at CollinSville, III Works: On the words of the second article: "suffered under Pontio Pilato": Fr. Zage! On the word "buried": Fr. G. Kühn. Historical lecture: Fr. Ruhland (k. Knorr). Preacher: Fr. Brust (k. Flach); confessional speaker: Fr. Schuricht (?. Bergen sen.). The OrtSpastor asks for immediate registration. Herm. C. Gübert, Secr. x. t.

The Rock River Pastoral and Teachers' Conference will be held, v. v., Oct. 21 (EveningS) to 23, at Mayville, Wis. Preacher: Theel -H. Muller. Confessional speaker: Rev. Körner. Work: Sermon study" on the Gospel on the 17th of Sun. n. Trin. Exegesis on Eph. 1: Houses-Wilhelm. Catechesis on Fr, 197-199 in Dietrich: Fr. Hass to G. Schwanke. Sermon on criticism: Fr. Monhardt to A. Grothe. Legislation on Sinai:

Hanser, Subtrahiren: Brase. Please register in good time with P. Wilhelm-Th. Hoffmann, Secr.

The Denison Special Conference will meet in Carroll, Iowa on October 28-24. Papers: Exegetical-homiletical-dogmatic work on I Tim. 3: Lorraine. XIII. article of the Augsburg Confession: Günther. Sermon reading on Matth. 22, I-14: Aron. Sermon reading on Eph. 5, 15-21: Jipp. Preacher: Günther-Berner; Confessor: Jipp - Lothringer. Timely registration requested. A. Berner, Secr.

From October 30 to November 1, s.G.w., the Southeastern Iowa Special Conference will assemble at 1°. Th. Studt at Lucerne. Confessional speaker: 8° H. Niemand-8° J. Deckmann. Preacher: 8th E. Bröcker-8th H. Greif. Sermon on criticism (Gospel on 27 Sonnt, n. Trin.): 8. G. Matthaideß; critic: 8. A. Böhm. Catechesis on the fourth commandment: 8. H. Greif; critic: 8. H. Niemand. Registration by October 20 with the local pastor "rbeten. H. Greif, Secr.

The "mixed" pastoral conference of Sheboygan and Manitowoc Lounties, Wis. will meet, v. v., Nov. 6 at 8th Wolbrecht. Worship service Tuesday evening. Preacher: Wildermuth - Wambsganß. Works: Hübner: "Ueber die Verbindlichkeit unserer Bekenntnißschriften." Sieker: I Tim. 3. Pröhl and Wambsganß: "Gay Marriage." Registration ten days before the beginning of the meeting. .. L. G. Dorpat, Secr.

The next meeting of the St. Louis One-Day Conference will be held November 7. L. Fuerbringer.

The Northern Indiana Teachers' Conference will meet Nov. 7-S. in Kendallville, Ind. beginning Wednesday morning. Those desiring quarters, report to the local pastor, R. Biedermann, by November J. Work: 1. The training of the teacher at our seminary- Hahn. 2. catechesis on the third commandment-Müller and Bublitz. 3. X8r "otloal lassen In SpelUng-Feiertag and Schröder. 4. Dde Läjectivs anci Lciverb-Charlö and Heinz. 3. L. 8r "oi1oal I^sson In OivU 6ovsrnna "nt-Engelbrecht. 6. timetable for a mixed school-Dorn and Dunkel. 7. Teaching of subject and language in a middle class, illustrated by a reading play-Bennhof and Theo. Grahl. 8. German or Latin writing?-Ungemach and C. Grahl. E. H. Engelbrecht, Secr.

Beka""tmach""g.

Since April, 1899, the following" shares of the township of Columbus, O., have been redeemed: No. 81. 80. 475. 19. 32. 91. 96. 97. 48S. 486. 126. 132. 120. 121. ILL. 124. 473. 216. 125. 131. IS4. 214. 215. 14. 299. 240. 241. 242. 243. 244. 48. 130. 305. 366. 367. 572. 573. 58. 59. 317. *

I. H. Niemann.

Synod altzersammlun- of the Western District.

Fare reduction is granted from all stations in Missouri and Arkansas, but only on condition that 100 Oortiüoatos be presented at Concordia, Mo. by such as have attended the Synodal Sessions and paid the full fare on the outward journey (guests included). One, therefore, do not forget and demand an 8. 8. OortMoate from his agent in question on the outward journey. Each "Oortiüoat", from which one has paid more than 50 cents, is counted. It would be desirable if the neighboring pastors (about 20-50 miles around Concordia) also paid the full price on the journey to the Synod and then also had an "Oeriiüoai" given to them; if this does not happen, it can hardly be hoped that 100 Ovriiüoatss will be collected. Should 100 "Ortlüoat"" come together, then the return journey will cost only one third (j) of the outward journey. Departure from St. Louis by the ölo. 8aoiüo 8. 8. ("Speolal Oar") Tuesday morning at S o'clock, arrival at Concordia at 4 o'clock in the afternoon.

Chas. F. Obermeyer, 8. 8. 8oor.

Notice.

With regard to the officials of our "General Synod", the undersigned declares, upon repeated request, that all "these" officials receive no salary. Thus: neither the treasurer, nor the secretary, nor the president, nor the vice-president are paid officials. That the present General Praeses also does not receive a salary is self-evident, because he is at the same time a theological teacher and is paid as such.

F. Pieper.

Proceeds to the Treasury of the Illinois District:

Inner Mission: Theil d. Missionsfcoll. d. Gemm. d. 88.: Behrens, Larose u. Barna, -50.00, Pflug, Haies Tp., 15.00, A. Werfelmann, Strasburg, 40.00, Dallmann, Brunswick, 50.00, Feddersen, Bethalto & Dorsey, 20.00, Witte, Pekm, 25.00. Grörich, Lost Prairie, 25.00, Jaß, Pcoria, 28. 90, Merkel, Dieterich, 7.00, Bergen, Chandlerville, 25.00, Ruhland, Altamont, p. 20, Schröder, Egyvt, 20.00. Kasi. H. A. Block, part of missionary coll. of Gemm. Rockford & Pecatonica, 3Y.00. part of mission coll. of gem. of 88th: Winter, Hampton. 24.00, Plehn, Mt. Olive, 30.00. 8. Tappenbeck, part of mission fest. & Gemjubilcoll., Champaign, 50.00. 8. Biester, West Hammond, part of MisstonSsco ll. s. Gem., 21. 50. 8. E. Werfelmann's Gem., Hanson Park, 4. 87, 8. Budach's Gem., Washington HeightS, part of mission fest, 20.00. 8th Lochner's congregation, Chicago, 9. 41. 8th Berg, Beardstown, v. N. N. 1.00. Part d. Misfionsfcoll. of congregation of 88th: Gübert, Baldwin, 20.00, Traub, Poplar City, 5.07, Rabe, Yorkoille, 15.00, Hallerberg, Quincy, 30.00. Part d. Missionsfcoll.: Dch. H. W. Hall, Sadorus, 20.00, 8th Schulz, Orland, 10.00. (S. P605. 9S.)

Negro Mission: 8. Behrens, part of mission festival coll. at Larose & Varna, 25.00. 8. Steege, Dundee, v. Frauenver. s. Gem. 10. 25. part of mission festival coll. d. Gemm. d. 88th: Pflug, Astes Tp., 15.00, A. Werfelmann, Strasburg, 15.00, Dallmann, Brunswick, 12. 50, Feddersen, Bethalto & Dorsey, 5.00, Witte, Pekin, 10.00, Grörich, Lost Prairie, 3.00, Jaß, Peoria, 7. 22, Bergen, Chandlerville, 5.00, Ruhland, Altamont, 10. 19, Schröder, Egypt, 15.00. Kaff. H. A. Block, Rockford & Pecatonica, part d. Missionfcoll., 10.00. 8. Claus"", Tuscola, by H. Jonk . 8/25 Succop, Chicago, a. Frieda Messmann's savings bank . 50. 8. Plehn's congregation, Mt. Olive, part of mission coll., 8 p.m. 8. Tappenbeck, Champaign, part of mission feast & congregation anniversary coll., 10 a.m. Part of mission coll. of 88th congregation: Budach, Washington Heights, 5 a.m., Gübert, Baldwin, 8 a.m., Rabe, Dorkvill", 10 a.m., Hallerberg, Quincy, 5 a.m. Dch. H. W. Hall, Sadorus, Theil d. Missionsscoll. 10.00. (pp.-211. 91.)

Mission in Cool County: Gemm.d. 88th: Zapf,Maywood, 27th 50th, Great, Oak Park, 18th 89th (p. -46th 39th).

Jewish mission: part of the missionary collection of the 88th: Behrens, Larose and Barna, 7. 33, Feddersen, Bethalto and Dorsey, 5.00, Witte, Pekin, 5.00, Grörich, Lost Prairie, 1.00, Bergen, Chandlerville, 5.00. Kaff. H. A. Block, Rocksord & Pecatonica, part of mission scoll. of, 2. 92, by Mrs. H. Knop 1. 31. part of mission scoll. of Gemm. of 88th: Gübert, Baldwin, 5.00, Hallerberg, Quincy, 5.00. (p. -37. 56.)

Heathen Mission: Theil d.Missionsscoll. d. Gemm. d. 88.: Behrens, Larose u. Varna, 15.00, Pflug, HareS Tp-, 10.00, Feddersen, Bethalto u. Dorsey, 5.00, Witte, Pekin, 10.00, Grörich, Lost Prairie, 2.00, Bergen at Chandlerville 5.00, Schroeder, Egypt, 2.00, Winter, Hampton, 24.00, Tappenbeck, Champaign, 5.00, Gübert, Baldwin, 5.00, Hallerberg, Quincy, 5.00, Ruhland, Altamont, 19th 19th (p. -107th 19th).

Emigrant Mission: Part of the Mission Festival Coll. of the 88th: A. Werfelmann, Strasburg, 5.00, Feddersen, Bethalto and Dorsey, 3.00, Grörich, Lost Prairie, 4.00, Tappenbeck, Champaign, f. New York & Baltimore, 5.00 each, Witte, Pekin, s. New York, 8.00. (8th-30.00.)

English" Mission: Theil ver Missionfestcoll. der Gemm. d. 88th: Pflug, Dates Tp., 9. 15, A. Werfelmann, Strasburg, 10.00, Feddersen, Bethalto & Dorsey, 5.00, Grörich, Lost Prairie, 2.00, Jaß, Peoria, 7. 23, Bergen, Chandlerville, 5.00, Tappenbeck, Champaign, (& Gemjubilcoll.) 10.00, Budach, Washington Heights, 5.00, Gübert, Baldwin, 5.00, Rabe, "Dorkvill," 5.00. (p.-63.. 38.)

Indian Mission: Theil d. Missionsscoll. d. Gemm. d. 88th: Behrens, Larose und Barna, 10.00, A. Werfelmann, Strasburg, 5.00, Witte, Pekin, 5.00, Grörich, Lost Prairie, 1.00, Jaß, Peoria, 5.00, Merkel, Dieterich, 1st 86, Schulz, Orland, 2.00, Schröder, Egypt, 5.00, Plehn, Mt. Olive, 5.00, Tappenbeck, Champaign, (u. Gemjubilcoll.) 5.00. (S. -44th 86th).

Mission in Brazil: 8. Feddersen, Bethalto & Dorsey, Theil d. Missionsscoll., 2. 84.

London Mission: 8th Mountain, Beardstown, v.N.N. 1.00.

Deaf and Dumb Mission: Part of the Mission Coll. of the 88th: Behrens, Larose & Varna, 10.00, A. Werfelmann, Strasburg, 5.00, Witte, Pekin, 5.00, Grörich, Lost Prairie, 1.00, Rabe, Dorkvill", 3. 54, Hallerberg, Quincy, 10.00. 8th Dallmann, Brunswick, v. Arth. Bros" . 80. 8. Clausen, Tuscola, by Geo. & Wilh. Meves . 8/20 Gübert, Baldwin, Theil d. Missionsfcoll. f. Gem., 5.00. (p. -40. 54.)

Mission in Berlin: 8. Hölter, Chicago, v. etl.Gl. s. Gem. 1. 50.

Synodal treasury: comm. of 88th: Bertholt, 14.06, Plehn, Mt. Olive, comm. of, 2. 91, Schuricht. Harvel, deSgl., 1. 85. 8. Lochner, Chicago, a. d. Synodalbüchfe 1. 55. 8. Schulz, Orland, Theil d. Missionsfcoll. s. Gem., 3. 23. (8.-23. 60.)

Synod Building Fund: 8. Miracle, Chicago, by A. Bormann 2.00. 8. E. Meyer, Sterling, Gen. Jubilee, 40.00. 8. Wangerin's Gem. in Sollitt 20. 20. (S.-62. 20.)

Deaf and Dumb Church Building: 8. Merkel, Dieterich, Theil d. Missionfcoll. s. Gem., . 45. Teacher S. Stahmer's Schoolk., Hoyleton, 16. 35. 8. K. Schmidt, Chicago, nachtr. v. etl. children . 65. 8. Berg, Beardstown, of N. N. 1.00. (S.-18. 45.)

Retirement Home in Arlington Heights: Gemm. of the 88th in Chicago: Leeb 7th 73rd, J. E. A. Muller 16th 15th, Lochner 6th 13th, Dietz 4th 77th, Pardieck 12th 00th (p. -46th 78th).

Spokane congregation: 8th Steeges congregation, Dundee, 8.00, Women's Sv. 6. 85th part of mission coll. of 88th congregation: Plow in Haies Tp. 20.00, Jaß, Peoria, . 50, Merkel, Dieterich, 6.00, Bergen, Chandlerville, 5.00. Kaff. H. A. Block, Rockford and Pecatonica, part d. Missionsfcoll. 15.00.

1?. Bertram, Lrystal Laie, 5.M. Gemm. d. I'?..: Plehn, Mt. Olive, part d. Missionfcoll-, 2.00, Krebs, Tinley Park, 1. 65, H. Meyer, Ruma, 22.00, Tappenbsck, Champaign, part d. Missionfcoll., 7. 12. P. Sallmann, Highland Park, v. etl. Gemgl. 2.00, N. N. 1.00. P. Budach, Washingt. Heights, part of missionary coll. s. comm., 10.00. P. Brecht, Darmstadt, v. etl. Gl. s. comm. 3.00. part of missionary coll. d. comm. d. I'I': Schröder, Egypt, 5.00, A. Werfelmann, Strasburg, 20.00, Ruhland, Altamont, 10.00. (p. -150. 12.)

Congregation at Hartford, Conn.- Gemm. d.: Steege, Dundee, p. 30, Witte, Pekin, Theil d. Mssionsfcoll., 10.00, Plehn, Mt. Olive, desgl-, 1. 75. (S.-21.05.)

Students and pupils: teachers Hoffmann, Oakglen, Schulz-Wittenhagen Hochzcoll. f. H. Brunn, 8. 80. p. Succop, Chicago, f. E. Lams & R. Meyer, 20.00 each, Prof. Simon, Springsield, f. P. Keturakat f. Lttthauer Stud. 10.00. P. Jaß, Peoria, Dallman-Eichhorn Hochzcoll. f. G. Gundlach, 4. 50. P. Zapf, Maywood, Young People's and Young People's Foundation Coll. 11. 44. I'. Leeb, Chicago, v. women's & youngrver. f. Lahl, St. Louis, 28.00. I'. Kirchner, Secor, v. Women's & Young Frver. f. poor Stud. 5.00, f. Litthauer Stud. 5.00, v. etl. Misstonsfreunde f. Regerstud. 5.00. P. Brauer, Crete, a. d. Klingelb. f. F. Hieber 35.00. I>. Merbitz, Chicago, Theil d. MisstonSfcoll. s. Gem. f. J. Streckfuß, 10.00, v. etl. Gemgl. f. dens. 3. 75. P. Ruhland, Altamont, part of missionary coll. s. comm. for. Lash, 9.00. H. Berg, Beardstown, v. Women's Assoc. f. Regerstud. thally, 20.00. P. Blanken, Buckley, part of harvest & thanksgiving fund for poor students, 16. 55, f. Theo. Blanken 16. 54, v. L. & G. f. dens. 3. 50, v. L. f. poor students, Springsield, 2. 50. K. Schmidt, Chicago, v. Jünglver. f. Gehrs & Krub 6 p.m. Fr. J. E. A. Müller that of young people's, youths' & boys' f. K. Bernhard 10.00, f. W. Burhvff 3. 50. I'. Jaß' Gem., Peoria, f. G. Gundlach 11.00. I>. Seils' congregation, Woodworth, f. H. Sippel 16.00. (p. -293.08.)

Laundromat in Springsield: Prof. Simon v.FrauSell 2.00.

Support Fund: P. Dietz's Gem., Chicago, 12. 25. Drögemüller v. d. Arlington Heights - Pastoralconf. 5.00. A E. Meyer, Sterling, Gemjubtl-, 35.00. (S. -52. 25.)

Red Sufferers in Texas: P. Wunder, Chicago, v. F. Müller 5.00. ?. Schwandt's parish, New Berlin, 11.00. Fr. Llausen v. parishioners at Macedonia 11. 50. (p.-27. 50.)

Red sufferers in India: Dch. 2. merbitz, arlingt. Heights, v. s. Schulk. 7.00.

Orphanage in Addison: Gemm. d.Noack, Arlingt. Heights, 15.09, Drögemüller, Palatine," 6. 70, Succop, Chicago, 54.00, Brecht, Darmstadt, 7.00. (pp.-82. 79.)

Hospital at Springsield: Berg, Beardstown, v. women's s. comm. 5.00.

Church building fund: part of the mission festival coll. of the congregation of: Hallerberg, Quincy, 5.00, Budach, Chicago, 5.00. (S. -10.00.)

College Building in Milwaukee: SchwarzkopfS Gem. in Willow Spring 8.00.

Sheboygan Parish: Fr. Witte's parish, Pekin, part of missionary coll, 5.00.

Danish Free Church: Theil d. Missionsfestcoll. d. Gemm. d. Grörich, Lost Prairie, 1.00, Bergen, Chandlerville, 2.00, Hallerberg, Quincy, 5.00. (S. -8.00.)

Hermannsburg Free Church: Theil d. Missionsscoll. d. Gemm. d. I'?.: Grörich, Lost Prairie, 1.00, Bergen, Chandlerville, 1. 60. (pp. -2. 60.)

Saxon Free Church: Theil d. Mssionsfcoll. d. Gem. P. GrörichS, Lost Prairie, 1.00.

German Free Church: Theil d. Missionsfestcoll. d..Gemm. d. LL.: Dallmann, Braunschweig, 10.00, Hallerberg, Quincy, 5.00. (S. -15.00.)

German congregation in London: P. Hallerberg, Quincy, Theil d. Missionsfcoll. s. Gem., 5.00. Total: -2039. 54.

Secor, III-, September 24, 1900. Henry Dierking, Cassirer.

Income to the Michigan District coffers:

(August.)

Synodical treasury: halfway -7. 22, "melith 7. 90. (S. -15. 12.)

General Building Fund: Adrian 5. 75, Jackson 19. 20, Nmelith 5.05. ?. Hagens Gem. 195. 35. Arcadia 6. 90, Sebewaing 20. 35, Jonia 5.00, Frankenmuth 14. 50. (S. -272. 10.)

General Inner Mission: HarborBeach, Mission Scoll., 5.00, Ruth desgl. 10.00. (S.-15.00.)

Heathen Mission: Missionfcoll.: HarborBeach2.00,Wyandotte 10.00, Benona 4. 25, New Haven 5.00, Woodmere 5.00, Montague and Claybanks 5.00, Manistee, Arcadia & Onekama 10.00. (p. -41. 25.)

General English Mission: Ruth, Missionfcoll., 5.00.

Mission in London: New Haven, Missionsfcoll., 2. 25.

Deaf and Dumb Mission: Mission Festival Coll: Wyandotte 10.00, New Haven 5.00, Reed City, Ludington & Big Rapids 10.00, Manistee, Arcadia & Onekama 11. 53. (p. -36. 53.)

Mission in Berlin: Benona, Missionsfcoll., 5.00.

Danish Free Church: Missionsfcoll.: Traverse City 5.00, Ruth 2.00. (S. -7.00.)

Saxon Free Church: Ruth, Missionary Festival Coll., 3.00, Frankenmuth 30. 65. (S.-33. 65.)

Mission in Brazil: Manistee, Arcadia & Onekama, Mission Coll, 11. 53.

Indian Mission: P. Hügli v. Wm. Schiefelbein 1. 50. Mayer v. G. M. B. sen. 1.00, a. d. Sparb. d. verst. Alb. Line . 50th missionary coll.: Benona 5.00, New Haven 5.00, Woodmere 5.00, Montague and Claybanks 5.00, Reed City, Ludington & Big Rapids 10.00, Farmington 5.00, Manistee, Arcadia & Onekama 11. 53, Petersburg, Lake Ridge & Deerfield 15.00. (S. -64. 53.)

Negro Mission: Mission Foll..: HarborBeach5.00, Wyandotte 2.00, Benona 5.00, New Haven 8.00, Traverse City 7.00, Montague & Claybanks 8.00, Reed City, Ludington & Big Rapids 3.00, Farmington 5.00, Ruth 8.00, Manistee, Arcadia & Onekama 39. 60, Petersburg, Lake Ridge & Deerfield 15.00. Kilmanagh 6.00, Amelith 8. 26. P. Tresielt, Legacies of the Blessed Miss L- 2.00. Bay City 25. 75. H. G- Bernthal Sr. by L. Blanke & G. Ordner 1.00 each. P. Schatz' Gem. 7. 57. Lansing 6. 25. L. G. Bernihal Sr. v. M. P. 2. 50. (S.-201. 93.)

Jewish Mission: Missionsfcoll.: Ruth2.00, Manistee,Arcadia". Onekama 11. 53, Petersburg, Lake Ridge & Deerfield 15.00. (p. -28. 53.)

Baltimore Emigrant Mission: Mission Scoll: HarborBeach 2.00, New Haven 2.00, Ruth 1.00. (pp. -5.00.)

Emigrant enmissioninNewPork: Missionfcoll.: Harbor Beach 2.00, New Haven 3 00, Ruch 2.00. (S. -7.00.)

Inner Mission: Mission Sen. Coll: Harbor Beach 6.00, Wyandotte 50.00, Benona 20.00, New Haoen 30.00, Traverse City 18.00, Woodmere 12. 55, Montague & Claybanks 19.00, Reed City, Ludington & Big Rapids 50.00, Farmington 45.00, Ruth 10.00, Manistee, Arcadia & Onekama 118. 82. - Steiner 4. 88, Millers 6. 36, Willard 4.01. 15 G. Bernihal Sr. of M. U. 2. 50. (S.-397. 12.)

Sub st udent s: Teacher J. B. 3.00. Ludington 6. 30, Sebe waing 18. 70. N. N., Frankenmuth, 5.00. P. Todt v. K. Below 5.00. (S. -38.00.)

Deaf and Dumb Institution: Habor Beach, Missionsfcoll., 2nd 71, Steiner 5.00. Fr. Claus' Gem. 12th 80. Fr. Tresielt v. Fr. Matthiak 1.00. Bingham 5th 70, Siegel 2.07, Lcnox 4.00. (S. -33rd 28th).

Monroe Home for the Elderly: Fr. H. Frincke, Thank Offering of the Little Geo. Kronbach, 10.00. Steiner 4.00. (S.-14.00.)

English Mission: Mission Scoll: Wyandotte 10.00, Benona 5.00, New Haven 5.00, Traverse City 8.00, Reed City, Ludington & Big Rapids 10.00, Manistee, Arcadia & Onekama 11. 58. Montague 4. 10. (p. -53. 68.)

Michigan student: P. Todt v. N. 2.00.

Church building fund: Manistee 4. 49.

Michi gan Children's Society:?. Arendt, Hochz. BarthelHicks, 6. 67. U.Todt v.K. Below 2.00, K. Schutte 1.00. (S.-9. 67.)

Deaf and dumb parish in Milwaukee: school k. at Ludington 4. 40, Mrs. N. N. that. 1.00. P. Hügli v. Wm. Schiefelbein 2.00. Teacher Chr. Meyers school k. 3.00. Etl. Gl. at Benona 6. 80. Teacher Bodes Schalk. 11.05. (S--28. 25.)

Needy in India: Monroe 1.00. Fr. Andres v. Joh. Reinhardt . 50. Richville 6. 85. (p.-8. 35.)

Parish at Spokane, Wash.: Adrian 8.00. Fr. Andres v. J. A. Finzel 2.00. Amelith 3. 85, Willard . 99th Mission Coll.: Reed City, Ludington & Big Rapids 6.00, Manistee, Arcadia & Onekama 11. 53rd (p. -32nd 37th).

, community in Hartford, Conn.: Manistee 6.00.

Community in Philadelphia, Pa.: Manistee 6.00.

Total: -1384. 63.

Detroit, Mich. September 1, 1900, G. Wendt, Cassirer.

1372 blititarx X vs.

Proceeds to the treasury of the Minnesota & Dakota District:

(From August 1 to September 1, 1900.)

Inner Mission: Fr. Schilkes Gem, Parkers Prairie, -24.05. Missionsscoll. d. Gemm. d. kU.: Mcichsner at Monson 28.00, H. J. Müller at k Brewstec 25. 78, Hitzemann at Long Prairie 58. 94. P. Albrecht of Father Rosary 1.00. Missionsscoll. d. Gemm. d. UU.: E. Rolf at Hollywood 30.00, Wieting at AIcester 39. 15. P. Brasch's Gemm., Fulda. 10. 11. F. I. Homburg, Missoula, Mont. 5.00. P. Lifts' Gem., Elysian, 28. 20. k v. Riebelschütz'v. Berth. Schultz, 2.00. p. Th. Reuter, 1. 73. gem. d. UU. I. Brauer, Hart, 35. 30, Hertwig, Gaylord, 1. 25, Schoknecht, Valley Creek, 6. 14, E. Kolde, St. Lloud, 3. 15, Brüh & Walther, So. St. Paul, Missionfcoll., 100. 48, Robert at Arlington 4. 30, Gahl, EU River, 42. 13, Friedrich, Waconia, Missionfcoll, 72.00, Waack, Corinna, 38.00, Eifert, Wilmot, 9. 87, Corona 2.09, Bcowns Valley 4.00, Ferber at Belvidere 3. 75, Walther at St. Paul 7. 70, Baumann, Luvernc, Missionfcoll. 40.00, Nauh, Kimball, desgl. 17.00, Reuter, Princeton, 36.05, E. F. Muller, T. Echo, 5.00. Mrs. L. Walker dch. P. Stcinmcyer 2.00. Gemm. d.: Nickel, Rochester, 52. 25, Gasier, Elmare, Missionfcoll., 40.00, Becker desgl. 38.00, Englert, Little Falls, 5.00. (S.-819. 42.)

Synod Building Fund: P. E. F. Muller v. H. Revers 1.00. P. Maas v. etl. Gemgl. at St. James 10.00. P. Lifts Gem., Elysian, 15. 75. P. Koehler's Gem., Mountville, 1.00. (S. -27. 75.)

Synodal treasury: I?. Albrecht v. Father Rosary 1.00. P. Strasens Gem., Janesville, 6. 17. (S.-7.l7.)

Support fund: P. Grabarkewitz, Good Thunder, Hochz. GrafSohre, 6. 55. P. Wohlfeil, silb. High;. H. Hohenstein, 5.00. P. Schedler's Gem. at Fisher 4. 60. (S. -16. 15.)

Negro Mission: Fr. Meichsner's congregation, Monson, Mission Coll., 10.00. I'. Albrecht of Father Rosary . 50. Gemm. d. I'?: Hertwig, Gaylord, 5. 47, Rosenwinkel, Woodbury, 5. 24, Gaiser, Elmare, Missionsscoll. 5.00. (S. -26. 21.)

Emigrant Mission: Gaiser, Elmare, Mission Fcoll., 2.00.

Jewish Mission:!'. Schilkcs Gem., Parkers Prairie, 5.00. Fr. Albrecht v. Father Rosenkranz . 50. Gemm. d. ??: Rosenwinkel, Woodbury, 4. 25, Gaiser, Elmare, Missionfcoll. 5.00. (p. -14. 75.)

Heathen Mission: Fr. Metchsner's parish, Monson, Missionary Coll. 3. 89. ? H. J. Müller v. Mart. Keßler in Heran L. . 54. Fr. Albrecht v. Father Rosary 1.00. Fr. Becker v. Mrs. N. N., Josco, 10.00. (S. -15. 23.)

Mission for the Deaf and Dumb: Fr. Albrecht v. Vater Rosenkranz . 50th comm. ?. Udes, Willow Creek, 8. 50. (S. -9.00.)

Orphanage at Wittenberg: I-. Roberts Gem. at Arlington 7.00.

Indian Mission: Missionsfcoll. d. Gemm. d. ??.: E. Rolf, Hollywood, 1. 50, Nauss, Kimball, 5.00, Gaiser, Elmore, 2.00. (pp. -8. 50.)

Spokane Parish, Wash.: Gemm. d. ??.: E. Rolf, Hollywood, Missionsfcoll. 5.00, Kuntz, Silo, 5.00, Grabarkewitz, Good Thunder, 13. 50, Meyer at Millard 8.00. (S. -31. 50.)

Danish Free Church: Fr. Gaiser, Elmore, Missionsfcoll., 2. 50.

Needy in India: P. Becker's parish, Josco, 10. 50. P. Eifert by E. Hoffmann 1. 50, N. N. 3.00. P. Baumann by G- Plüdemann 1.00. Parish ?. Paschcs, Sioux Falls, 8.00. (S. -24.00.)

Deaf and Dumb Church in Milwaukee: P. Becker's Gem. in Josco 11.00. P. E. F. Müller v. Teacher Wiersig's pupils, T. Posen, 5. 45. P. List v. N. 1. 85. P. v. Niebelschütz v. Berth. Schultz . 25th Gemm. d. I'I'.: Koehler, Mountville, 7. 80, Grabarkewitz, Good Thunder, 1. 20. P. Ferber v. N. N. . 50. P. Baumann . 50, v. Miss Bockmann . 50. P. Penalties by H. H. I.M. L. Vomhof, Schuldistr. II, Courtland, 8. 60. Gemm. d. ??.: Bierwagen, Dresden, 4. 70, Becker, Missionfcoll., 2. 50, Pasche, Sioux Falls, 5. 25. (P. -50. 90.)

St. Paul, Minn., Sept. 1, 1900. Theo. H. Menk, Cassirer.

Proceeds to the treasury of the Nebraska District:

Synodal treasury: Gemm. d. ??.-. Becker, Seward, -10. 38, Hartmann 50.00, Young 7. 20, Joh. Meyer (Bethlehem) 8. 18. (p. -75. 76.)

Inner Mission: P. Becker's parish, Seward, 10. 58 & 16. 58. C-I. dch. P. E. Holm 8.M. tz. Plowman, Pentecost coll. d. Gem. P. Schulzes, IO.M. ?. Brakhage v. W. u. W. 5.M. Aug. Gnewuch, Kass. mission feast coll. d. Gem. P. Ollenburgs, 38.03. P. Joh. MeyerS Gem. 5. 50. P. Leimer, Hoch;. Werbelow-Beerbohm, 6.06, Behling-Tölle 11. 25, Dankopf. o. N. N. f. theilweife recovery 8.M. 1°. Schabacker's Gem. 11.00, v. N. N. 5.M. P. Gutknecht's Sem. 12. 75. Alb. Schmidt, Mtfsionsfcoll. d. Gem. P. J. D. Schröders, 7k.M. Gemm. d. I?!'.: Hilgendorf, Abendmcoll., 12. 90, Inselmann at Sidney 21.00, Denninger 30. 48, Winter, Missionsfcoll., 49. 21. Julicoll. d. Gem. at Marysville dch. Bro. Winkelmann 4. 47, P. Wilkens of N. N. 1. 50, Gemm. d. 1'1?..: Denninger, Green Garden, 14.00, Mießler, Columbus, M.ssionSfcoll., 93.M, Winter desgl. I.M. P. Leimer by Herm. Schumacher 5.M. Gemm. of I'I': Merz (Zion), Misfionsscoll., 40.00, Häßler deSgl. ISO.M, Kollmann, Festes" , 80. 10. (p. -756. 39.)

Negermission: Gemm. d. I'I'.: Holm 5.M, Schormann at tzazard 2. 50, Hartmann 3.M. P. Brakhage v. W. u. W. 5.00. Aug. Gnewuch, Kaff., v. Friedr. Olto . 75th P. Leimer, Danlopser v. N. N. f. theteilweise Genesung, 2.M. P. Harms, Julicoll. s. Gem., 5. 25th P. Denningers Gem. 10.00, v. Oscar Sundermann 3.M, Ludwig Tetzlaff 1. 50th P. Winter, Missionsfcoll., 5.M. P. Leimer v. Herm. Schumacher 5.00, jjahrl. Coll. s. Gem. 7. 83. Gem. !>. Häßlers, Missionfcoll., IO.M. (p. -65. 83.)

Heathen Mission: Fr. Seltz, thank-offering from N. N., 2. 50. Fr. Hartmann's Gem. 7. 50. C. L. P. IO.M. Fr. Merz, Missionfcoll. s. ZionS-Gem., IO.M. I'. W. Flach v. Franz Braun 5.M. Gemm. d. ??.: Seltz IO.M., Häßler, Missionfcoll., IO.M. Bro. Winkelmann, Julicoll. d. Gem. near Marysville, 9.06. Gemm. d. ??.: Denninger, Madison, 9. 29, W. Flach, evening coll., 5. 70. iS. -79.05.)

Deaf and Dumb Mission: P. Seltz, Danlopser v. N. N" 2. 50.

Indian Mission: Gemm.d.?!': Hartmann3.M, Ollenburg, Missionfcoll., dch. Aug. Gnewuch, Kass., IO.M, Lang from d. Klinaelb. 10. 63, Mahler, Abendmcoll., 4. 71, Leimer from d. Abendmkafse 5.M, Merz (Zion), Missionsfcoll., 9. 80. (S. -43. 14.)

English Mission: Fr. Leimer, Thanksgiving Offering by N. N. for partial recovery, 2.M. Gemm. d. ??..: Winter, mission coll., 5.M, Lang, evening coll., 12.06. (S. -19.06.)

Deaf and Dumb Church in Milwaukee: Fr. Oelschlaeger's Gem. 10. 95. school children d. ??.: Wangerin dch. E. Holm 7. 50; Wilkens 10. 70; Jung 9. 65; Treskow 2. 19. P. Brakhage 2. 15. Schoolchildren d, ??.: Schormann 4. 99. Leimer 4. 46; d. Lehrers Bernthal 12. 40. P. Gutknecht 5.M. P. Mahlers Gem., Abendmcoll., 4. 85. Von Schulk. dch. Teacher Rolf 15. 23, Fr. Seltz 15. 23, Teacher Hofsmann 10. 50, Fr. Schormann 3.05. Fr. Insslmann's parish at Ogalalla and of several children 8. 10. Fr. A. Firnhaber of school parish at Germantown 2. 71. Fr. Winlelmann of parish at Marysville IO.M. Emma, Louise, Fritz & Adolf Koch dch. P. Wilkens 1. 50. P. A. Firnhaber v. school k. at Germantown . 50. P. C. H. Becker v. Caroline Rohrkasse I.M. P. LeimerS Gem. 7. 10. P. Häßler v. 23 children s. Gem. 7.M. (p.-154. 78.)

Payroll at Seward: P. L. H. Becker v. den Gemm. d- ??.: Kollmann 4.00, Joh. Meyer 5.M. P. Leimers Gem,, Whitsun Coll., 14. 14. (p. -2p.I4.)

Widows and Orphans Fund: P. Becker's Gem., Seward, IO.M. I'. Holms Gem. 2. 50. P. Brakhage, sil. P. Gutknecht's parish 18. 50. N. N. from ?-Baeder's parish 5.M. M. W. dch. P. Winter 1. 50. Bro. Winkelmann, coll. d. Gem. at Marysville, IO.M. I'. Denninger's Gem., Green Garden, IO.M. (S. -71. 12.)

Orphanage at Fremont: P. C. H. Becker, High;. Wiese-Zimmermann, 12th 81st cass. Theo. H. Menk, 7; 82; P. Cholcher, Hochz. Koch-Werner, 12. 45. P. Merz v. W. Hutsleß 2.M. Teachers King's school k. 2. 34. P. W. Flach a. d. Klingelb. 9. 30. Bro. Winlelmann, Coll. d. Gem. at Marysville, IO.M. P. Denninger's Gem., Madison, IO.M. (p. -66. 72.)

Student tz. BulS: P. Becker's comm., Seward, 17.00.

Student M. Lübke: P. Schormann, Thanksgiving Offering by Mrs. S., 5.M.

Poor students: Fr. Letmer, Hochz. Otto-Löwe, 10. 28. P. Bergl's Gem. evening coll., 8. 35, surplus of travelling money . 50. P. Adam v. N. N. 5.M. (S. -22. 13.)

Students in St. Louis: Bro. Winkelmann, Coll. of the comm. at Marysville, IO.M.

Mission to India: Fr. C. H. Becker, Thank Offering by H. Ahrens, 5.00.

Free Church in Germany: Fr. Holm of C. J. 2.00. Fr. Srltz' Gem. IO.M. (S. P12.M.)

Famine in India: P. Secskow's Gem. 5. 50. P. MUcvs v. N. N. 5.M. P. Eckhardt's Gem. 3. 60. P. Kühnert's Gem. 5. 35. P. Adam 5.M. (S. -24. 45.)

Building sands of the district: P. Seltz' Gem. 5.M.

Danish Free Church: Fr. Seltz' Gem. 5.M.

Seminary household in Seward: D. C. Mariens, Cass. d. Gem. a. Lincoln Creek, 24. 24. P. Kühnert's Gem. 7.M. (S. -31. 24.)

Church building in Spokane, Wash.: Gemm. d. ??.: Seltz IO.M, Becker, Seward, Apr. 11 (p. -Apr. 21).

Deaf and Dumb Institution: Gemm.d.?..: A.Firnhaber,Germantown, 6. 91, Kühnert 2. 80. P. C. H. Becker v. L. Gnekow, thank offering for s. Tochler, 5.M. (S. -14. 71.)

Marquette parish, Mich.: P. Schormann's parish, tzayes town, 9. 25, at tzazard 2. 75. (S. -12.00.)

Hermannsburg Free Church: P. Eckhardts Gem. 5.M.

Total: -1547.04.

Bancroft, Nebr. 2 Aug. 1900, F. H. harmS, Cassirer.

Proceeds to the Treasury of the Southern District-:

Inner Mission: Fr. Krämer v. etl. Gl. s. Gem. -12. 50. Fr. Lcriel v. Aug. Knight 4.M. Mist. Ver., New Orleans, for Ponchatoula I I.S5. I'. Niermann's Gem. 2. 90, v, Miss.-Ver. 2. 30 & 2.05, v. Miss. Meier . 50. Gcm. ?. Brommers 5. 50. P. Wegener's Fr. & Young Fc. Mifi. Ver. l5.M ". In.iio, Coll. b. Einührg. d. Cand. Wurthmann 24.M. P. Steck, 2 Confcoll., 45.M, v. F. Bethke I.M. Bro. A. Mehlhorn 5.00. P. Reinhardt v. etl. Gl. s. Gem. 5.M. P. Defsner, Birthday Celebration Coll., Hamilton, 3. 15, Coll. in PotiSoMe 2. 50. P. Crämers Fr.-Mss.-Ver. 9. 45, v. Jungr.-Mifi.-Ver. 7. 80. Gem. ?. Gresens', Misfionsscoll., 18. 50. A. F. Leonhardt, New Orleans, 15.00. ?. Reinhardt v. G. C. Herrmann . 50. Dch. A. L. Reisig v. a Gl. au" St. Joh. 20.M. (p. -222. 90.)

Deaf mute community in Milwaukee:?. Mürbes Schulk. >. 75. ?. Brommers Sonntschül. 5. 80. P. Wachs Schulk. 3.M. P. Kuss dch. Fr. L. Gans v. N. N. 5.M. (S. -15. 55.)

Relief fund: P. Sieck, Confcoll., 20.M. Teacher Niewedde v. d. Lonf. in Mobile 2.00. (S. -22.M.)

Indian Mission: Tauscoll.: P. Bernthal b. A. KalbaS 1. 85, b. I. Blasig 4. 30. (p. -5. 95.)

Parish in Spokane, Wash.: By N. N. a. d. Gem. P. Bern thals I.M.

Orphanage in New Orleans : Father Reinhardt by G. C. Herrmann . 50.

Student fund: For W. Dube: P. Birkmanns Gem. 15. 35. For I. Behnken: P. Birkmann, Tauicoll. b. C. Domann, 1. 80. For L. Werner: ?. Mörbe, Tauscoll. b. E. Swiedom, 2. 50. For a poor student: A. C. Reisig v. a Gl from St. Joh. IO.M. (p. -29. 65.)

Total: -460. 90.

New Orleans, La., September 15, 1900.

Aug. L. Reisig, Kassirer.
322 H. Roman 8t.

Income to the Western DistrictSr treasury.

General Building Fund: Cross Congregational, St. Louis, -56. 50. P. Richter's Congregational, Washington, 2nd Payg., 21. 50. (S. -78.00.)

Progymnasium at Concordia: P. Griebel's congregation at Perryville 7. 85th Cross congregation, St. Louis, 58.01. (p.-65. 86.)

Inner Mission of the District: Parts of Mission Coll: Nor borne 50.M, Bismarck 20.00, Lorder & Higginsville 20.00, Kiel 40.00, Pra> rie & Appleton City 20.00, Gordonville & Tilsit 40.M, Lincoln 40.00, Ml. Pleasant I5.M, St. Paul & Bethama, St. Louis, 1M.M, Pyrmont 25.M, Stratman and Castello 25.M, Egypt Mills 20.M, Kimmswick 32.M. I'. Schmidt, St. Louis, v. E. Junghans 5.M. P. Meyer's Gem., Jeffeison City, 3. 80. P. Mießler v. Chr. Volkmann, Clinton, 3.M. P. Schrieser's Gem., Farrar, 8.07. ?- Meyer in Black Jack by Mrs. J. Rosenkötter . 50. (S. -467. 37.)

City mission in St. Louis: Gemm. d. ??.: Klug, Mt. Pleasant, 7. 50, Schaaf, St. Louis, 5.M, Bernthal the. IO.M. Cross comm. the. 13. 90. parts of Mssionsscoll,: Kiel 2. 55, Mt. Pleasant 5.00, Kimmswick 10. 10. ?. Sachs' Gem. of, St. Louis, Missionfcoll., 33. 69. P. Obermeyer das. of Mother Krause I.M. P. Kleimann, Alexander, v. 1 Gl. IO.M. P. Schmidt, St. LouiS, v. E. Junghans 5.M, N. N. . 50. P. Meyer, Jefferson City, v. Mrs. L. Schmidt I.M. N. N., Freistatt, I.M. (S. -106. 24.)



City Mission School in St. Louis: 8th Obermeyer, St. Louis, by Mother Krause 5.00. Pupils d. Teachers Große & Mrs. Leser 1. 20 & . 40, Düsenberg, Lone Elm, 4. 40. Gemm. in Stratman & Castello, Theil d. Missionsscoll., 10.00. 8. Meyer, Black Jack, by Mrs. Maria Schnatzmeyer 5.00. (S. -26.00.)

Negro Mission: Parts of Mission Coll: Norborne 10.00, Corder & Higginsville 6. 73, Kiel 10.00, Prairie & Appleton City 10.00, Gordonville and Tilsit 10.00, Lincoln 10.00, St. Paul & Bethania, St. Louis, 18. 13, Stratman & Castello 9. 65, Egypt Mills 6. 25, Kimmswick 15.00. 8th Kaiser, Little Rock, v. Luut L. 5.00. 8th Schrieser, Farrar, v. Mrs. Boehme 3.00. (P. -113. 76.)

English Mission: congregation at Norborne, part of the Mission Festival Coll. 10.00.

Jewish Mission: Theile v. Mifsionsfcoll.: Norborne 3.00, Kiel 10.00, Gordonville & Tilsit 5.00, St. Paul & Bethania, St. LouiS, 5.00. N. N., St. Louis, dch. 8. Schmidt . 50. (S. -23. 50.)

Heathen Mission: Theile v. Missionsscoll.: Norborne 4.00, Kiel 5.00, Gordonville & Tilsit 10.00, Pyrmont 4. 50, Egypt Mills 10.00. (p. -33. 50.)

Deaf and Dumb Mission: Parts of Mission Test Coll: Bismarck 3. 55, Kiel 5.00, Gordonville & Tilsit 4.00, Stratman & Castello 9. 66. 8. Obermeyers Gem., St. Louis, 30. 12. 8. Hallerberg the. of the deaf and dumb 2. 40. 8. Meyer, Black Jack, by Bro. Maria Schnatzmeyer 5.00, Hildebrandt family 1. 55, J. Peters . 25, N. N . 20. (S. -61. 73.)

Emigrant Mission: St. Paul & Bethania Congregational Church, St. Louis, Part of Mifsion Fund, 5.00.

Support Fund: 8. Meyer, Jefferson City, by Mrs. Hager 3.00. Pyrmont Congregational, Theil d. Missionsscoll., 5.00. 8. Meyer, Black Jack, by Mrs. Maria Schnatzmeyer 10.00. (S. -18.00.)

Orphanage near St. Louis: 8. Obermeyer, St. Louis, by Mother Krause 5.00. 8. Bernthal das. by Women's Ver. 5.00. 8. Kleimann, Alexander, by 1 Gl. 40.00. 8. Meyer, Jefferson City, by Rich. Poehlmann 1.00. 8. Meyer's comm. black jack, for debt redemption. 10.00, maintenance 7. 73. (S. -68. 73.)

Hospital in St. Louis: 8th Falles Gem., Forest Green, 10.00.

St. Louis students: 8th Griebel, Perryville, Coll. a.d. Hochz. Krapf-Lange f. M. Gümmer, 6. 35.

Students in Springfield: 8. Brink's congregation, Sweet Springs, f. David Adams 14.00, s. dens. dch. 8. Meyer, Jefferson City, by M. Schneider . 50th part d. Missionsscoll. d. Gem. at Pyrmont 10.00. 8. Purzner, Egypt Mills, Coll. a. d. Hochz. Hente-Schack s. M. Büsche, 5. 75. (S. -30. 25.)

Seminarians in Addison: congregation in Altenburg, cost money f. Martin Sebald, 15.00.

Students at Fort Wayne: comm. at Altenburg, board f. Else. Beyer, 18.00, f. Arth. Lohmann 18.00, s. dens. v. Jünglver. 10.00. 8th Schriefer, Farrar, f. dens. v. Jünglver. 3 p.m., Coll. a. d. Hochz. Miesner-Mangels 8. 26. (p.-69. 26.)

Church building fund: 8. v. Schlichtens Gem. in Alma, Kirchweihcoll., 23. 43.

German Free Church: Theile v. Mifsionsfcoll.-. Pyrmont 5.00, Bethania & St. Paul, St. Louis, 10.00. (S. -15.00.)

Diinische Freikirche: Gemm. in Prairie u. Appleton City, Theil d. Missionsscoll., 6. 40.

Indian Mission: Parts of Mission Coll: Norborne 3.00, Bismarck 4.00, Gordonville & Tilsit 5.00, Lincoln 4. 17, Mt. Pleasant 5.00, Pyrmont 5.00, Egypt Mills 5.00, Kimmswick 5.00. (p. -36. 17.)

Needy people in India: 8. Herzberger v. Wilh. Kraft 2.00.

Spokane Parish, Wash.: Theile v. Mission Festcoll: Norborne 3.00, Stratman & Castello 10.00. 8th Meyer, Black Jack, by Bro. Maria Schnatzmeyer 5.00. Gemm. of 88th: Meyer, Jefferson City, 6. 50, Falcon, Forest Green, 1. 25. (S. -25. 75.)

Deaf and Dumb Church in Milwaukee: 8. Nightingale's Gem. of Canton, 4. 35. 8. Bushes near Jefferson City by etl. Gl. 2. 86. 8. Bernthal in St. Louis by F. Hummert 1.00. (pp. -8. 21.)

Hartford, Conn. congregation: 8th Ahners congregation at Kiel 4th 50th Imm. congregation at Cole Camp 2nd 00th 8th Kleimann, Alexander, v. etl. Gl. 13th 00th (S. -19th 50th).

Kansas City, Kans. congregation: Norborne congregation, part of Mission Coll., 2.00. 8. Falles congregation, Forest Green, 5. 58. (S. -7. 58.)

8th Hamm's congregation in Philadelphia: Norborne congregation, part of missionary coll. 2.00. Triune congregation, Cole Camp, 2.00. 8th Judge, Washington, v. Disciples' Coll. 3.00, Young Frver. 2.00. (S. -9.00.)

Total: -1361. 59.

St.Louis,Mo., September 22, 1900. H. W. C. Waltke, Cassirer.
1SSS Lxnes 8t.

Received for orphanage in Addison, Ill.r

Of municipalities, etc., for "lousy" issues: Gem. 8. Bertram's, Crystal Lake, - 6. 75. 8. Great Gem., Addison, by W. Balzer, Nachtr. z. Coll., 5. 15. 8. Käppel, Hegewisch, by Mrs. E. Sippe! 1.00. 8. Bünger's Gem., Chicago, by W. H. Eeehausen 2. 13. Teacher Hicko Kicken, Crystal Lake, by Mother Schroeder 5.00. From Chicago: 8. W. C. Kohn's Gem. 6. 30, 8. Werfelmann's Gem. 4. 35, 8. Wagner f. Orphan Reports . 80, 8. Schmidt v. Rob. Müller 1.00. 8. Rabe's congregation, YorkviUe, 15.00. Trinity's congregation, Hanson Park, 2.00, v. Jünglver. the. 1.00. From Chicago: 8. Wunders congregation by Franz Warnecke, 8. Engelbrecht's congregation by Alb. Brockob & 8th ReinkeS Gem. by Fr. Maronn, Decorations Fund, 9.00. Collecte am Waisensest 1363.07, Ueberschuß an d. "Stands" 725. 12. 8th Wunders Gem, Chicago, 29. 80, v. Wwe. Sievsrt 2.00, Prof. Hattstädt 1.00. P. Sievers' W Gem., So. Chicago, dch. F. C. Schultz, Coll., 18. 32. P. Leeb's Gem., Chi- j cago, Coll., 11.00, f. sold Waifenber. 4. 94. E. Leubner, Addison, from d. orphan box, 3. 48, v. Mrs. E. V" Proviso, 2.00, W. Ganschow, Chicago, 10.00, Mrs. Pieper das. 1.00, Miss N. R. das. . 50. p. Pfotenhauer, Lemont, Coll. d. Gem., 10. 75, s. sold reports 2. 75, v. G. Bodenschatz 5.00, tz.
Heußner 1.00, Ferd. Jeß 1.00, together 20. 50. From Chicago: Collections etc.: k. Schmidt 20. 98, P. Frederking 6. 85, P. Engelbrecht 34. 75, v. Franz Schulz I.Ä>, teacher W. Treide, wife & Frieda together 3.00, P. Hölter 85. 78, P. Werfet- z mann 18.00, P. Budach 13. 78, P. Lochner 10. 21, P. Wagner 30. 33, P. W. C. Kohn 12.08. P. Detzer, Ntles Centre, Coll., 10. 30, v. Alb. Schrüder 1.00. (p. -2466. 86.)

Of children, etc.: 59. 79. (Acknowledged in the "Kinder- und Jugendblatt.")

Board money: Mrs. Beckmann, Chicago, f. her son 8.00. Dch. Jac. Bernhard, Chicago, by d. relatives of children Groll 10.00. (S. 418.00.) Addison, Ill,

Sept. 22, 1900. G. Ritzmann, Cassirer. ,

For the benefit of the church building and altar ornaments of his branch at Town Washburn, Wis. to have received, -18. 10, and candlesticks and crucifix by 8th E- Polster, Potter, Kans . from quite a number of parishioners, gratefully certifiesI. Gerike.

Received for the Indian mission with heartfelt thanks: From N. N. and N. R. each -1.00: 8th Frederick 24 "Hs.I1 u Outurx ok Druo Lurderouisiu".
Th. Nickel.

Received for the building of a church in Marquette, Mich: By H. F. Oelschlager, Treasurer of the Kansas District, -3. 50. On behalf of the congregation, hearty thanks to the kind donors. C. Aeppler.

The undersigned received a quilt from the worthy sewing society of the community of Crete, Ill, for which he herewith expresses his warmest thanks to the kind donors.
Concordia Seminar, Springfield, Ill M. Bushes.

From 8th Cousins Parish, Farley, Mo. -25.00 for Kansas church building. City, Kans., certifies, with hearty thanks.
Geo. Mieger.

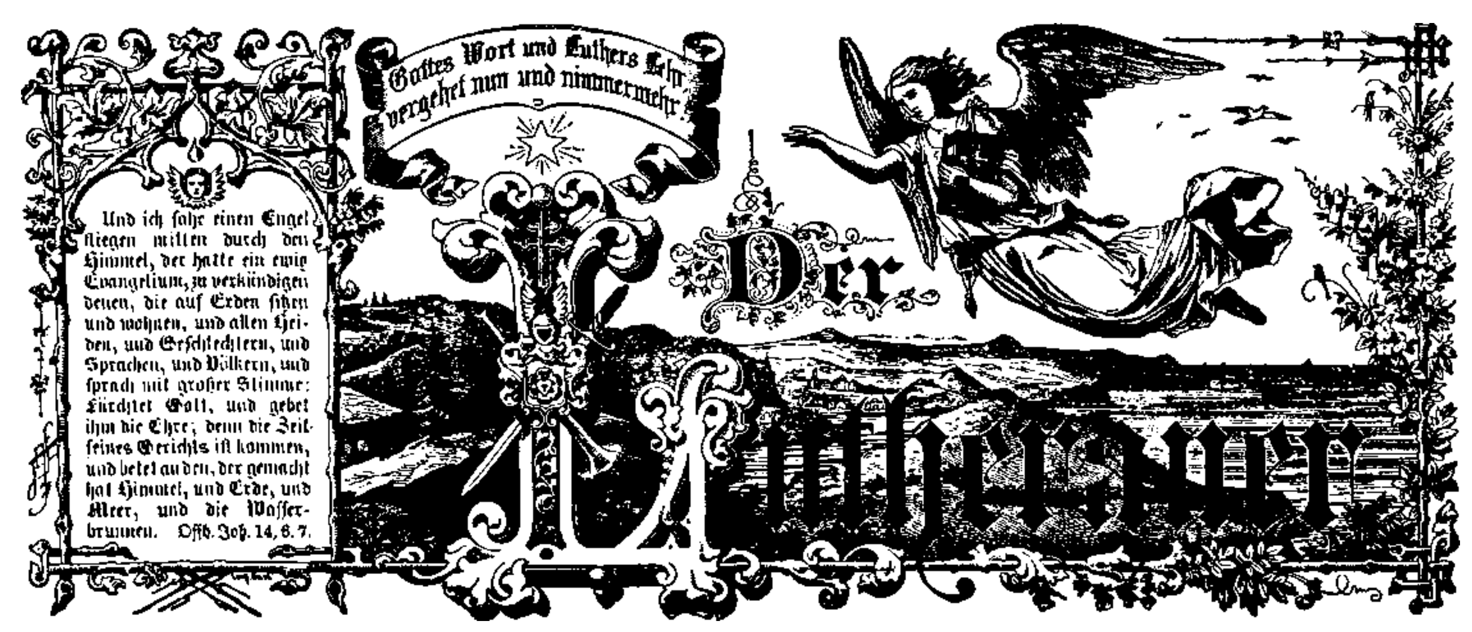
Received from H. Tiarks in Monticello, Iowa, -5.00 for Joh. Streckfuß. Many thanks. Dr. O. Sremon.

Neriindor-to Adr-esssnr

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The "LMHeraurr" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought to the house by carriers, the subscribers have to pay an extra cent for the luggage.
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Those Briest which contain notices for the paper (articles, advertisements, receipts, changes in adverts, etc.) are to be sent to the editorial office at the address: "I.uttisrunor", Oonvorairr unrz- . In order to be included in the following issue of the paper, all shorter advertisements must be in the hands of the editors no later than the Thursday morning before the Tuesday whose date the issue will bear.

Lutvreck "i tds 8ost OLv" at 84th Louis, Llo. as sovouck-otass mattur.



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What does the Bible teach about trouble?

(Continued.)

If weak believers take offense at such actions of a Christian, which are within Christian liberty, then a Christian must instruct them, but if this does not succeed, for the sake of love he must abstain from such use of his Christian liberty; provided that thereby the confession is not violated, and that other weak believers, in turn, do not take offense at such abstention.

Of our eighth proposition we have hitherto considered and expounded these words: "If weak believers take offence at such doings of a Christian, which stand in Christian liberty, a Christian must instruct them, but if this fails, for the sake of love abstain from the improper use of his Christian liberty."

Now let us consider and expound the remaining words. The first is that the Lord's word should be "the word of the Lord," and the second is "the word of the Lord," and the third is "the word of the Lord," and the third is "the word of the Lord.

We are therefore to abstain from the use of our Christian liberty for the sake of the weak believers, provided that the confession is not thereby violated.

Let us, to show what we mean, go straight to the Scriptures.

Apost. 16, 1-3. the following is told: The apostle Paul came on a missionary journey to Derben and Lystram. And behold, there was a disciple there named Timothy, the son of a Jewish woman, who was a believer (a Christian), but of a Greek (Gentile) father. And he had a good walk. He was famous among the brethren, among the Lystrans, and in Jconia. And Paul would have him go with him, and took him, and circumcised him, for the Jews' sakes, which were in the same place: for they all knew that his father was a Greek, and that he was not circumcised.

Do you see? For the sake of the weak believing Jewish Christians, whose consciences were still caught up in the Old Testament statutes, and for the sake of the other Jews who might still be won over by the gospel, Paul and Timothy abstained from using their Christian freedom. For Paul circumcised Timothy, and Timothy was circumcised. After Christ had appeared, after the day of the New Testament had dawned, the shadows of the Old Testament ceremonial law were gone. Especially circumcision, the great sign of the old covenant, was no longer required. God did not require Timothy to be circumcised. Circumcision had become a middle thing, it was now neither commanded nor forbidden. Timothy was at liberty to keep it as he pleased in this matter. But Paul took Timothy and circumcised him, so as not to give the Jewish Christians, who were still weak in knowledge, any cause for offense, and so as not to offend the Jews who had not yet been converted. So Paul and Timothy did something for the love of the weak that they did not have to do otherwise. They did not insist on their Christian freedom. They didn't say, "Circumcision is no longer required, so we won't do it." No, for the sake of the weak they abstained from such use of their Christian liberty, and yet did it. And that was right and pleasing to God.

But now listen to another story that Paul tells himself. You will find it in Gal. 2, 1-5, where Paul writes: "After fourteen years I went up again to Jerusalem with Barnaba, and took Titum also with me. I went

But he went up by revelation, and communed with them concerning the gospel which I preach among the Gentiles, and especially with them that were of reputation, lest I should run or have run in vain. But neither was Titus constrained to be circumcised, who was with me, though he were a Greek. For when some false brethren had entered in with me, and crept in beside to "search out our liberty, which we have in Christ JEsu, that they might take us captive; we yielded not one hour to them to be subjects, that the truth of the gospel might stand with you."

Do you see what it is here? Here Paul was not dealing with weak brothers, but with false brothers. Here there was not only the danger that weak brethren took offense, but here false brethren wanted to establish false doctrine and wanted to force Paul and Barnabam and Titum to acknowledge and confirm it. These were false teachers who taught that Christians could not be saved unless they were circumcised and kept the whole law of Moses. And now they wanted and insisted that Titus be circumcised. And they wanted and urged that Paul and Barnabas, the great preachers to the Gentiles, should agree with them and have Titus and all the converted Gentiles circumcised. Had Paul and Barnabas yielded here, and had the apostles dwelling at Jerusalem consented to the demand made by the false teachers, and had Titus thus been circumcised-well, what then? Then the false teaching would have been acknowledged and confirmed by all those mentioned, that Christians cannot be saved unless they are circumcised and keep the law of Moses. But then it would have been all over with our liberty from the Old Testament statutes, yes, and with all the blessed liberty we have in Christ JEsu. Then we would again have been taken captive under the law of Hern and under the curse of the law. What therefore did Paul and Barnabas do in this case? They did not yield one hour to the false teachers, they were not subject to them; but they upheld the truth of the gospel - they refused to circumcise Titum, and so upheld the truth of the gospel, that Christians are free from all the law of Moses and the Old Testament. And what did the apostles at Jerusalem, so highly esteemed in all Christendom? They agreed with Paul and Barnaba, they did not force Titus to be circumcised. And what did Titus do? He did not let himself be circumcised. Yes, and Paul exhorted all Christians not to follow these false teachers and not to be circumcised. For in that case circumcision would be a confession of lies and false doctrine, and the confession of the truth would thereby be violated and nullified, and those who were circumcised would fall from grace and again go under the law that enslaved them, and thus lose Christ. He wrote to the Christians of Galatia: "Stand therefore in liberty, that Christ may set us free; and be not entangled again in the bondage of the yoke. Behold, I Paul say unto you: If ye be circumcised, Christ is no profit to you. But I bear witness once more to every one that is circumcised, that he is yet under the whole law. Ye have lost Christ, who would be justified by the law, and are fallen from grace," Gal. 5:1-4.

Understand this matter aright, dear Christian. As soon as Christ appeared, circumcision became obsolete. For it was only an Old Testament model, only a shadow of the body that is in Christ. In the New Testament, circumcision was - and still is - a middle thing. It is no longer commanded by God. Nor is it forbidden. It is within Christian liberty. If a man has a desire, or some other good reason, to be circumcised, he may do so; it is not forbidden him. But when false teachers appear, as they did in the apostolic times, and say that one must be circumcised, that God still wants it, that one cannot be saved unless one is circumcised, a Christian should not only refute this false doctrine with words, but he should also show by deed that he does not agree with this false doctrine: let him not be circumcised, and let him exhort every Christian not to be circumcised; yea, let him rather die than be circumcised, and let him exhort every Christian rather to die than be circumcised. For if a Christian should allow himself to be circumcised in such a case, he would be confirming false doctrine, and thus giving rise to and causing trouble in Christendom. For many weak Christians who are not firmly grounded in the faith would then say, "Behold, he does allow himself to be circumcised; so it must surely be true that circumcision is still necessary for salvation." And they would go astray in their faith, and would finally think that one must be justified and saved before God by the works of the law, and not by faith alone. And so they would perish. For by the works of the law no flesh is justified. Here it would not be valid for a Christian to say, "Circumcision is a middle thing, it is neither commanded nor forbidden by God, it is in Christian liberty, therefore, since so many urge it, I can be circumcised." To such, then, one ought to reply: "Certainly circumcision is a middle thing, certainly it is neither commanded nor forbidden by God, certainly it stands in Christian freedom. But because false teachers now say that one must be circumcised and keep the law of Moses in order to be saved, circumcision would now be a sign of assent to this false teaching and a sign of denial of the right teaching, and thus a violation of the confession of the truth. So now, and under these circumstances, circumcision is no longer a middle thing, now it is forbidden by God, now it does not stand in Christian liberty. For consent to false doctrine, and denial of right doctrine, and violation of the confession - surely this is no middle thing, surely this is forbidden by God, surely this is not within Christian liberty! So you must not allow yourselves to be circumcised."

Now you understand why Paul circumcised Timothy and why he did not circumcise Titus. He circumcised Timothy because some people who were still weak in faith and knowledge would have been offended if he had not circumcised Timothy. These people were not yet so far advanced that they clearly and from the heart understood that the words of the Old Testament, which were so harshly

The circumcision that had been offered was now obsolete. They had to learn other things before they learned and realized this. So Paul circumcised Timothy. It was a middle thing, it was in Christian freedom, he could do it without sin. And he had to do it. It would have been displeasing to God if he had not done it. For it is displeasing to God to cause the weak to suffer affliction for the sake of a mean thing. But with Titus it was quite different. False teachers wanted to force Paul to circumcise Titus and all the Gentile Christians, because God was still blessing them. So Paul was supposed to acknowledge and confirm the false, legal, cursed teaching by circumcising Titus and others. Now Paul did not circumcise Titus. Now he exhorted all Christians not to be circumcised, and indeed he exhorted them to do so for the salvation of their souls. And this also he had to do. It would have been displeasing to God if he had acted differently, for it is displeasing to God if, by the use of one thing, even if it is only a middle thing, one teaches and confirms false doctrine and obscures, harms, weakens, and injures the confession of the truth.

Let me remind you of another story that you know well. We mean the one about Peter in Antioch, which Paul tells in Gal. 2, 11-14. When Peter came to Antioch to visit the Christian community there, he first ate with the converted Christians from the Gentiles everything they put in front of him and did not care in the least about the Old Testament prohibitions of eating. And this was quite right. For the Old Testament prohibitions against eating, like circumcision, belonged to the shadows and models of the Old Testament, and had given way to the light of the New Testament fulfillment. Peter in particular had been taught this by a very special revelation and had already practiced it earlier, Acts 10. 10 And in the church of Antioch this was perfectly understood. But then some Jewish Christians came from Jerusalem to Antioch, namely those who led the false doctrine that all Christians had to be circumcised and had to keep the statutes of the Old Testament if they wanted to be saved. And now Peter became weak, and shrank and feared from them, and he withdrew himself from the Christians who had been converted from the Gentiles, and ate no more with them. So he pretended and feigned himself as if he also believed that Christians must still be circumcised and keep all the statutes of Moses. And by his evil example he deceived the other Jewish Christians at Antioch, and even the excellent Barnabas, so that they also pretended with him. Then Paul, who was also at Antioch, stood up and publicly rebuked Peter in the presence of the assembled church, showing him how wrong and harmful his conduct was, and Peter was immediately rebuked, as there is no doubt.

Do you understand this matter quite clearly, dear Christian? To eat or not to eat together with the heathen Christians, and to eat or not to eat pork, that was actually a middle thing, that was not determined by any divine commandment, that was in Christian freedom. In the East Indies, for example, where for thousands of years the caste system, that is to say, the distinction between the classes, has prevailed, and where each caste has its special Christians of different castes or classes do not eat with each other. Nor does the orthodox church compel or force them to do so. The orthodox church says thus: "That the different castes have different customs and foods, that they therefore have no fellowship with one another in these things, is a purely civil thing, a middle thing; Christians are to be left at that, if only they otherwise regard and behave themselves as brothers and sisters in Christ." Why then did Paul punish Peter when he exercised his Christian liberty and withdrew from the Gentile Christians and no longer ate with them? The answer is: because Peter, by this use of his Christian liberty, gave himself the appearance of hypocrisy, as if he too agreed with the false doctrine that Christians were still subject to the Old Testament statutes on God's account, and must therefore be justified and saved before God by the works of the law. By this use of his Christian liberty, therefore, Peter violated the confession of the truth. By this use of his Christian liberty he confirmed false doctrine. By this use of his Christian liberty, therefore, he caused confusion and offense in the church at Antioch and in all Christendom. Therefore Paul punished him, and that "before all publicly," and therefore Peter also gladly allowed himself to be punished and changed his nature and now abstained from his Christian liberty and ate again with the Gentile Christians. Under the changed circumstances it was really no longer in his Christian liberty whether he wanted to eat with the Gentile Christians or not. Under the changed circumstances it was no longer a middle thing. Under the changed circumstances it was God's will and command that he should eat with the Gentile Christians. For God wills and commands that one should use his Christian liberty for the confirmation and confession of divine truth, but not for the obscuring and denial of it.

But how if Peter had thought this way and said, "All kinds of weak believing Christians have also come from Jerusalem, and they would take offense if I ate with the Gentile Christians, for they do not yet quite understand and comprehend that we New Testament Christians are free from all the laws of Moses. It is only for their sake that I withdraw myself from the Gentile Christians. You, Paul, also had Timothy circumcised for the sake of such weak ones, which was not necessary. In the same way, for the sake of the weak, I now abstain from my freedom to eat with the Gentile Christians" - would that not have been right?

No, that wouldn't have been right either.

But why not?

Because the confession of the truth of God is above all things. If this is violated, divine truth itself is violated, lies and error are confirmed, and confusion and trouble are caused. This must not be done under any circumstances. For the sake of the weak, of course, one should abstain from using one's Christian liberty, but always provided that one's confession is not thereby violated. If by any abstention from the use of Christian liberty the profession of the truth is violated, it should not be done, even for the sake of the weak. Therefore



Peter was not allowed to withdraw from the Gentile Christians, which he would have been allowed to do under other circumstances. Here he did not have to bring Christian freedom and also the weak into play. For the sake of the confession, in order to preserve the truth of the gospel against all legal heresy, he had to eat with the Gentile Christians. Then any weak ones had to be taught. C. M. Z.

(To be continued.)

Report on the CanadaDistrict Synodal Assembly.

The Canada District of our Synod held its sessions this year from August 29 to September 3, in the midst of the congregation of our Hon. Praeses, W. Weinbach, at Sebringville, Perth Co, Ont. The Synod was opened by a solemn service, at which the Honorable General Vice-President, Rev. P. Brand, preached the sermon on the basis of the scriptural words 1 Cor. 15:58. It dealt with the true unity in the spirit, of which we may boast in our Synod through God's grace, as opposed to the perverse unity and false union that is so much in evidence in our time; and it showed from the words of the Apostle what we Christians have to do so that this glorious gift of grace from our God may continue to be preserved for us in our Synod.

As usual, the largest part of the session was devoted to doctrinal discussions. The subject was: "Christian freedom, its right use and its abuse, according to the Epistle to the Romans. Father H. Dorn presided over the proceedings, and in an excellent manner expounded the following three theses: "1. Christian liberty is the precious possession acquired by Christ, by which a believing Christian a. is free from the curse and compulsion of the law; b. is free in his conscience from the Jewish ceremonial and police laws, as well as from all human church laws. 2. (2) For the right use of Christian liberty it is necessary that a Christian should: a. Rightly assure himself of his Christian liberty, and persevere therein; b. Freely and willingly serve Christ in the love of God and neighbour; c. In mediocrity alone let love abound. (3) It is therefore a misuse of Christian liberty, if thereby: a. He gives place to the flesh (sins at grace); b. He uses it against love (has no regard for the weak)."

Among the business of the Synod, it was, of course, above all the matter of missions that occupied the attention of the Synod. With praise and thanksgiving to God, the Mission Commission was able to report that this work has also made gratifying progress in Canada. Not only has the work of the missionaries been blessed with visible success in the existing mission fields, but God has also opened a number of new doors for us, so that our little District will have difficulty in meeting the demands made upon it. If the mission is not to suffer, at least $1200 must be raised for the next year, a large sum for such a small district. But the Lord is in need of them, and He will therefore certainly also make the hearts of Christians willing to make the necessary sacrifices with joy.

With regard to the intended change in the mode of election for the Synod of Delegates, the Synod decided that 4 to 8 congregations should each form an electoral district. Furthermore, at the suggestion of the Honorable General Vice-President, it was decided to ask the congregations not to forget the General Building Fund.

The discussion about the "Lutherische Volksblatt" deserves special mention. The "Lutheran" is indeed our general synodal organ, and our pastors also make every effort to spread it more and more. Yes, that was one of the main reasons why they wanted to let the "Lutherische Volksblatt", which has been published by the Pastoral Conference of the District until now, be discontinued at the end of this year. The discussion initiated by the deputies showed, however, that the special circumstances in which we find ourselves here in Canada require the publication of a special newspaper. The Synod therefore decided to continue the "Lutherische Volksblatt", which has been published by the pastors until now, from New Year's Day onwards in a reduced form at a price of 50 cents, provided that until then a sufficient number of subscribers can be won to cover the costs.

Of the other business, only the result of the election of officials is mentioned: President: P. W. Weinbach; Vice-President: P. W. Moll; Secretary: P. W. Böse; Treasurer: Mr. Carl Ruppel; Missionary Commission: PP. R. T. Vorberg and P. Graupner and Mr. G. H. Ruppel.

Next year, God willing, Synod will gather in Wellesley, Ont.

But the Lord our God be kind unto us, and promote the work of our hands with us, yea, the work of our hands may he promote, Amen.

P. Graupner.

† P. H. Th. L. Felten. †

It is rightly expected that a monument of love will also be set up in the "Lutheran" for the faithful Father Fetten of Sheboygan, Wis. who is known in certain circles of our Synod and whom God, according to His unfathomable counsel, took to Himself in heaven in the strength and fullness of his years in the midst of his blessed ministry.

Our Fetten, who passed away so unexpectedly on 20 October last year, was born on 8 July 1859 in Langenbrütz, Mecklenburg, and thus reached the age of 40 years, 3 months and 12 days. He was the youngest son of his bereaved parents, Ludwig Fetten and Caroline Fetten, nee Harloff, who are still living, and who with the two older brothers of the deceased, Carl and Wilhelm, reside in Akron, Ohio, and are members of the sister congregation of Father Lothmann there. Before he was of legal school age, the boy was sent, at his insistence, over in Mecklenburg, to the village school there, which he attended until he was eleven years old. By his lively, open nature, his eagerness to learn and good talent, he attracted the attention and affection of his peers.

of a teacher and pastor. Since the Fellen family belonged to a branch, the children had three quarters of an hour's walk to Christian instruction. "When it was often too inconvenient or too warm for others to walk the not very comfortable way to the Christian lesson on Sunday afternoon, our Heinrich went alone," his brother wrote. Although full of air and life, the boy showed a special predilection for religious instruction at an early age, and in this he was far ahead of his classmates. That he thus won the affection of his pastor is therefore not to be wondered at. The deceased, however, also kept a faithful memory of his old Mecklenburg pastor and still communicated with him by letter from Sheboygan some years ago.

In 1870, Felten's parents decided to emigrate. After a happy sea voyage, they landed in New York on November 6, and five days later arrived with their children in Akron, Ohio, where they made their home. Here they also soon came under the sound of the word and became faithful members of our sister church there. The deceased often mentioned that from that time his education assumed a much more decided Christian character. His parents therefore urged him to attend the parochial school. As his pastor wrote, Heinrich "proved to be a pious, gifted and diligent pupil both in school and in confirmation classes". His pastor therefore encouraged him to study theology and asked his parents to let him do so. They gladly consented, and so, after his confirmation in September, 1873, the fourteen-year-old boy entered our high school at Fort Wayne. With eagerness and zeal, determined to learn something capable, with God's help, in order to become a useful worker in the vineyard of the Lord, he began his studies. Here, too, he earned the love and respect of his teachers and fellow students and advanced with honors from year to year until he was transferred to St. Louis in 1879, where he completed his theological studies in a three-year course.

After passing his exams, he joined a congregation in Washington Heights, Chicago, III, and was ordained and introduced there by Blessed Father A. Reinke on the 5th Sunday after Trinity in 1882. With zeal he now went to work and preached the gospel of the kingdom with a joyful opening of his mouth. Of course he also took over the school, as the youth was especially close to his heart. And how happy he was when he succeeded in founding a new church in Roseland, near Pullman Station, Chicago! No weather was too bad for him, and no way too far, when it was a matter of doing something in the service of his congregations and the mission. He did not spare himself, although his health was not as solid as it seemed with his always cheerful nature and fresh, powerful appearance, especially in the pulpit. He had hardly been in office three months when the Lord put him on his sickbed with a nervous fever, from which he had already suffered a life-threatening death in his thirteenth year. However, also this time the crisis passed graciously, and under the care of faithful church members and his bride, who had hurried over from Akron, the Lord soon let him recover. Already on November 30 he could be with his fiancée, Fräulein Rosa Baumann, celebrate their happy wedding with praise and thanksgiving. For eight years he was now allowed to administer the office he had become fond of with great blessing to his former congregation without interruption. Then, in 1890, a call came unexpectedly from the new Bethlehem congregation in Sheboygan, Wis. which he had to recognize as a godly one after careful prayerful consideration and after seeking the advice of experienced ministers. After his congregation had also been unable to escape this recognition, they gave him his peaceful dismissal, albeit reluctantly. It became difficult for him, too, to part from his community and thus to sever the intimate relationship that had united him with it. Washington Heights was and remained his first love. On the 9th of May he arrived happily at Sheboygan with his family, which had now increased by two sons, and was joyfully welcomed there. On the following Sunday, Rogate, he was solemnly installed in his office by Bro. Wolbrecht at the mother church in the presence of his congregation, and eight days later he preached his inaugural sermon there, as the church of his branch Bethlehem congregation was under construction on the south side.

Here in Sheboygan God had now led him into a field where he could use the pounds entrusted to him even more for the kingdom of God than before. And he did not bury them in the sweat cloth, but put his glorious gifts and powers at the service of his church. God crowned his work here also with rich blessings. The church grew rapidly in number of members, and soon flourished a three-class school. He was by no means blinded by outward success, but was rather intent on the inward development of his church. He was an enemy of all half-hearted and undecided being in doctrine and practice. Therefore, his main concern was to establish his church through the pure teaching of the gospel. In this he was a true disciple of his dear teacher, the blessed Dr. Walther. Even imbued with the conviction that there is salvation in no one else but in Christ, he also said: "I did not consider myself to know anything among you, except JEsum Christ crucified. To glorify JEsum as the only Saviour, Redeemer, and Beatificator, and to preach into the hearts of his hearers, that was the end toward which he aimed in all his preaching. And because he was just as firmly convinced that only he could accept Jesus in faith who had come to the knowledge of sin through the law, he also proved himself to be a righteous servant of Jesus Christ in the sermon on repentance. He cried aloud and did not spare when it was necessary to startle the secure, the full, and the self-righteous, yes, to make all his hearers lost sinners. But it was evident that his love for his Lord and for the souls entrusted to him urged him to do this, too, in order to make them hungry for mercy. How could he then ask and plead again: "Be reconciled to God!" and invite all, even the most fallen sinners, to the banquet of grace. Therefore he was also strong in teaching, punishing, admonishing and comforting, as in public preaching, so also in private pastoral care and at the bedsides of the sick and dying, without being quite aware of it himself. By his open, friendly nature towards everyone, his readiness to help any-

His unfeigned humility and love soon won him the hearts of young and old, and he was also a welcome and highly esteemed college and fellow brother in the circle of his fellow ministers and at conferences, in which he always actively participated. Of course he did not lack enemies for the sake of his testimony.

During the first five years of his stay in Sheboygan our Feiten generally enjoyed good health. Although at times, during special exertions and excitements, a bilious complaint arose as a remnant of previous illnesses, it did not prevent him from performing his duties. However, through a special cause, this ailment was aggravated during the last five years and resulted in many other ailments, such as gastric colic, headaches, etc. On Palm Sunday 1895, in addition to the Confirmation, which always moved him so deeply, he had organized a so-called Reunion Service for the confirmed youth in the evening, during which he inculcated the word "You are my friends, if you do what I command you," John 15:14, with heart-moving words to the numerous youth who had gathered. In the following night, probably as a result of overexertion, he suffered a kind of stroke and facial and jaw paralysis. In spite of this, he was able to joke about his crooked mouth after a few days and did not miss the opportunity to accept the large registrations for Maundy Thursday and Holy Friday and to preach the festive sermons that were to come, in addition to which there was also a shocking death in his congregation. He thanked his God that the facial paralysis did not prevent him from preaching, and now went to the doctor every week for two years in order to achieve a cure by electrical treatment, which also succeeded up to a certain point. All the more, however, he now had to deal with his old liver complaint. But he waited tirelessly for his ministry, and apart from those closest to him, few in his congregation suspected that this preacher, apparently so full of life, was a sick man who had only a few healthy days left. When he met with his friends and brethren, he would occasionally complain of his affliction, but the next minute he was so cheerful again, and took such an active part in everything, that most of them probably thought it did not mean much. He held his illness down by his strong will, as it were, and always picked himself up again quickly once he was down. Thus he lay ill with an inflammation of the bowels a year before his end, but no sooner was he out of danger than all the protests of his physician to abstain from preaching for a time were of no avail. Half recovered, he was already back in the pulpit.

But let us come to his last illness. As a result of a cold, he contracted catarrh fever in the second week of October. As always, it was hoped that he would be up again in a few days. But God had decided otherwise in his counsel. The fever, combined with great restlessness and subsequent faintness, took over in an alarming manner and quickly sapped his strength. He lay only eight days. But consciousness did not leave him to the end. When rest came he was able to converse again with his friends, so that they got the impression that he was on the road to recovery. Although he himself still hoped that he would come back to life, it was evident that the Lord was teaching him to "consider" his end while he was on his sickbed. Two days before his death, after a restless night, he said to the scribe: "Brother, tonight I often cried out: 'Guardian, is the night almost gone?'" Then he added, "God does not need us. If He wants to use us, it is only grace, and if He throws us away, we deserve it ten thousand times over. That is certainly true!" Yes, he was answered, but this too is true, that God's grace is greater than our sins.

On and on he carried his church on his praying heart. Once he said, "I have so much to do with myself now, that I cannot pray for my church as I would and should." On the evening before the day of his death, the undersigned had an important meeting to preside over for him. "See," said he, in a mat voice, "that all things be done according to God's word." After the happy progress of this meeting he rejoiced, and said, "Brother, I thank thee! I feel better, but still very dull. Tomorrow you will tell me in detail how it went." - Alone in the night he had an attack of vomiting, in which the bile passed into his blood, and which so weakened his heart that the physicians doubted of his coming up. Thus at noon the undersigned found him covered with cold sweat on his death-bed. "Pray for me to the Lord with my dear wife, that he may have mercy on me," he said after a short greeting. We did so - and hereupon we prayerfully pointed out to him the blood, merit, and righteousness of his Saviour in proverbs, sighs, and hymns. Then he cried out: "Nothing shall be praised at my death but only his work, his merit and nothing else", and he thanked us for the consolation we had given him. An hour later a heartbeat occurred, and our dear Fellen had overcome, overcome by the blood of the Lamb, and had entered into the joy of his Lord. It was Friday, the 20th of October, at half past three in the afternoon.

Great was the grief not only of the deeply bent widow, who now with her four minor children wept for the beloved husband and father, with whom she had been united in happy marriage for seventeen years, as well as of the aged parents and brothers in Akron for the dear son and brother, but great was also the grief of the orphaned congregation for the faithful shepherd and pastor, and of many friends and brothers in the ministry near and far. This was also shown by the large gathering of mourners who gathered for his funeral on October 25. Many friends, fellow believers and ministers from the sister congregations of the city and the surrounding area attended, as well as professors and pastors from Milwaukee, along with the honorable District President. At eight o'clock in the morning a funeral service was held in the house for the family and close friends present at the coffin of the deceased, during which Fr. Wolbrecht, on the basis of the wonderful words of the text 2 Cor. 1, 2-7, gave the grieving widow and the relatives rich consolation. The body was then laid out in the church until half past ten o'clock, in order to give everyone present at the funeral an opportunity to take another look at the faded body. The funeral service in the church began with the schoolchildren singing: "Closer, my God, to you", after which the congregation sang

sang the song, "Jerusalem, thou high-built city." After a men's choir song, the undersigned preached the funeral sermon on the text John 12:26: "Where I am, there shall my servant be also," before a crowded church. At one o'clock the funeral procession moved to the station. The deceased was to be buried in his old home, in Akron, Ohio. There he was lowered into the grave the following day in the presence of the aged mourning parents and other relatives, after Fr. Lothmann had put the following words to the heart of the mourners: "What I do, you do not know now, but you will know later".

As a motto over the life of our blessed Father Fellen, however, the verse shines out to us in particular:

> Righteousness, which is of the law, is of no avail unto me;
> He that delighteth in his own work, Is miserably deceived: The Lord JEsu's work alone, That makes it that I can be blessed, Because I firmly believe in him. (Song 246, 5.) G. J. Bürger.

Oklahoma again.

An article about Oklahoma and the mission there appeared in the "Lutheran" of August 21. The writer, who works as a preacher in Oklahoma, would like to share a few things about this new and important mission field.

Oklahoma, however, is no paradise. Here, as elsewhere, strong winds blow persistently at times, sometimes, though not often, storms. There are also here, as in other regions, unpleasant wet and also, especially in late summer, dry times. There can and will be bad harvests here too, just as God sees fit for us. Stony, sandy, mountainous and infertile land also exists here, just as it does in other excellent regions. One also finds well water here and there, which one does not like to drink. The word of God is also true here: "In the sweat of thy face shalt thou eat thy bread", and: "If any man will not work, neither shall he eat". Gen. 3, 19. 2 Thess. 3, 10. Not all are spared from afflictions and sickness, and when the hour appointed by God comes, he also dies.

But Oklahoma is also, as has been indicated in the "Lutheran" and described elsewhere, a quite splendid piece of God's earth in this misery valley. The climate is, on the average, quite healthy and mild, and therefore especially beneficial to sickly and weak persons, who can neither tolerate scorching heat, nor long-lasting and severe cold or wetness. A cool breeze usually blows, softening the heat of the long summer, and the winters are short and mild. Frost scarcely prevents plowing and other field work once in weeks. Here in the northern part, the so-called "strip," not only all the fruits that are grown further north up to Wisconsin and beyond, but also those that are grown mainly further south, such as cotton, grow quite well. It is not here, either, as on the plains of the West, close to the rocky mountains, where trees have difficulty in getting away, but shade and Fruit trees, as well as vines and soft fruits, grow very well. The farmer here, therefore, has a wide choice as to what to build and plant; nor does he need to build costly structures for his cattle. Water is easy to find here; streams and rivers criss-cross the country in all places. And if the soil is even and fertile, as for example here in Garfield County, the farmers can also hope for rich harvests.

Some Lutherans have already realized this and have settled here in Garfield County, so that for a short time now a wide strip of Lutheran settlements has stretched through the entire middle of the county from east to west. There are four congregations served by our Synod. In the easternmost part are the two congregations at Dilley and Garber, which at present together number more than 20 members, who have already decided to call a pastor together, and of whom the one at Garber wants to build a little church and the one at Dilley a parsonage. Only four miles west of the territory of these two congregations begins the present parish, which is spread mainly south of Cropper and east of Enid. This congregation presently numbers 29 voting members, besides which there are 6 members registered for admission to the next congregational meeting. Others who already find here will probably be admitted later, and our commodious little church is now already too small. Again, only two or three miles at the most to the northwest of the territory of our congregation begins the congregation of P. Arkebauer, with about 17 or 18 voting members. And in and to the west of Enid is a congregation just starting up, also served by Fr. Arkebauer. But there is still plenty of room for German Lutherans who are running out of room for themselves and their families in their present home, or who want to move here to Oklahoma for other reasons. This brings the writer to a request he would like to make to the dear Lutherans who want to come to Oklahoma.

The opening of some Indian lands for settlement is again being supervised by our government; perhaps this will happen as early as next spring. Probably the land will be given to the settlers by the government in the same way as before in Oklahoma, namely not to the highest bidder, but to the highest runner. Now some Lutherans may think: This is a good opportunity for me to get a new and good home cheaply, I want to take part in the so-called "*run*". But the thing is not so easy and cheap as some think. How many horror stories do we not have to hear here about the last "*run*", which there is no room to tell here again. So let the "*run*" begin! The Lutheran who wants to run along must be at the border several days beforehand, either alone or with his family, in the wildest turmoil and under great privations, and must pay a high price for his sustenance. When the hour finally arrives and the signal is given, the storm begins. In the wild confusion everyone drives, rides, runs for a piece of land; perhaps he has already chosen a piece of land before, perhaps not. Has one run headlong, if not he or his horses have already broken bones on the way, in the literal

sense hunts down a piece of land, he plants the sign of possession on it and thinks gleefully: Now I have it! But just wait a little! He looks at the land and comes to the other corner. Suddenly a revolver flashes out at him. If he does not want to throw his life into the redoubt, he must go away without a country. If this is not the case, he goes to the land office to have his possession confirmed there. He may wait there for days before his turn comes. When his turn comes, another may prove to his astonishment and with witnesses that he, namely the first, was five or ten minutes later on the land than the other, or only at the same time. If the new settler then does not want to give in, a lawsuit may ensue that lasts for years and may cost him a hundred or even a thousand dollars. If he wins in the end, the neighbors will probably make his life very sour because of his profit. If he remains unmolested in this way, however, and looks at his land, it may be largely barren, sandy, rocky, or rugged; and what kind of well water he will get is also questionable. If, however, he has really obtained a good piece of land without hindrance, he then sits in the middle of the prairie with his family, exposed to all the inclemency of the weather, and must first spend a good deal of money, under hardship, privations, and strains of all kinds, probably also illness, in order to have only a makeshift dwelling and to make the land productive. Even in the best case, he must first live out of his pocket for a year, and who knows how far he will have to travel later on to sell his produce. If such a Lutheran then looks closely at the bill, it does not cost him much less in the best case than if he had bought a farm here in the middle of a community. And if such a Lutheran then looks around in his new home, there are no other Lutherans to be found far and wide, or at least only very few, so that the formation of a congregation is hardly to be thought of. Faith runs the greatest danger of suffering shipwreck in the pursuit of earthly goods, which one does not even attain.

Therefore, I make this heartfelt plea to those Lutherans who intend to come here to Oklahoma: Gather around the precious Word of God in the already existing congregations and preaching places, and you will benefit yourselves and others. When the new lands are given over to settlement, the price of land in the already settled areas will probably go down, so that Lutherans will be able to buy a farm at a relatively low price. Then, with little means and effort, they will find here everything they left, school and church, good fertile land, orderly conditions, an established farm, and can choose what they want without any haste. At the same time they help to strengthen the small communities here and save the mission money and missionaries, both of which are quite necessary elsewhere.

So again, in conclusion, whoever wants to come to Oklahoma, let him not get any false ideas about it, but consider what has been said in the foregoing. And when he comes, let him seek out a place where he will also find the main thing: God's pure word in church and school for his and his soul. E. M.

To the ecclesiastical chronicle.

America.

"Our youth. Sunday school and confirmation classes are not sufficient for today's conditions; club classes must also be established especially for the growing youth," writes "Der Lutherische Kirchenfreund. This is absolutely true that Sunday school and confirmation classes in general are not sufficient for our youth under the conditions in which we now live; they must have more if they are to be properly grounded in the teachings of the divine Word. But even the "club lessons" proposed by the "Kirchenfreund" will not do. The right means under our circumstances to properly establish our children in the wholesome truth, so that they are not swayed and swayed by all kinds of wind of doctrine through the mischievousness of men and deceit (Eph. 4:14), is without a doubt our church schools. We want to cherish our church schools and keep them faithfully, especially in our time, when they are threatened by many dangers, so that we raise our children in discipline and admonition to the Lord.

G. M.

As a Lutheran State, according to the last census, Minnesota ranks first. It has 145, 909 Communicantm, more than one-tenth of the total population; counting all the baptized, the Lutherans constitute more than half of all the inhabitants. Minnesota has 716 Lutheran pastors, of whom 262 are German, 304 Norwegian, and 9 English. (Lutheran Herald.)

The "Evangelical Fellowship." In August of this year, at Erie, Pa. this community celebrated the centennial of its existence. This sect, which is thoroughly Methodist, was founded in Pennsylvania in 1800 by Jacob Albrecht. Of the latter, then, Günther's "Popular Symbolism" says: "The same was a Lutheran, but fell away, and adhered to the English Episcopal Methodists, who employed him as 'Ermähnn.' Since they, thinking that the German language would soon die out, did not allow him to form German Methodist congregations, he decided to found a Methodist-type community himself. His followers first took the name: Albrechtsleute; Andne also called them 'German Methodists' and 'Straweler'. At their first general conference they adopted the name "Evangelical Community". In this sect, too, infant baptism is not universally accepted, and adults who have been baptized in childhood are baptized again if they wish. Otherwise also their doctrine and nature is entirely Methodist." Their constitution is Episcopal. Six years ago a schism occurred among them over questions of constitution. The minority under Bishop N. Dubs left the fellowship and organized themselves under the name of the "United Evangelical Church." G. M.

The "A. L. K." writes **about the losses of the Pabst Church in the United States**: "In spite of cunning and violent measures, in spite of its political influence and the immense sums it withdraws from the public coffers, and in spite of the kowtows which politicians make before it, nevertheless in this largest Protestant country the Church of Rome does not want to go forward as desired. Not only are thousands of its members falling away every year, but even the priests are becoming unfaithful. For several years Rome has lost no less than 27 priests, most of whom are now preachers in Protestant communities, all of whom have left the Roman Church for the sake of faith and conscience. Some of the better known of these are: C. Chiniqui, Montreal, Can.; Mgr. Bouland, New

York; Dr. C. A. Miel, Philadelphia, Pa.; Dr. J. B. McLoy, professor in the theological seminary of the preSbyterian church at Princeton, N. J.; J. A. O'Connor, city of New York; A. Lechner, Chicago, III; A. Arrighi, city of New York; C. Stauder, city of New York; the Evangelist, E. C. Needham; Dr. J. F. Spaulding, Cambridge, Mass.; Dr. J. Lanahan, Baltimore, Md.; Dr. M. M. Snell, of the Roman University at Washington, D. C.; J. F. Culleton, Raywick, Ky. In passing we remark that during the same period fifty priests left the Roman Catholic Church. To this list we might add more names of such as are now Protestant ministers, and had formerly belonged to the Roman Church, but had not yet become priests. Some will be surprised at these numbers. After all, far more noise is made when a Protestant pastor becomes a Catholic than when a Roman priest converts to Protestantism. One thing, however, must be said for the Romans. Nine-tenths of all those executed in the United States are Roman Catholics; the Roman Church also has the honor of counting among its members three-fifths of all the inmates of the state prisons, correctional institutions, poorhouses, etc., while the Roman Catholics make up scarcely one-sixth of the population."
F. B.

Divorces. A secular New Orleans paper writes: "Chicago has always had the unenviable reputation of being a divorce center, and that reputation is daily growing. Dakota used to have the process in this matter. It favored divorces in its legislature to attract visitors, and it was said that there was always a divorce colony in Pierre awaiting the judge's decision that would free them from their marital bonds. Chicago, however, has left Dakota far behind, and is now a matrimonial center in the Union. The clerks in the county and superior courts there are said to be almost as busy entering divorces as they are issuing marriage licenses. Twenty procmt of dm marriages in Cook County are, according to dm judicial statistics, miscarriages. In the first six months of this year, 9340 licenses were issued and 1912 petitions for divorce were granted. In other words, for every five couples desiring marriage there is one couple seeking divorce. Four-fifths of all divorces sought are sought by women. There are now fourteen judges to whom these cases are referred, and on an average every second day each judge dissolves a matrimonial bond." - These are certainly sad conditions, which, as everyone knows, are not confined to Chicago, either. In this piece, the poor world has grown visibly angrier in recent centuries. Luther writes about the tenth commandment: "So it was also with the wives in former times, when they could have such little wives, if another pleased them, that he by himself or by others (as there are many ways and means to be devised) caused their husbands to have a grudge against them, or that she opposed him and stood in such a way that he had to put her out of his way and let her go. This was undoubtedly a strong rule in the law, as we also read in the Gospel of King Herod, that he freed his own brother's wife while he was still alive, even though he wanted to be an honorable, pious man, as St. Marcus also testifies. But such an example, I hope, will not take place in our country, because in the New Testament it is forbidden for married couples to divorce each other, unless in such a case one of them ravished a rich bride from the other with agility. But it is not strange in our country for one to take away and alienate his servant or maidservant from another, or otherwise to force him away with good words .

Abroad.

Luther's small catechism was, as is reported, translated into the Chinese Shantung dialect by the Berlin missionary arm in Kiautschau, the German colony in China, and has recently appeared in print. God grant that this jewel of our church may also be a rich blessing for eternal life among the heathen Chinese.
G. M.

That the papacy is basically nothing but paganism is evident from the prayer which Queen Margaret of Italy composed in memory of King Humbert J. and which, with papal permission, is to be prayed by the people at the mass for Humbert's soul. The prayer reads, as follows: "Because he - Humbert - was merciful to all according to thy law, O Lord, therefore be merciful to him and give him peace; because he sought only justice, therefore have mercy on him; because he forgave everyone, therefore forgive, O Lord, his faults which are of human nature; because he loved his people, and had but One Thought, the good of the Fatherland, therefore, O Lord, receive him into thy glorious kingdom; because he was good to the last breath, and became a sacrifice of his goodness, therefore, O Lord, give him the crown of martyrs." - Queen Margaret is one of the most cunning and educated of Catholics, and was in lively intercourse with the highest Roman dignitaries and with the pope himself. If now she is devoted to such gross paganism,-what may it look like among the ignorant masses of the Pabst's church?
F. B.

The Value of the Pope. In a little book printed in Rome, entitled: "What is the value of the pope?" the following sentences, among others, are found: "The value of the pope is the value of that which he represents, namely, God himself. To the civilized world God is everything: religion, justice, freedom, security, etc., and the pope is all this. What all creatures should say of their Creator, the civilizing principles of the Christian nations can say of the Pope: In him we have life, motion, and being. In him we live, weave, and are." If this is not blasphemy, there is no blasphemy at all. Even Catholics take offense at that. But so far, at least, this little book has not been put on the Index (the list of forbidden books). Who does not think of the prophecy of the man of sin, the child of perdition, "who is an abominable man, and exalteth himself above all that is called God or God's service, so that he setteth himself in the temple of God, as a god, pretending that he is God", 2 Thess. 2, 3. 4.

(The Watching Church.)

From World and Time.

Sad conditions can be seen from a report on the increase of drunkenness in England. According to the report in the Leipzig "Ev.-luth. Kirchenzeitung", the following is written from London: "In 1800, 25 marks were spent on alcoholic beverages per head of the population of England, in 1850 already 60 marks, and in 1899 even 80 marks. It is usually assumed that the Germans are the greatest beer drinkers, but statistics show that with regard to beer the ratio between Germany and England is like five to six per capita. All alcoholic beverages taken together, the Englishman drinks twice as much as the American. But that in itself may not be the worst of it. Years ago, beer in England was brewed from malt and hops. Nowadays, that's in the

Gifting administered beer usually nothing but a chemical mixture, which produces the strongest and most harmful form of drunkenness. At the beginning of the century drunkenness among women in England was still one of the exceptions; today this vice belongs to the everyday phenomena to a frightening degree. In the taverns of the poorer parts of London one finds as many women as men standing at the bar table. Among the factory girls intemperance in the enjoyment of spirituous beverages has increased to an astonishing degree. It is quite common in Bow or near Old Kent Road to see detachments of young women - arm in arm, hats drooping, hair dishevelled, and faces flushed - parading down the street in a drunken state, singing and making noise. Deaths brought about among women by the excessive use of liquor have increased by 130 per cent within the last 20 years. The increase in insanity has kept equal pace with the increase in intemperance. Forty years ago there were 18 lunatics for every 10,000 inhabitants in England; today the average has risen to 31. In the London County Council it was recently asserted by a physician that among the cases of insanity which he examined, he must attribute 47 per cent. to the excessive consumption of spirituous liquors." Whatever may be the case, whether in England or in Germany or in America more alcoholic beverages are consumed on the average, the fact remains in all three countries that drunkenness is becoming more and more widespread, is wreaking ever greater havoc, and is plunging ever more millions of people into physical, spiritual, and eternal ruin. L. F.

The pope's blessing brings curse and ruin.

The bigoted Spaniards had to experience this with their war against the United States, for in spite of the Pope's blessing of the Spaniards' arms, they suffered one defeat after another. A pamphlet says the following about this: "We know of no case where the Pope's 'blessing' did not turn into a curse. We can confirm this with facts from our time. The pope sent the "golden rose" (a special honor) with his blessing to the king of Naples, and twelve months later he lost his crown and kingdom. He then sent his blessing to the Austrian Emperor Francis Joseph, and in less than twelve months he was defeated at Sadova and lost his Venetian possessions. He then sent his blessing to Queen Isabella of Spain, and again, in the same short time, she lost both crown and kingdom. Then he sent his blessing to Louis Napoleon, or rather to the Empress Eugenics, which is still more remarkable, as she used to call that very war with Germany her war, and again, in less than twelve months, France was defeated by Protestant Germany, and the Empress had to flee to Protestant England. The wife of General Sherman received the golden rose as a special award for services rendered to the Church; this was too much for her, she died soon after. The Princess of Brazil, just before her delivery, appealed to the Pope for a blessing on her child; the blessing was given, and the child was born a cripple. Maximilian, soon after receiving the blessing from the pope as emperor of Mexico, was assassinated, and his wife, who was traveling to Rome to receive the papal blessing, shortly became insane. The pope refrained from several official transactions only to give the coveted, special blessing to an English steamer carrying compassionate sisters to South America in 1870. The steamer never reached its destination, and all the souls perished. It will still be remembered how the 'floating palace' delayed its departure from Montevideo to Buenos Ayres, in order that it might obtain the Papal blessing to sail safely; then the anchors were weighed and it set sail, but after two days it sank. The pope, as in his time he cursed England under Queen Elizabeth, cursed Italy when he put a spell on King Victor Immanuel for taking his possessions and making Rome the capital of the empire. Since then Italy has risen and gained power and voice among the great European powers. The pope has cursed Germany, and she has become the greatest power in Europe."

Ordinatisnerr and introductions.

On 13 Sonnt, n. Tun. Cand. W. Graf was ordained and introduced by H. A. Inselmann in the congregation of Ogallala, Nebr. by order of the Honorable President Becker.

On the 13th of Sunday, Trinity, in the presence of the Honorable President of the Eastern District, Cand. Bruno Poch was ordained under the assistance of Fr. Gerh. Kühnert and inducted into his office as City Missionary for South Tottenham, London, N-, England, by F. W. Schulze.

On the 13th Sunday, A.D., Cand. H. Wurthmann was ordained by President Wegener with the assistance of the entire New Orleans Ministry at New Orleans, and on the 14th Sunday, Trinity, at Fort Worth, Texas, he was inducted into his office as missionary for Fort Worth and the surrounding area by E. M. Robert.

By order of the Honorable Presidency of the Western District, Cand. F. Freese was ordained and installed in his congregation at Crocketts Bluff, Ark. on the 15th of Sonnt, N. Tun. by H. E. Norden.

By order of the Honorable President Pfotenhauer, Cand. A. Rubbert was ordained and introduced by F. W. Potratz in the midst of his congregation at Ely, N. Dak. on 16 Sonnt, n. Trin.

In the substitution of the Hon. President Hafner, Cand. C. Heidtmann on the 15th of Sonnt, n. Tun. in his mission field in Finney, Kearney and Grant Counties, Kans. introduced by L. Eschbach.

By order of the Hon. President Seuel, Cand. G. Kanieß on the 17th of Sonnt, n. Tun. in his congregation at Town Hartland, Wis. assisted by??. R. Heike and D. Pöllot introduced by H. Rathjen.

By order of the Hon. Praeses Becker, on the 15th of Sonnt, n. Trin. k. Wm. Butzke in the Zion congregation at Luce, Nebr. with the assistance of ?. W. Meyers introduced by Wm. Landgrave.

By order of the Hon. President Pfotenhauer, A. L. Oetjen introduced to his congregation at Blue Sarth, Minn. on the 16th of Sonnt, n. Tun. by A. C. Bode.

By order of the Hon. President of the Wisconsin - District, the Rev. P. Kolb was instituted in his parish at Town Washington, Wis. on the 16th of Sunday, A.D., assisted by the k?. P. H. Dicke and F. Uplegger, and in his congregation at Town Green Valley, Wis. with the assistance of P. F. Uplegger introduced by Wm. Naumann.

By order of the Hon. President Succop, Father H. Moldenhauer was introduced to his congregation at Algonquin, III, on the 16th of Sonnt, n. Trin. by G. Bertram.

By order of the Hon. Praeses Spiegel, on the 16th of Sonnt, n. Trin. k. F. Schriefer in Caledonia, Mich. introduced by P. Heid.

In accordance with presidential commission,? J. R. Bräuer on the 17th of Sonnt, n. Trin. in his Jehovah's church at Town Lake, Wis. with the assistance of P. Th. Bräuer and Prof. E. Hamann, introduced by B. Sievers.

By order of Hon. Pfotenhauer, Rev. K. Fark was introduced to his parish at St. Cloud, Minn. on the 17th of Sonnt, n. Trin. by Aug. Agather.

By order of Hon. Pfotenhauer, Rev. C. A. Affeldt was introduced to his congregations at Mayville and Sargent, Minn. on the 17th of Sonnt, n. Trin. by A. Dubberstein.

Initiations.

On 14 Sonnt, n. Trin. the Trinity congregation at Persia, Iowa, dedicated their newly built church (24X38 feet, with niche and porch, steeple 40 feet high) to the service of God. Celebrating preachers: UU. J. Aron, P. Schaller (Engl.s andH . Schaller.

On the 14th Sunday after Trinity, the St. Petri congregation in Flora, Mo. consecrated their new church (28x42 feet) to the service of God with the participation of the neighboring congregations. Preacher: Fr. Rohlfing. Theo. v. Schlichten.

On the 16th Sunday, A.D., the Trinity congregation at Mausfiel d, S. Dak , consecrated their new church (32X48 feet, tower 50 feet) to the service of God. Festive preachers: kU. tz. Bunke, F. Gräber (English), Wm. Meyer (mission sermon). tz. Liibke.

On the 16th of Sunday, A.D., St. Paul's parish at EIISworth, Kans. dedicated their newly built "school" (24X40 feet) to the service of Gotre.
H. Obermowe.

On the 16th of Sunday, Trinity, the St. Paulus congregation at Fulda, Minn-, consecrated their newly built church (32X58 feet, tower SO feet, with bell) to the service of God. Festpredtger: kk H. J. Müller, Joh. Grabarksnitz, Fr. Wohlseil and P. H, Ristau (English). F. Brasch.

Correction.

The church dedication of the Zion congregation at Cuming Creek, Nebr. send on the 14th of Sonnt, n. Trin. W. Harms.

Mission feast and Glorkenruetste.

On 1S. Sunday after Trinity, the Christ Church at Bazile Mills, Nebr. celebrated a mission feast and bell dedication. Festive preacher: Father A. Merz and

F. H. Jahn.

Mission Festivals.

On S. Sunday, n. Trin.: The congregation at Elkhart, Ind. preachers: kU. Eyler and Dau (English). Collecte: P2S. 18th - The congregation at Crotg, Mo. preachers: kk. Brewer and Gänßle. Collecte: -45.00. - The Trinity church at Athens, Wis. Preachers: UU. Lugenheim and Rien. Collecte: -37.00. (Rained out.)

On the 10th of Sonnt, n. Trin.: The congregations at Macedonia and Tuscola, III. preachers: kk Seils and Heyne (and Engl.). Collecte after deduction: -43. 25th - The congregation at Lyons, Iowa, with the branch. Preachers: 1U. Runge, Matthaideß, and Steege (engl.). Collecte after deduction: -57.00.

On 11 Sonnt, n. Trin.: The congregations in Union and Marengo, All. Preachers: kk. G. Schroeder and Noack. Collecte: -63.00. (Rained out.) - The congregation at Wilson, Kans. Preachers: UU. L. Brewer and Jacob (English). Collecte: -33. 11. - The churches at Rockford and Pecatonica, III. preachers: UL. E. A. Sisving and Landeck. Collecte: -57. 82. (Rained out.) - St. Paul's parish at Haven, Kans. Preachers: Fr. Storm and Prof. Stöppelweith. Collecte after deduction: -75.00. - Christ Parish at Peoria, III. preachers: kk. Dörffler and Hohenstetn. Collecte: -51.00.- The congregation at Hermansfort, WiS. Preachers: I'k. Rathjen, Lübkemonn and J. Ebert (Engl.). Collecte: -46. 66.

On the 12th of Sonnt, n. Trin.: The Immanuels congregation at Brunswick, III. preachers: kk. Kühn and Almstedt. Collecte: -73. 45th -The Emanuels congregation at Brazilton, Kans. with guests from Pittsburg. Preachers: kk-Lüssenhop and Hansen. Collecte after deduction: -32.00. -The Immanuels congregation at Lakefield, Minn. with guests from Okabcna rnd Town Rost. Preachers: kk. Kohlhosf, Malkow and Eissfeldt. Collecte: -45. 10. - The churches at Egypt and Bishop, III. preachers: kk. Kirchner rnd Burgdorf. Collecte after deduction: -47.00. - The congregations of kU. Müller, Rething and Ahner in Kiel, Mo. preachers: UU. Herzberger and Schwenkovsky. Collecte and Ueberschuß: -72. 55. - The Trinity congregation at Benson, III. preachers: Prof. Strecksuß and P. Behrens. Collecte: j-182.00. - The church at New Haven, Ind. preachers: UU. Stock rnd kKlausing (English). Collecte: -40.00. - The St. John's congregation at Mrbringville, Ont. Preachers: kU. Graupner and Saar. Collecte: -83.00. f- The St. John's congregation at Dieterich, III, with guests. Preacher: U. C. H. Lüker. Collecte: -15. 56. (Rained out.) - The congregations at Rock. well City and Knierim, Iowa. Preachers: UU. L. A. Mueller and Schnitker. Collecte: -73. 98. - The churches at Prairie City and Bppleton City, Mo. preachers: UU. Koth," W. Schmidt, and W. Richter (English). Collecte after deduction: -36. 40. - St. John's congregation at Hanover, Iowa. Preachers: UU. Dornseif and P. Schaller. Collecte: -101.00. - The Zion congregation at Ashland, Wis. Preachers: kk. Randt and Gutelunst. Collecte after deduction: -12. 24. - The congregations at Sauers and Dudleytown, Ind. preachers: UU. Eirich and Koch. Collecte after deduction: -83. 57. - The congregations tn Stratmann and Castello, Mo. preachers: UU. Klug and Barteis. Collecte and surplus: -64. 31. - The parishes at Murdock and at Louieville, Nebr. preachers: UU. Hartmann and Kollmann. Collecte: -68. 26.-D "e Trinity congregation at Cincinnati, O. Preachers: Ut>. A. and Th. v. Schlichten. Collecte: -66. 26th-The DreifalttgleitsGemeinde in Freistadt, Wis. with guests from neighboring churches. Preachers: U Hähnel and Pros. Luth. collecte after deduction: -135.00. - Christ Church at River Rouge, Mich. Preachers: kk. H. Behrens and A. Ebendick, Jr. Collecte and Ueberschuß: -20. 31. - The congregation of SadoruS, III. with the surrounding churches. Preacher: kk. Witschonke, Hafner (Engl.) and Count. Collecte: -30.00. (Rained out.) - The congregation at Jonesville, Ind. preachers: kk L. A. Frank and Pott. Collecte and surplus after deduction: -134.00. - The congregations of UU. Köstering and Mary's at St. Louis, Mo. preachers: kk. Theo. Schurdel and W. v. Schenk. Collecte: -138. 13 and -24. 50 for studying orphan boys. -The Grace Parish at Centerville, S. Dak. Preachers: kk. A. brewers and watchmen. Collecte: -60. 76. -The congregations of kk. Bohn, Groß, Jauß, Lange, Lühr, Miller and Wambsganß at Fort Wayne, Ind. preachers: prof. Dorn and P. Lühr. Collecte after deduction: -851. 75. - The congregation at Sullivan, Wis. Preachers: 1k. Reuschel and Hitzeroth. Collecte: -51. 50. - The Concordia congregation at Ellendale Station, St. Louis, Mo. preachers: kk H. Hallerberg and Schurdel. Collecte: -16. 20. - The congregation at Osage Bluff, Mo. preachers: kk Th. Bunden'hal and Th. Walther. Collecte: -85.00. - St. Paul's parish at Buffalo, R. A. Preachers: kk Hanewinckel and Restin. Collecte: -40.00. - The congregations in Van Wert Co, O. Preacher: kk. Ph. Wambsganß and Buuck. Collecte: -100.00.

On the 13th of Sonnt, n. Trin.: The St. Paul congregation at Strasburg, III. preachers: kk. M. Wagner, F. Wambsganß, and W. Dau (English). - Immanuel's congregation at Lost Prairie, III. preachers: kk. Ambacher (also Engl.) and H. C. Gübert. Collecte: -42.00. - The congregations at Bethalto and Dorsey, III. preachers: kk. J. G. Nützet and Flach. Collecte after deduction: -45. 84. -The congregations at La Rose and Varna, III. preachers: Prof. Herzer and P. Graupner. Collecte: -117. 33. -The Emanuels congregation at Potsdam, Minn. Preachers: kk. Drews and Kirmis. Collecte: -30.00. - Trinity congregation at Freedom, Pa. Preachers: kk. P. Brand and Schiller (English). Collecte: -33.00. - The congregation at Spencer, Iowa. Preachers: kk. Nuoffer and Faul stich. Collecte after deduction: -21.00. - The Martinus congregation at White Lake, S. Dak. Preachers: kk. Thustus and Karstensen. Collecte: -37. 38. - The congregation at Edgerton, Wis. Preacher: p. H. Steck. Collecte: -32nd 50th - The congregation at Portage, Wis. Preacher: kk. I- Penalties and O. Hanser. Collecte: -38. 80. - The congregation at Squaw Grove, III. preachers: kk. Holiday, Molthan and Döderlein (English). Collecte after deduction: -54. 12th - The congregation at Marysville, Nebr. with guests from Staplehurst. Preachers: kk. Young and Rademacher. Collecte: -78. 53rd - The congregation at Malcolm, Nebr. preachers: kk. Schabacker and Kollmann. Collecte after deduction: -77.05. - The congregation at Wentworth, S. Dak. Preachers: kk. UHImann and Oetjen. Collecte: -481. 11. -The congregation at NItamont, III. preachers: ok. J. F. C. Schmidt and Bucka. Collecte: -58.08. -The Zion congregation at Lincoln, III Pre diger: Prof. Streckfuß and P. Heyne. Collecte: -81.04. - The congregations near Gordonville and Tilsit, Mo. Preachers: kk. Langehennig and Pslantz. Collecte: -74.00. - The congregations at Lockwood and Meinert, Mon. Preachers: kk. Lehr, E. Koehler (English) and A. Starck. Collecte: -80. 18th - The congregation at Lincoln, Mo. with guests from neighboring congregations. Preacher: kk. G. Möller, Colditz, and F. Rohlfing (Engl.). Collecte after deduction: -54. 17. - The congregations at New Mile and Wentzville, Mo. preachers: kk. C. C. E. Brandt and P. G. Hedge!!! Collecte: -71.00. - St. Paul's parish at Arnherst, Wis. Preachers: kk. Th. Bretscher and Krusche. Collecte after deduction: -20. 54. - The congregation at Gray, Iowa. Preachers: kk. Kreutz and Lorraine. Collecte: -100.00. - The congregation at Krämer, Nebr. preachers: kk. Biehusen and Redlin. Collecte: -40.00. - The congregation at Yorktown, Iowa. Preachers: kk. Grönow and Gänßle (English). Collecte: -63. 37. - The Holy Gefit- congregation at Bergholz, N. D. Preachers: kk.



W. Pröhl and E. Holls. Collecte after deduction: -29.02. - The Christ Church at Woodburn, Ind. preacher: P. H. Henkel (and Engl.). Collecte: -23. 98. - The ZtonS church at Sioux Falls, S. Dak. Preachers: ??. Wieting and Zemke. Collecte: -28.00. - The churches at Arcadia and Tipton, Ind. preachers: ??. Böster and Th. F. Hahn (English). Collecte: -78. 82. - The congregation at Lester Prairie, Minn. Preachers: kk. Baumhösener and Hertrich. Collecte: -40.00. (Rained out.) - TheSt. JoHannis congregation at South Litchfield, Ill. preachers: kk. M. Mary's and Abel. Collecte: -60. 25th - St. Paul's parish at Fowler, Mich. with guests from Jonia and Riley. Preachers: kk. Succop and Geffert. Receipt after deduction: -62.00. - The Immanuels congregation at Cook Tp, Iowa. Preachers: kk.A.Amstein and Discher. Collecte after deduction:-35. 85. - The Zion congregation at Cropper, Okla-, with guests from neighboring congregations. Preachers:-Kk. Arkebauer, Hamm and Moravian (lecture). Collecte after deduction: -27. 59. - St. John's congregation at Maple and Corcoran, Minn. Preachers: Richter, Waack, and Th. Reuter. Collecte after deduction: -37.04. - The Zion congregation at Washington Heights, Ill. preachers: ??. C. Keller and J. E. A. Mueller. Collecte: -45.00. - The Christ congregation at Bismarck Tp, Nebr. preachers: ??. Hofius and H. Mießler. Collecte: -87. 45. - The congregation at Pilot Knob, Mo. preachers: kk. A. L. Rohlfing, H. W. Bartels and Fritz (English). Collecte after deduction: -27. 55. - St. John's congregation at Farley, Mo. with guests from Leavenworth. Preachers: kk. Hafner and M. Senne, Jr. Collecte and surplus: -95. 94. - The parish at Easton, Minn. with the two neighboring parishes. Preachers: ??. Ude and Strolin. Collecte after deduction: -29. 50. - The congregation at Albion Tp-, N. Dak. Preachers: Kleweno and Weseloh. Collecte: 18. 92. (Rained out.)

St. Paul's parish in Town Washington, Wis. with congregations in Town Hartland. Preachers: ?? Heike and Pöllot. Collecte with surplus: -84. 50.

(To be continued.)

Conference displays.

The Rock River Pastoral and Teachers' Conference will be held, I). v., from the 22d (evening) to the 24th of October, at the home of Rev. Ph. Wilhelm, at Mayville, Wis. Preacher: ??. Theel -H. Müller. Confessor: Fr. Körner. Work: Sermon study on the Gospel on 17 Sonnt, n. Trin. Exegesis on Eph. 1: ??. Houses-Wilhelm. Catechesis on Fr. 197-199 in Dietrich: ?. Hatred to G. Schwanke. Sermon on criticism: P. Monhardt to A. Grothe. Legislation from Sinai: ? Hanser. Subtrahiren: Brase. One should register in time with Fr. Wilhelm. Th. Hoffmann, Secr.

The Denison Special Conference will meet in Carroll, Iowa on October 23 and 24. Papers: Exegetical-homiletical-dogmatic work on 1 Tim. 3: Lorraine. XIII Article of the Augsburg Confession: Günther. Sermon reading on Matth. 22, 1-14: Aron. Sermon on Eph. 5, 15-21: JiPP. Preacher: Günther-Berner; Confessor: Jipp - Lothringer. Timely registration requested. A. Berner, Secr.

The Specialconserence of Southeastern Minnesota will meet October 23 and 24 at Fr. Kirmis' church at Potsdam, Minn. Papers: k. Kuntz: exegesis on Matth. 6, 14-18.; Fr. Zitzmann: Rom. 3, 28. and Jac. 2, 14-26.; Fr. Nickels: catechesis. Confessor: Fr. Lange-?. Ruhl. Preacher: Fr. Nickels-?. Schulenburg. G. Ferber.

The Northwestern Specialconserence of the Iowa District will meet, s. G. w-, October 23 and 24, at P. H. Schnitter's church at Thor, Iowa. The pastors, who are connected with the X. V7. P. U, from the West, are requested to descend at Dakota City, those with the X. 77th from the East, at Thor, those with the LI. L 8t. Louis from the north or south, at Humboldt. Works: Third continuation of the discussion of Dr. Schwan's theses on unevangelical practice - P. H. Wehking. A treatise on infant baptism with consideration of what the church fathers say about the same-k. W. Burkhardt. Review of Dr. Walther's "Law and Gospel"-?. P. Schaller. Preacher:?. R. Amstein-?. W. Behrends. Confessor: ?. E. Zürrer- Fr. H. Wischhof. Please register with the local pastor.

W. F. Georg, Secr.

The Wall L a k e - Specialconserence of Iowa will meet at the home of P. L. A. Mueller in Wall Lake, October 23 and 24. Confessional speaker: P. I. Linse-?. C. Runge; preacher: P. A. Wehmeier-?. Schlegel. Work: ?. Runge: Continuation of the "Ehrenrettung etlicher Stellen heiliger Schrift"; ?. Walter: Predtgtstudte on the Gospel on 20 Sonnt, n. Trin.; ?. C. Wehking: Catechesis on the fourth petition. Registration with the local pastor. Joh. Linse, Secr.

The Northwestern Specialconserence of Nebraska will meet, v. v., October 30 and 31, at P. Aug. Schormann's, Ravenna, Nebr. works: Paper: ??. Mießler, Holm; study on the Gospel on the 22nd of Sonnt, n. Trin.: P. A. W. Frese; sermon reading: P. J. Engel; catechesis: P. J. D. Schröder. Sermon: Fr. Matuschka (?. Mießler). Confessional address: ?. Iahn (?. Winter). Registration requested. J. D. S chröder, Secr.

The Rock Region Special Conference will meet, v. v., Oct. 30-Nov. 1, at Bertha, Minn. Register with P. F. C. Ahrens; also state whether coming from north or south. Work: "How to study theology?" -Lector: P. Bartz. Exegesis on the Epistles of the 14th and 15th Sonnt, n. Trin. -Judge. Exegesis on Matth. 19, 9.- Ulbricht. Sermon: Meyer-Matzat. Confession: Weerts-Ulbricht.

H. Bouman, Secr. p. t.

The N ord-JI linois Pastoral Conference will meet, s. G. w., from November 13 to 15 in the parish of the undersigned at Melrose Park. The same requests immediate registration together with indication whether only luncheon or full quarters are desired. Take the Xortürvestsrn from Chicago to Maywood (trains: 8.06 and 9. 30 ".) or the Dlaäisou 8t. Osdlv L küsvtrto Our to 11th Avenue and St. Charles Road in Maywood.

E. Zapf.

To the pastors and congregations of the Hon. Synod of Missouri, Ohio, & other states.

My dear brothers and sisters!

IT has lately appeared in the "Lutheran" so many "petitions" for assistance from your own Synodal household, that we, the undersigned, who belong to your English sister Synod, would well hesitate to join them, if we were not sure that God ever makes the hearts of his Christians willing to help their brethren for the sake of Christ's mercy.

Our cause is well known in the Synod. The summer before last, when the honorable Synod of Delegates met in St. Louis, Mo., it also received a petition from our congregation in which we asked for permission to collect funds from the congregations of our sister synod so that we would be able to build a church that had become necessary. The following can be found in the synodal report:

"Community to Charlottesville, Va.

"The Committee had before it a request from the congregation in Charlottesville, Va. belonging to our English sister Synod. This congregation, which feels compelled to build a church, but is unable to raise the necessary funds, is not asking for a grant of money from the Synod of Delegates, but for permission to approach congregations of our Synod with a request for a small amount of support/ (Excerpt from the Committee Report.).

"Resolved, that the request of the sister congregation at Charlottesville be nourished, but with the provision that the gifts received for this purpose be acknowledged in the 'Lutheran,' and that as soon as these" gifts have reached the total amount of -2000.00, this also be made known in the 'Lutheran.'"

By way of explanation the following should be added: This church building has become necessary to further the cause of the English Misston in this city. It imposes great sacrifices on our small congregation, but they are made willingly, because God's kingdom and church are thereby extended. But we cannot afford everything. So we ask for your help. May God awaken in your hearts the desire and love to build His church with us in this place for the sake of Jesus, the Savior.

We are also willing to give a deed of trust for the incoming funds of the synod, so that the sum always remains the property of the synod. God has helped us wonderfully so far. His blessing has rested on our school, which we opened three years ago with 12 children, but which has now grown to 22. May He continue to be our leader and protector.

In the name and on behalf of Immanuels Parish, P. A. C., in and about Charlottesville, Va,

Wm. B. Schulz, L.

To the dear communities of the Michigan District.

The administrators of the fund for needy students from Michigan have reported to the municipalities of the district that ten applications for support for the current year have been submitted to date, for the granting of which about 600 dollars will be required. It is also to be announced that the cash on hand at the last accounting is only sufficient to cover the cost of the first quarter. Roch must not rest and celebrate our work of love; still the word of the apostle applies also with regard to our treasury: "Let us do good, and not be weary; for in his time we shall also reap without ceasing."

Already here the Lord gives his church a harvest every year by taking our treasury into his service. And what the church receives is shared by every member of the church. Without wanting to forget the rich harvest blessings of earlier years, it should be remembered here that in the past year fifteen students, who received support from this fund, were enabled by God's goodness to complete their studies at our teaching institutions and to enter the holy ministry of preaching or teaching. Today they are fully active in the vineyard of the Lord; cheerfully and faithfully they serve the Lord in His Church.

Therefore, let us all be cheerful givers this year as well; But at the same time let us not forget to carry our dear students on our praying hearts and to intercede for them with the Giver of all good and perfect gifts, that He may equip them with all the gifts of mind and body necessary for study and for later beneficial ministry, with health of body and soul, with faithfulness, diligence and perseverance, that they may keep their goal, their life's calling, steadfastly before their eyes, become faithful laborers in the harvest of the Lord, and help him to call and gather his elect.

In joyful and certain hope that the word of the Lord and the blessing already bestowed by the Lord, as well as the blessing promised in the future, will make the heathen of the Christians willing also in this year, so that they will "consider" "our" caste with gifts and sacrifices in such a way that the promised shell can also be provided,

Signs with fraternal greeting

Detroit, Mich. 1 October 1900. The Commission.

Incorporated in the Caste deS Illinois District:

(From September 24 to October 1.)

Inner Mission: parts of mission coll. by: Kühn, Staunton, -60.00, Hempsing, Washburn, 15.00, Dorn, Pleasant Ridge & Collinsville, 40. 81. H. Wagner, Chicago, by Wwe. Beduhn 2.00. Coll. by: Rabe, Warsaw, 10.00. Plehn, Elpaso, part of mission coll, 26. 50. P. K. Schmidt, Chicago, by Mrs. Krösche 2.00. Eberhardt, Arenzville, by Mrs. N. N. 5.00. P. Schröoers Gem, Kankakee, 32. 84. Theile v. Missionsscoll. dch. the kk.r Witte, St. Peter (St. Peters- u. St. Pauls-Gennn.), 30.00, Schwarzkopi, Willow Springs, 40.00, Döderlein, Marengo (2 Gemm.) 20.00, Schüßler, Coal City, 20.00. P. Succop, Chicago, v. Mrs. Hark 2.00. (S. H 306. 15.)

Negermission: Theile v. Missionsfcoll. dch. d. kk.: Kühn, Staunton, 20.00, Hempsing, Washburn, 15.00, Dorn, Pleasant Ridge u. Collinsville, 10.00, Plehn, Elpaso, 6. 63, Schwarzkopf, Willow Springs, 15.00, Schuessler, Coal City, 5.00, Schroeder, Kankakee, 18.00, Witte, St. Peter (St. Peter's & St. Paul's parish), 30.00. H. Rabe's parish, Warsaw, 10.00. (p. -129. 63.)

Heathen Mission: Theile v. Missionfcoll. dch. d. LL.: Kühn, Siaunton, 5.00, Hempsing, Washburn, 8.00, Plehn, Elpaso, 6. 63, Schwarzkopf, Willow Springs, 10.00, Döderlein in Marengo (2 Gemm.) 20.00. (S. -49. 63.)

Indian Mission: Parts of Mission Coll. by d. I'?..: Kuehn, Staunton, 3.05, Schuessler, Coal City, 5.00. P. Rabe's Gem., Warsaw, 4. 7V. (S. -12. 75.)

English Mission: Parts of Mission Coll. dch. d. kk.: Kuehn, Staunton, 20.00, Dorn, Pleasant Ridge & Collinsoille, 10.00, Plehn, Elpaso, 3. 55. V. Rabe's Coll., Warsaw, 5.00. (S. -38. 55.)

Jewish mission: parts of missionary coll. dch. d. I^.: Dorn, Pleasant Ridge & Ccllinsville, 5.00, Plehn, Elpaso, 3. 30. (S. -8. 30.)

Emigrant Mission: L. Dorn, part of missionary coll. at Pleasant Ridge & Ccllinsville, 5.00.

Deaf and Dumb Mission: I>. K. Schmidt, Chicago, v. Mrs. Krösche 1.00. P. Schwarzkopf's Gem., Willow Springs, Theil d. Missionfcoll., 4. 32. k. Burfeind, Chicago, by Arthur Müller. 50. (S. -5. 82.)

Mission in London: Theile v. Missionsfcoll. dch. d. kk.: Witte, St. Peter (St. Peters- u. St. Pauls-Gemm.), 10.00, Schwarzkopf, Willow Springs, 4.00. (S. -14.00.)

Mission in Brazil: Fr. K. Schmidt, Chicago, by Mrs. Krösche 1.00. Fr. Succop das. by K. Müller jun. 5.00. (S. -6.00.)

Mission in Hermannsburg: Fr. Witte, St. Peter, Theil d. Rifsionsfcoll. d. St. Peters- u. St. Pauts-Gemm., 10.00.

Deaf Mute Church Building in Milwaukee: Fr. Hallerberg, Quincy, v. Mary & Mnna Piekemeyer 1.00.

Spokane Township, Wash.: Teach. Brases School, Crete, 1. 30. congreg. d. cl?.: Bergen, Steeleville, 10 a.m., Eberhardt, Arenzville, Evens. coll. 4. 25. P. Succop, Chicago, by K. Mueller, Jr. 5 a.m. 1°. Schüßler, Coal City, part d. Missionfcoll. s. Gem., 3. 44 (for church building). (S. -23. 99.)

Kansas City congregation, Kans.: P. Kuehn's congregation, Staunton, part of missionary coll., 3.00.

Parish of Hartford, Conn: P. Kühn, Staunton, Theil der Missionsfcoll. s. Gem., 3.00.

Congregation in Granton, Wis.: Teacher Neumeyer, La Gränze, v. Jüngl. u. Jungsrver. 5.00.

Philadelphia congregation: Fr. Kühn's congregation, Staunton, part of missionary coll. 3.00.

Orphanage in Addison: P. Röfel, Burlington, from s. Gem. in Hampshire 5. 38. P. Brauer's Gem., First, 19. 13, from d. Orphan's Fund 8. 37. ?. Schwandt, New Berlin, by G. Baste 10. 00. 1'. Theo. Kohn, Chicago, from St. Marcus Gem. 22. 84. P. Burfeind das. from C. Mueller, Milwaukee, . 50. (pp. -66. 72.)

Saxon Free Church: P. HempfingS Gem., Washburn, Theil der Missionsfcoll., 5. 60.

Danish Free Church: P. HempfingS Gem., Washburn,Theil d. MssionSscoll., 5.00.

Church building fund: Theile v. Missionsscoll. dch. d. kk.: Plehn, Elpaso, 6. 63, Döderlein, Marengo, 23.00, Schüßler, Coal City, 5.00. P. K.Schmidt, Chicago, v. Frau Krösche 1.00. (S. -35. 63.)

Benefit Fund: P. Große, Oak Park, v. d. Mixed Conf. of Proviso & Env. 9. 70.

Synodal building fund: comm. of kk.: Engelbrecht, Chicago, 2nd pay., 250.00, Ulrich, La Grange, f. New buildings 50.00. (S. -300.00.)

Students: P. Wagner, Chicago, v. Frauenver. s. Gem. f. A. Breiter & H. Gerike 6.00. Fr. K. Schmidt the. v. Women's Ass. s. comm. f. Kaub & Gehrs 6 p.m. Fr. Sirasen's congregation, Mine Hill, s. A. Love 15 p.m. Fr. Council's congregation, Warsaw, s. Kowert 10 p.m. 1°. Leeb, Chicago, v. Women's Ass. s. Gem. f. W. Bachert 15.00. (S. 70.00.) Total: -1117. 47.

blS. In the "Luch." No. 20 reads: Dch. Teacher Militzer, Arlington Heights, v. s. Schulk. 7.00. P. Tappenbeck's comm. in Chapin (instead of Champaign).

Secor, Ill. Henry Dierking, Cassirer.

Incorporated into the Michigan District Caste:

(September.)

Synodical treasury: Saginaw W. S. -22. 33, Arcadia S.OO. P. Hagens Gem. 6. 61. (S. -33. 94.)

General Building Fund: Adrian 10.00.

Heathen Mission: Gemm.d.kk. Wilson, Schöch ".Biedermann, Mssionsscoll., 6. 60. Mrs. Fr. Dehm, Gd. Haven, 1.00. Forestville, MissiwSscoll., 5.00, Pt. Hope 5.00. (S. -17. 60.)

Deaf and Dumb Mission: Mission Feast Coll.: Gemm. of ck. Wilson, Schöch and Biedermann 3. 30; Fowler 5.00, Pt. Hope 5.00, SturgiS 200th (p. -15. 30.)

Danish Free Church: Fowler & guests 5.00.

Indian Mission: Missionary coll.: Gemm. derWilson, Schöch u. Biedermann 3. 30, P. Schctz' Gem. 5.00; Fowler u. Gäste 5.00, Sturms 2.00. Fräser 6. 58. 1". Bvcler of N. N. and N. N. each. 50. Mayer, nat. coll. at J. M. Hubinger, 6. 50. Pt. Hope 5.00. (P. -34. 38.)

Negro Mission: Missionary Coll.: Saginaw W. S. 75.00, Gemm. d" kk. Wilson, Schöch & Biedermann 19. 80, 1?. Schatz' Gem. 5. 50; Fonler & guests 5.00, Siurgis 5.00. Sl. Joseph 5.00, Pt. Hope 10.00. (S. -1L5.NX)

Jewish Mission: Gemm. d. r-?. Wilson, Schöch & Biedermann, Wssionsscoll., 3. 30. St. Joseph 5.00. (S.-8. 30.)

Baltimore Emigrant Mission: Fowler & Guests, MissionSfcoll., 2.00.

Emigrant Mission in New York: Tawas City, a.d. Missions 3. 37. Fowler & guests, Missicnsfcoll., 3.00. St. Joseph 5.00. (S.-11. 37.)

Inner Mission: Mrsionsscoll.: Cenireville 13. 43, Saginaw W.S. 75.00, Gemm. d. kk. Wilson, Schöch and Biedermann 14. 37, P. Tressell's Gem. 33. 75, P. Schatz' Gem. 55. 50, P. Smukal's Gem. 37. 38, Fowler "nd Guests 32.00, River Rouge 10. 50, Forestville 5. 40, Sturgis 10.00, Tawas Ciiy 6. 20, Riverton 2. 75, Si Joseph 15.00, Richvtlle 9. 70, Pi. Hop" 15.V0. (p. -335. 98.)

Benevolent Fund: of the teachers, W. C. R. 2.00, O. R. 2.00, M. T. ll. . 75, Wm. A. 1.00, H. M. 2.00, W. H. 2.00, H. K. 1.00, M. Z. 2.00, K. H. 2.00, J. G. E. 4.00, W. F. L. 3.00, G. B. S. 3.00. Wwe. Holl in Saginaw W. S. 2.00. P. E. D. 4.00. Arcadia 2. 60. 1?. C. F. G. 1.00. k. P. M. 6.00. P. C. F. Sch. 5.00. (S.-45. 35.)

Deaf and Dumb Institution: Ludingion 4. 25. P. Mayer of Wwe. L. 1.00. Reed City 4.00. 1'. Hagens women's ver. 14. 57. (S. -23. 82.)

Home for the aged in Monroe: Lansing 5. 20. Comm. of ?L.: Treasure 12 00, Treffest 6.00, Hagen 12. 96. Monroe (Aug.) 5.00. (S. -41. 16.)

English Mission in Michigan: Missionary coll.: Saginaw W.S. 28.00, Gemm. d. ?1>- Wilson, Schöch u. Biedermann 3. 30, P. Schatz' Gem. 10.00, Fowler u. Gäste 5.00. (S. -46. 30)

Michigan students: P. Böcler of N. N. 2.00. Big Rapids 7. 25. P. Bekemeier of N. N. 1.00. (S.-10. 25.)

Studenien in St. Louis: Women's Ver. in Saginaw W. S. forJ. Salvner 10.00.

Students at Springsield: 47 Dümling v. Mrs. N. N. for I. . Pfeifer 5.00. 47 Hüglis Jungfrver. f. O. Stamm 10.00. Forestville, Missionsfcoll. f. dens. 5.00. (S. -20.00.)
Student at Addison: Saginaw W. S. f. O. Duclos 12. 50.
Students in Fort Wayne: Women's ver. in Monroe for G. Daschner 13.00. 47 HagenS J.-M. ver. f. A. Hahn lö.OO. (S. -31.00.)
Orphanage in Addison: Halfway 4. 75.
Orphanage at Indianapolis: 17 succop by K. Hacker, sil. High;., 3. 40, Halfway 4. 75. (S. -8. 15.)
Deaf and dumb community in Milwaukee: teacher E. H. Mueller's school k. 2. 90. TawaS City 1. 70. (p. -4. 60.)
Needy in India: Monroe posttr. . 25. P. Mayer v. d. Women s. Gem. 15.00, v. M. R. 2.00. Reed City 1.00. (S. 818. 25.)
Sanborn Community, Mich.: Lisbon 9 a.m., Saginaw W. S. 41st 16th (S. 850 16th).
Congregation in Pontiac, Mich: Congregation of ??. Wilson, Schöch & Biedermann, Mission Festival Coll., 13.00. Bay City 5. 60. 27 Trefselts Gem. 10. 77. Reed City 2.00. (p. S3l. 37.)
Community in Spokane, Wash.: Hemlock 3.00, Woodmere 7. 60, Bay City 10.00. (S. -21.00.)
Gemeinoe in Hartford, Conn.-. 47 G. A. Bernthal's Gem. 3.00. Caledonia 5. 37, Niley 9.00. (S. -17. 37.) Total: -995. 20.
Detroit, Mich-, October 1, 1900. G. Wendt, Cassirer.
1372 LUlttrrrx

Proceeds to the treasury of the Minnesota & Dakota Districts .
(From J. September to I. October.)

Synod Building Fund: comm. of the4>47: Hertwig, Gaylord, -57.00, Hannemann, Cadwell, 5.00. (S. -62.00.)
St. Paul household treasury: 47 Rosenwinkels Gem, Woodbury, 5th 38.
Student Fund: P. Hannemann, Hochz. Strunck-Pittelkow, 9.08. 47 Reuters Gem. at Green Isle 3. 46. (p. -12. 54.)
Students in St. Louis: Pres. Pforenhauers Gem., Hamburg, f. G. Hüben" 15.00.
Pupils in St. Paul: Pres. Pfotenhauer, Dankopf. by N. N., Hamburg, 5.00. 47 Zemke, gold. Hochz. at Joh. and Wilhelmine Tabatt, Amboy, 11. 50. (p. -16. 50.)
Support fund: comm. of 4>k.: Schmiege, Tenbassen, 5 00, Bartling, Odessa, 4. 30, Schoknecht, Valley Creek, 2. 80, Grabarkewitz, Good Thunver, during d. pastoral cons., 21. 50. 47 Bade of d. vac comm. at Blue Carth 3. 92. 47 Schlüier, Hoch coll. Wellner-Becker, Couriland 6. 67. gem. d. kl?.: Reuter, Green Isle, 5.00, Albrecht, Fairfield, 6.00, Shible 9. 96. (p. -65. 15.)
English Mission: 47 Ruhls Gem., High Forest, 2. 50.
Negermission: Gemm. of kk.: Schmiege. Tenhaffen, 5.00; Zitzmann, Morristown, 5.00; Nitschke Albee, 4. 60; Brewer, Freeman, 10.00; Hertrich at Plato 5.00; Ruhl, High Forest, 2. 50. (S. -31st 50.)
Emigrant mission: Fr. Wyneken's parish at Cenierville . 50.
Jewish Mission: Gemm. d. kk.: Köhler, Mountville, 2.00, Wyneken at Centerville. 50th (p. -2. 50.)
Pagan Mission: Bartling, Odessa, 3. 50, Sentinel, Rosenbury, 1.00, Zitzmann. Morristown. 10.00. P. Karstenlen v. Cdr. O., Canaftota, 12.00. Gemm. d. kk.: Meyer, Millard, 6. 50, Ruhl, High Forest, 2. 50, Erihal at Atwaier 5.00. (S. -40. 50.)
Indian Mission: 4>. Wyneken v. Aug. Krause, Centerville, 1.00. 47 Beck's Gem, Bellingham, 2.. 50. 47 Brewer v. C. Höss, Freeman, 5.00. 47 Ruhl's Gem, High Forep, 4. 25. (p. -12. 75.)
Mission to the deaf and dumb: P. Nauss, Namsos, 2.00. Gemm. d. 4>47: Brauer, Freeman, 17. 17, Ruhl, High kokest. 2. 50. (S. -21. 67.)
Nothleioende in East Indies: P. Bartling of B. u. H. Wenzel in Odessa 5.00.
Institution for the Deaf and Dumb: Gemm. of kk.: Sievers in Minneapolis 5.00, Kollmorgen, Helvetia, 4. 45. (S. -9. 45.)
Deaf Mute Church Building inMilwaukee: Gemm.d.kk.: Schmiege, Tenhassen, 2nd 25, Hannemann, Cadwell, 2nd 80, Galena 5th 40. 47 Rolf's Schoolk. on Crow River 6th 09. 47 Beck's Gemm., Bellingham, 2nd 50. 47 Baumann's Schoolk., Stern, 3rd 00. (S. -22.04.)
Parish at Spokane, Wash.: Pres. Pfotenhauer, Hamburg, v. Wwe. Harms 1.00. Gemm. d. 4>47: Schmiege, Tenhaffen, 3. 50 Wyneken, Centerville, 10.00, Kirmis, Potsdam, 5.00, Uoe, W:llow Cre, k, 10.00, Niebelschütz. St. Paul, v. etl. Gl. 11. 25, Schlürer, Lourtland, 10.00, Baumann, Beaver Creek, 4.00, Schultz, Pine City, 2.00. (S. -56. 75.)
Parish of Philadelphia, Pa.: 47 Hertwig's Congregational, Gaylord, 5.00.
Congregation at Hartford, Conn: Gcmm. d. 4>47: Hertwig, Gaylord, 5.00, Baumann, Steen, 5.00, List, Elysian, 10. 25- (p. -20. 25.)
Sheboygan Community: k.Wynrke S Gem. at Centerville 10.00.
Parish at Marquette, Mich.: k.Buumanns Gem.,Steen, 4.00.
Saxon Free Church: P. Köhler's Gem., Moun ville, 2.00.
Danish Free Church: P. Köhler's Gem., Mountville, 1. 33.
Building fund in Milwaukee: 47 B-cks Gem-, Bellingham, 1.00.
Inner Mission: Pres. Pfotenhauer, Hamburg, v. N. N. 5.00, Wm. Thomas 1. 50, W. Blohm l.OO. Missionsscoll. d. Gemm. b. kk.: Ristau, Lakefield, 45. 60, Kretzschmar, Wateriown, 25. 21, Schmiege, Tenhassen, 58.00. Gemm. d. kk.: Strölin, Minn. Lake, 4th 10, Bartling, Odessa, 6th 5a, Hilpert, Siiagara, 8th 05. mission scoll. of gem. of 947: Kollmorgen, Helvetia, 21. 15, Karflensen, Canaftota, 55. 40, Zabel, Gibbon, 21.00. Gemm. d. I'?: Brandt, Height of Land, 7. 83, Corliss 2. 80, Rosenwinkel, Woodbuiy, 55. 49, Wyneken, Centerville, 40. 10, Rädele, Ehaska, Missionfcoll, 46. 50. P. Wächter v. F. Ganske, Mission Hill 2.00. Missionfcoll. d. Gcmm. d. 947: Kuntz, Silo, 74. 60, Kinnis, Potsdam, 25.00 Albrecht, White Lake, 37. 39. P. Sievers v. Schulk. 2 31, v. Reichmuth 1. 73. Missionsscoll. d. Gemm. d. 947: Bode at Blue Earth, Minn. Lake & Easton 29. 50, Zitzmann, Morristown, 28.00. Gemm. d. 9?: Schütter, Courtland, 20. 50, Oberheu, Wentworih, Missionsscoll, 186 6l, Nitschke, Albe", 4.00. Milsionsfcoll. d. Gemm. of the 4'9th: Fackler, Osfeo 38 04, Ehlen b. Groton 63.00, Pasche, Soo Falls, 23.00, Beck, Bellingham, 35.00, Kleweno, Edgeley, 18 34, Bohsen, Ellendal", 18. 92, Guard, M-ssion Hill, 54. 29, Lange, Avon, 33.00, Baumann, Sebeka, 14.00, Brewer, Freeman, 160.00. Gemm. d. 99th: Muller, Oitertajl, 5.00, Wolfs b. Montevideo, mission scoll., 23 85, Hertrich b. Plato desgl. 18. 20, Scherf, Frazer, 6. 34, Ruhl, High Forest, mission scoll., 15.00. 9. A. Brauer v. C. Höss 5.00. mission?, oll. of gem. of 99th: Ertbal at Atwaier 20th 45th, Wesel oh, GriSwold, 12th 25th, Schultz, Pine City, 10th 00th, Oetjen, Waubay, 30th 72nd (p. -1421st 27th).
St. Paul, Minn, Oct. 1, 1900, Theo. H. Menk, Kassir, r.

Income to the Middle District coffers:

Synodical treasury: Gcmm. d. 947: Franke at Ft. Wayne-7.07, Wyneken, Convoy, 4.00, Horst, Toledo, dch. H. Märten 4th 71, Saupert, Napoleon, 8th 40, Buuck, FranceS, 4th 30, WamtSganß, Indianapolis, dch. H. Fechtmann 21. 14. (S. -49. 62.)
Building Fund (New Buildings): 47 Walker, Cleveland, from women's ver. 15.00, boys' ver. 5 00, boys' ver. 10.00. Gemm. d. 917: Westrrkamp 18.00, Kieß. Wapakoneta, 10. 70, Trautmann, Columbus, 3rd Zahlg., 15.00. (S. -73. 70.)
Inner Mission: 9th Schumm's congregation, Lafayette, 60.00. Mission Coll.: congregation at Shrrwood & etl. Gl. by. Eogerton & Cecil 32. 50, Gem. at Denham & N. Judson 22. 50. 9th Diemer, Defiance, by Ottilie Tröger 1.00, G. Schall 1-00. m. m., Cincinnari, 2.00. mission coll.: gem. of 99th Reinkinq, Ridgeville Corner, 50.00, Zollmann, Bear Cre-k, 20 00. gem. at Sauers and Dunleytown 30.00, gem. of 99th Schleicher, Lanesville, 30 00, Jungkuntz, Columbia Coy. 35.01, Schmidt, Elyria, 80.00. 9th Kieß's Gem. Wapakoneta, 14.08. Mission coll.: gem. d. 99. Trautmann. Columbus, 100.00, Brandes. Humington, 25.00, all comm. at Ft. Wayne dch. F. W. Sch-imann 650.00, Gem. in Kouts & Valparaiso 30.00, Gem. 9th Wynklsns in Convoy 60.00. 1'. Schutte' Gem. in Crown Point 30.00. 17 Zorn, Cleveland, by A. Huge 2. 50th Missionfcoll d. Gemm. d, 99th: v. Schlich en, Cincinnati, 25.00, Hahn, Arcadia, 78. 62, Diederich, Hoagland, M.llO, Henkel, Julietta, 50.00, Kmser, Jonesville, 65.00. 9th Eirich Aurora, v. Eld. Rullmaun & wife, Dankopser f. Genesg. v. fchwerer Krai kh., 25.00. 17 Sauv-rtS Gem., Napoleon, Miistonsscoll., 50.00. 9 Kleifts Gem, New Haven, dch- J. Fischer 30.00. Missionsscoll. d. Gemm. of the 99th: Barth, Mohr, Zinimermann, Frank and Heinicke 75.00, Lehmann, Purcells and guests of the Sch uesteraem., 10.00, Schlesselmann, Cuclid, 10.00, Franke at Ft. Wayne 25.V0, Going, Elmare, 15.00. 17 Tirmevstuns Gemm., Logansport, dch. H. W.Hovve45.00, Delphi 3. 10. 1. 7 Brandes' Gem., Huntinglon, dch. 1. 50. 17 Links Gem., Lapvrre, Missionfcoll. dch. L. Schumm 60.00. 17 Huges' Gem., Bingcn, 50.00. 17 MnllerS' Gem., Farmers Retreat, 18.00. Mother Schmidt, Indianapolis, dch. 9. Wambsganß 1.00. 17 Potts' Gem., Vallonia, Milsionsfcoll., 30.00. (p. -19S2. 81.)
Emigrant mission in New Dork: missionary coll. of the congregation of the 99th Kühn and Pohlmann 5.00, the congregations in Kouts and Valparaiso 3.00. 17 Wynekens congregation, Convcy, 5.00. 17 SaupcrtS congregation, Napoleon, missionary coll. 10.00. Missionary coll. of the 99th congregation: Barth, Mohr, Zimmermann, Frank and Heinicke 7.00, Lehmann, Purcells and guests of the sister congregation, 5.00, Huge. Bingcn, 4.00. (p. -39.00.)
Emigrant mission in Baltimore: Gemm. inKouts u. Valparaiso 2.00. Missionsscoll. of Gemm. of the 99th: Saupert, Napoleon, 5.00, Link, Laporte, dch. L. Schumm 14. 45. Huge, Bingen, 4.00. (S. -25. 45.)
Negro Mission: 47 "Schumm" Cong, Lafayette, 28. 13. M. M-, Cincinnati, 1.00. Mission Coll.: Cong. 17 ReinkingA, Riogeville Corner, 10.00, Cong. at Dudleytown & Sauers 10 00, Cong. d. kl?.: Schleicher, Lanrsvills, 15.00, Jungkuntz in Columbia City 17. 50, Schmidt in Elyria 25.00, Trautmann, Columbus, 30.00, Brande", Huntington, 9. 20. 9 Ungemachs Gem, S. Brooklyn, 5.06. Mission coll. d. Gemm. at Kouts & Valparaiso 5.00, at Fort Wayne 51st 75th Gemm. of the 99th: Wyneken at Convoy 25.00, Schutte, Crown Point, 10.00. 17 Zorn, Cleveland, v. A. Huge 2nd 50th Mission coll. of the Gemm. of the 99th: v. Schlichten, Cincinnati, 15.00, Diederich, Hoagland 2O.i,O, He" kel, Julietta, 20.00, Kaiser, JoneSville, 25.00. Thank offering for recovery from serious illness by H. Rullmann & wife, Aurora, dch. 17 Eirich 15.00. Missionary coll. of the congregation of the 1'9th: Soupert, Napoleon, 16.00, Schlesselmann, Eucltd, 10.00. 17 Kleist's congregation, New Haven, dch. I. Fan 10.00. Wisnonss oll. d. Gemm. 1??.: Brrth, Mohr, Zimmermann, Frank & Heinicke 20.00, Lehmann, Purcells & etl. guests of sister congregation, 10 a.m., Franke at Ft. Wayne 10 a.m., Goina, Elmare, 5 a.m., Huge, Bingen, 8 p.m., Muller, Farmers Retreat, 9 a.m. 9th Brandes, Huntington, by Wwe. Siiodel l-25th 1?. Potts Gem. in Balloons", Missionssestcoll., 3 p.m. (p. -465. 39.)
Jewish Mission: Missionssestcoll.: Gem. 9th Zollmanns, Bear Creek, 7. 14, Gemm. in Dudleytown & Sauers 5.00, Gemm. 9th Schleichers, LaneSvill-, 2. 15, Gemm. rn Kouts & Valparaiso 2.00, Gemm. d. 9?.: Diederich, Hoagland, 5 00, Kais", Jonesville, 4 00, Lehmann, Purcells u eil. Gl. of sister congreg., 2.00, Huge, Bingen, 5.00. (p. -32. 29.)
Heathen Mission: 1?. Walker, Cleveland, v. Mrs. N. 1.00. M. M..,

Cincinnati, 1.00. MissionSsestcoll.: P. Reinkings congregation, Ridgeville Corner, 20.00, congregation at Dudleytown & Sauers 3. 57, at Kouts & Valparaiso 5.00, P. Henkels congregation, Julielta, 3.00. P. Franks congregation, Evansville, 33. 55. ?. Kaisers Gem., JoneSville, Misfionsscoll., 5.00. I>. Eirich, Aurora, thank offering to Genejg. for serious illness of H. Rullmann & wife, 10.00. Missionary collection of the congregation of the 1"?..: Saupert, Napoleon, 10.00, Schlesselmann, Euclid, 10.00, Franke at Ft. Wayne 10. 20, Going, Elmore, 6.00, Link, Laport", 18.00, Müller, Farmers Retreat, 0.00. (p. -143, 32.)

Mission to London: Teacher Nessels School Coll. of Cleveland, 1.00. Mission Coll. of Gemm. of kl': Saupert, Napoleon, 5.00, Franke at Fort Wayne 5.00. 8. Pohlmann, Sauers, subsequent to the Festcoll. 2.00. (S. -13.00.)

Deaf and Dumb Mission: M. M., Cincinnati, 1.00. Missionary Coll.: Dudleytown & Sauers congregation, 5.00, t>. Trautmann's Gem. at Columbus, 15. 20. Wyneken's Gem. at Convoy, 10.00. Missionfcoll. d. Gemm. of the k'I'.: Kaiser, Jonesville, 5.00, v. Schlichten, Cincinnati, 5.00, Saupert, Napoleon, 5.00, Barth, Mohr, Zimmermann, Frank and Heinicke 10.00, Lehman', Purcells and other guests of sister congregation, 5.00, Franke at Ft. Wayne 5.00, Pott, Vallonia, 10.00. (p. -76. 20.)

Indian mission: Missionary coll.: Gem. I?. Gotsch', Sherwood u. etl. Gl. v. Edgerton & Cecil. 10.00, comm. at Dudleytown & Sauers 5.00, comm. P. Jungkuntz', Columbia City, 8. 75, comm. P. Schleichers, LaneSville, 5.00, comm. at KoutS & Valparaiso 3.00. comm. P. Schülkes, Crown Point, 8.00. t'. Ratberts Gem, Newburg, dch. H. F. Bicker 28th 87th Missionfcoll. d. Gemm. d. ick.: Diederich, hoagland, 10.00, Henkel, Julietta, 2nd 50th k. Franks Women's Ass., Evansville, 8. 11. misfionsscoll. of gemm. of 10'.: Kaiser, Jonesville, 5.00, Saupert, Napoleon, 5.00, Lehmann, Purcells and guests a. sister congregation, 5.00, Franke at Ft. Wayne 5.00. P. Tirmenstein's congregation, Logansport, dch. H. W. Hoppe 15.00. I>. Potts Gem., Vallonia, Missionsfcoll., 7. 75. (p. -129. 98.)

EngUsche Mission: Misfionsscoll.: Gemm. d. k?.: Gotsch, Sherwood & etl. Gl. v. Edgerton & Cecil, 10.00, Reinking, Ridgeville Corner, 12.00, congregation at Dudleytown & Sauers 10.00, congregation of P. Jungkuntz', Columbia City, 8. 75, congregation at Kouts &. Valparaiso 5.00, 1D. meetings: Diederich, Hoagland, 8.00, Kaiser, Jonesville, 5.00, Saupert, Napoleon, 5.00, Lehmann, Purcells & other guests from sister congregations, 10.00, Pott, Vallonia, 10.00. (p. 895 75th)

English Mission to West Cleveland: P. Schleffelmann's Gem., Euclid, 10.00, a. d. Mlfsionsbüchse 8.00. (S. -16.00.)

Fort Wayne, Ind. September 30, 1900, C. N. Kämpe, Cassirer.

Proceeds to the treasury of the Nebraska District:

Synodal treasury: P. Gutknecht" Gem. -7. 48.

Inner Mission: P. Rodenbeck's Gem., Snyder, 1. 95. Misstonsscoll. d. Gemm. d. 1'1'. -. J. P. Müller 172. 38, Wind (Theil) 25.00, Lübker 32. 50, Rufs 24. 37. W. G. Stamm, Kass. d. Gem. in Lincoln, 3. 95. Misstonsfestcoll. d. Gemm. d. I'I'.: Ziebell 20.00, v. Gemmingen 36. 25, Rademacher 59.00, Köstcr 13. 50, Holstein 45.00, Mahler 37. 50. Br. Winlelmann, Aug. coll. d. Gem. t'. Catenhusens. 4. 47. Missionfcoll. d. Gemm. d.: Schormann at Hazard 15.00, Leuihäufer 30.00. H. Pslüger v. P. Schulzes Gem. 3.00. P. Treskow, Missionfcoll. d. Gemm. b. k't'. TreSkow, Bergt u. Rodenbeck, 60. 14. Gemm. d. I'I'.: Wilkens, Missionsfcoll., 30.00, Oetjen 15.00, Gutlnecht, Missionsfcoll., 43. 80. (p. -672. 59.)

Indian Mission: Mrsstonsssestcoll. d. Gemm. d. kk.: Lübker 5.00, Rufs 10.00. Gemm. d. I??..: Schabacker, 10:30, v. Gemmingen... Missionary coll., 5.00. P. Raoemachec a. d. Klingelb. 2. 40. Missionary coll. of the church: Schormann at Hazard 2. 50, Treskow 5.00, Gulkaecht 5.00. (p. -45. 20.)

Heathen Mission: Mssionsfeflcoll. d. Gemm. d. t'k.: Ziebell 10.00, Mahler 12. 50, Schormann 2. 50. (S. -25.00.)

Negermission: Missionsscoll. d. Gemm. d.!->?.: Rademacher 10. 74, Mahler 12. 50. Gustav Bergt 2. 50. Misfionsscoll. d. Gemm. d. kk.: Wilkens 10.00, Gutknecht 10.00. (S. -45. 74.)

Judenmission: Missionsfcoll. d. Gemm. d. kk.. Rademacher 2. 50, Mahler 12. 50, Schormann 2. 50. (p. -17. 50.)

Emigrant Mission: Missionsscoll. d. Gemm. d. k?..- Rademacher 3. 50, Schormann 2. 50. (S. -6.00.)

Mission to the Deaf and Dumb: I". Rademacher, Missionsfcoll., 3.00.

Deaf and Dumb Institution: Gustav Bergt 5.00.

Mission to India: K. Willens, Missionfcoll., 5.00.

Student G. Steinlrauß: Rodenbeck, Hochz Knospe Michaelsen, 4. 50.

Students at St. LouiS: Gustav Bergt 2. 50.

Gemeinde in Presto", Md.: P. Treskow, Abendmcoll. s. Gem., 4. 35.

Deaf Mute Lirche in Milwaukee: Wind 1. 61st H. Pslüger v. P. Schuhes Gem. 15.00. (S.-18. 81st)

Fremont Orphanage: t>. LLbkers Gem. 6. 58. p. Jung, Hochz. Kreeklow farmer, 8. 55. 1'. Holstein's Gem. 1.00. I>. Gehrke of J. Wahl 2.00. P. Seeskow, evening coll. at Ruby, 1. 60. (p. -19. 73.)

Parish of Spokane, Wash.: Bralhage 8. 10, Möllering 11. 25.)?. Adam v. A. Strange 1.00, Mrs. Harder 2.00, N. N 2.00. Gemm. d. is?: Mahler a. d. Klingelb. 12 00, Catenhusen dch. Fr. Winlelmann 12.00. (p. -48. 35.)

Widows' and Orphans' Fund: I>. Thieme v. Peters' Gem. 3. 25. ?. Schabart-rs Gem. 7. 25. P. Rademacher a. d. Gotteskasten 2. 18. P. Bäder v. W. M. 5.00. (p. -17. 68.)

Seminar in Seward: Rademacher, Abendmcoll., 4. 26.

Famine in India: P. Oelschläger's Gem. 13. 50. A.Schmidt v. P. Schröder's Gem. v. F. Kuck 5.00. (p. -18. 50.)

Building fund of the district: A. Schmidt v. is. Schröders Gem. 13.00.

Total: -981. 99.

Bancrost, Nebr. 1st Sept. 1900, F. H. Harms, cashier.

Income to the coffers of the Eastern District:

Synodical treasury: congreg. of PeterS' -3. 33. congreg. of St. Paul, Baltimore, 22. 25. congreg. of kl>.: Schaller 4. 25, Gräßer 7.00. (S. -36. 83.)

Building fund: Gem. P. Beyers, 3rd Sendg., 54th 50th H. O. Hanser v. I. Hirth . 50. Wohlth.-Coll. d. Gem. 1". Glasers 40.00. (S. -95.00.)

Pilgrim House: Wohlth.-Coll. d. Gem. t>. Glaser 5.00.

Progymnasium: Gemm. of t'L.: Glaser, Wohlth.-Coll., 10.00, Gräßer 7.00. (S.-17.00.)

Progymnasium building fund: Gemm. d. kk.: Birkner 26. 29, Mönlemöller, Missionsscoll., 15.00. (S. -41. 29.)

Emigrant Mission in New York: Missionsfestcoll.: Gemm. in Closter, Peetsburg and Maywood 5.00, Gem. P. MönlemöllerS 5.00. (S. -10.00.)

Inner Mission in the East: mission coll. d. Gemm.: St. Peter's bet Knob, Pa., 12. 40, Rochester 45. 27, Closter, Peetsburg & Maywood 30.00, Town Boston & Eden Valley 67.00, Johnsburg, Kreuzwea & Pine Hill 27. 11, College Point, Winfield, Woodside & Long Island Ciiy 50.00: the gem. of kk.: Peters 20.00, Pechtold 10.00, Mönkemöller 70.00, Restin 29.02, Oldach 25. 81, Kästaer I6 35, tzalboth, Accident, 35.00, Schulte 40. 12, Brunn 40.03 Dubpernell 24.00 W. H. Steup 12.07; Gemm. at Vittsburg 318. 22. 8. Birkner v. J. Oliv 1.00. Gemm. is. Beyers 5. 88. st. Bröcker v. Gemgl. 8.00. Gemm. d. stst.: Oelschlager 16. 23, E. G. Holls 25.00, Wilhelm 5. 25. P. Kühn, ges. by Frl. E. N., 1. 30. Peter, N. Y., 1.00. st. F. Brand v. Gemgl, 6.00. st. Biewend v. Maria Wolfrum 1.00. Gem. in Wellsville 30.00. Wohlth. coll. d. Gem. st. Glasers 40.00, Gemgl. 3.00. st. W. H. Steup v. Mrs. D. Rolhfuß 5.00, Mrs. A. Leosner . 50th Thanksgiving Coll. d. Gem. in Wolcottsburg 13. 46th st. Gräßer v. F. K. 3.00. (S. -1038.02.)

Heathen Mission: st. Birkner v. E. K. 1.00. st. A. T. Hanser v. Mrs. Heunig 2. 15. st. Gräßer v. J. Z. 2.00, F. K. 3.00. MüfionSfcoll.: Gemm. in Closter, Peetsourg & Maywood 5.00, Gem. st. Pechtolds 5.00, Gem. 8th PeterS' 9.00, Gem. in Buffalo 8.00, Gem. st. Mönkemöllers 7. 39. (p. -54. 54.)

Negermission: Missionsscoll.: Gemm. d. stst. Peters 9.00, Pechtold 5.00, Mönkemöller 15.00, Brunn 19.00-, Gemm. r" Closter, Peetsburg and Maywood 5.00, Town Boston & Eden Valley 18. 75. st. Stechholz Jr. v. Mrs. G. 1.00-, Gemm. d. stst: F. Brand tl. 28, E. G. Holls 5.00, Beautiful a. d. Negrob. 1. 50. comm. in Wellsville 10.00. P. Glaser v. Frl. A. Haß 1.00. st. Gräßer v. J. Z. 2.00, F. K. 2.00. Gemm. at Vittsburg 25.00. (S. -I28. 5U)

Jewish Mission: Missionsfcoll. d. Gemm. in Closter, Peetsburg and Maywood 5.00, Gem. P. MörikemöllerS 10.00. st. Stechholz Jr. v. Mrs. G. 1.00. Gem. in Wellsville 10.00. (S.-18. 50.)

English Mission: mission coll. of Gemm.: Closter, Peetsburg & Maywood 5.00, Piitsburg 25.00, Buffalo 63. 54, College Point, Winfield, Woodside & Long Is-and City 10. 20. Gem. at Wellsville 10.00. Fr. Glaser v. Gemgl. . 75. (S. -114. 49.)

English Mission in New York: st. Schoenseld v. W. S. 10.00.

English Mission at Harrisburg: st. Kühn, "es. by Miss E.N., 2.00. Missionfcoll. d. Gem. st. halboths, Accident, 2.00. Gern. st. WO Helms 5 25. (p.-9. 25.)

Mifsion in London: st- Stechholz jun. v. Mrs. G. 1.00.

Slovak Mifsion: Missionfcoll. d. Gemm.: Closter, Peetsbur" & Maywood 5.00, College Point, Winfield, Woodside and Long Island Ciiy 10. 20; d. 01'.: Mönkemöller 10.00, Brunn 5.00. 0. Gräßer v. F. K. 2.00. (p. -32. 20.)

Indian Mifsion: Missionsscoll. d. Gemm.: Closter, Peetsburg & Maywood 5.00, Town Boston & Eden Valley 16. 75, Buffalo 25.00 -, d. stst. .Mönkemöller 10.00, Halboch, Accident, 5.00. st. Stechholz Jr. v. Mrs. A. 1.00. st. Larger v. J. Z. 1.00, F. K. 2.00. (S.-65. 75.)

Mission in Berlin: P. Stechholz >"". v. Mrs. G. 1.00.

Mission in Brazil: Mssionsicoll. d. Gemm. in College Point, Winfield, Woodside u. Long Island City 10. 25.

Lettenmission: Missionsfestcoll.: Gemm. in Closter, Peetsburg u. Maywood 5.00. Gem. st. Mönkemöllers 10.00. (S. -15.00.)

Mission in New Dock: Dch. st. J. H. Sieker 3.00. Mission coll. d. Gemm. in College Poim, Winfield, Woodside & Long Island City 12.00. st. Schoenseid v. Gemgl. 15.0b. (S. -30.00.)

Needy people in India: st. Schönseld v. FrauM. Beckmann 5.00.

Hülfssonds: st. Steup v. A.Blinker 1.00. st. Biewend v. Gemgl. proceeds from shares in Toledo Gem. 4.00. Gem. st. Sanders, Otto, 11th 72nd, L. Valley 9th 48th Danlopser v. Unnamed 100.00. Mifsionsscoll. d. Gem. st. Pechtolds 10.00. teacher Lücke v. Jünglver. 6.00. Gem. P. E. G. Holls' 5.00. Wohlth. coll. d. Gem. 1'. Glasers 5.00. (p. -152. 20.)

Free Church in Germany: Missionsseftcoll.: Gemm. inRochester 10.00, Gem. st. Peters' 4.0b. Cong. in Wellsville 5.00. Denmark: Cong. in Wellsville 5.00. (S. -24.00.)

Spokane community: st. Steup v. C. Kastrier 3.00. st. Stechholz ien. v. A-Dill I.OV. st. Bröcker v. J. L. List 2.00. st. Gem. E. G. Holls' 5.00. st. Wohlth. coll. by st. Gem. Glasers 5.00. st. Walker v. st. H. W., thank offering for recovery from serious illness, 5.00. 1'. Gräßer of the congregation 8.00. (p. -29.00.)



Saratoga congregation: congreg. of 88th: Eistig6.00, Wischmeyer 10.00, Bröcker 30.00. 8th Stechholz Sr. v. G. R. 1.00. St. Andrew congreg, Buffalo, 11. 88, Emmaus Gem. 8.00. St. Marcus Gem., Brooklyn, 1.00. 8. F. Brand v. Gemgl. 3. 50. 8. Schiller v, N. N. 5.00. St. Peter's Gem., N. Ridge, 3.S0. Wohlth.Coll. of Gem. 8. Glasers 10.00. (p. "89. 66.) !'t!5St. Matthew's parish in Philadelphia: Kass. Wendt 6.00. congreg. 8. WischmeyerS 10.00. St. Peter's congreg., R. Ridge, 5.00. 8. E. G. Holls v. Mrs. Luebke 1.00. congreg. in Wellsville 2.00. Wohlth.coll. of congreg. 8. Glasers 10.00. (p. "34.00.)

Deaf and Dumb Congregation inMilwaulee: Cong. 8th Dahlkes17.00. 8th Broiler v. Mrs. M. Muskulus 1.00, Mrs. M. Schwartz 10.00. 8th W. G. A. Holls v. s. Schoolk. . 55. teacher Dreßler's school k. 5. 75. school k. of Johnsburg, Pa. congregation, . 70. S.-S. of Martini congregation, Baltimore, 5. 50. S.-S. of congregation 8. Glasers 37. 50. congregation Ohlingers 2. 25. S.-S. of congregation 8. Walkers 22.00. (S. -102. 25.)

Hartford congregation: 8. O. Hansers 25.00. St. MarcusGem., N, Tonawanda, 3. 10. Gem. in Fredonia 2.00. 8. Biewend by Soph. Schneider 10.00. Cassirer Wendt 6.00. Gem. 8. F. Brands 3. 50. St. Peter'sGem., N. Ridge, 3.00. Wohlth.-Coll. d. Gem. 8. Glasers 20.00. (S. -72. 60.)

St. Louis Students: N. D. Pastoral Cons. 18.00 f. H. Schütz, 5 p.m. s. H. Pottberg. Women's Association of the Community 8. Gräßers 8 p.m. f. A. Kirchhüser. (S. -55.00.)

Students in Springfield: 8th Mönkemöller, Hochz. Jung-Behnke f. P. Dirgnot, 4.06.

Students at Fort Wayne: 8th Schoenfeldv.Gemgl. 50.00f.O.Higher. N. B. Pastoral Cons. 18.00 f. R. Bähre. 8th Grätzer von Gemgl. 8.00 f. H. King. (S.-76.00.)

Students at Neperan: N. J. Pastoral Cons. 19.00 f.Voltz.

Poor Students: St. Marcus Parish, Brooklyn, 8.00.

Poor Pupils: Missionary Coll. of the Congregation 8. Pechtolds 2.00. 2. E. G. Holls v. Congregation 8.00 f. H. Meitzner. Gem. in Allen Centre 4.00 s. W. Bennett. (S.-14.00.)

Shares: Dch. 8. head 25.00.

Deaf and Dumb Mission: 8th Birkner v. E. K. 1.00. Mission Coll. d. Gemm. in Closter, PeetSburg & Maywood 5.00. (S. -6.00.)

Wartburg-Heimath: 8th Steup v. M. Breden 1.00.

Hospital in East New Nork: Kirchenb. d. Gem. 8. Stechholz'sen. . 71. gem. in Brooklyn: St. Marcus 5.00, St. Paul 8. 70; in New Dork: St. Matth. 29. 13, Imm. (83rd St.) 6.00, Trinity!. 7.00. (S. -58th 54th).

Orphanage at West Roxbury: Emm. comm. at Buffalo 11. 94. welfare coll. of comm. 8. glasers 5.00, v. comm. 10.00. (S. -26. 94.)

College Point Orphanage: Dch. 8. J. H. Sieker 64. 89.

Pittsburg Orphanage: Gemm. d. 88th: Bröcker 53.08 and 18. 23, F. Brand 3.00, Hein 38. 85, P. Brand 13. 50, K. Walz 18. 63. (S. -145. 29.)

Support fund: 8th syrup v. G. A. Brinker 1.00. Gemm. d. 88th: Bröcker 29th 93rd, Schiller 10.00, Totzke 10.00. O. H. . 25. 8. Schumm 1.00. Geord. Wohlth.-Kaffe d. St. Matth.-Gem.,R.N., 50.00. Dch. 8. I. H. Sieker 2.00. Frauenver. d. Gem. 8. BiewendS 5.00. Gem. in Wellsville 10. 85. Wohlth.-Coll. d. Gem. 8. Glasers 4. 25, Lehrer Burgdorf 1.00, Frau B. Winkel 1.00. 8. Walker v. Frau M. K. 5.00. (S. -131.08.)

Total: -2875. 14.

Baltimore, Md, Sept. 29, 1900, C. Spilman, Cassirer.

Received for orphanage in Fremont, Nebr:

(Bom August 1, to October 1.)

From Minna & Linda Sondermann, Clarinda, Iowa, 1 dress each, Wm. Sondermann 2 dresses, 2 petticoats. Maud Pilsbury, Fremont, 1 jacket, 1 coat, 1 skirt, 1 dress, 1 jacket, veil & flowers & 2 girls' jackets. C. Hafner, Leavenworth, Kans. 8 petticoats, 6 petticoats, 8 dresses. Mrs. Wm. Kruger, Arlington, grapes, Mrs. Carl Bogt eggs and apples. I. Welch, Fremont, 3 caps, 5 hats, 3 jackets, 2 skirts. Fritz Heuermann, Arlington, 4 bu. Apples. Louise Steinauer, Pueblo, Colo. 12 ad. Clothes, 4 pr. stockings, 2 handkerchiefs, 2 dd. Ribbon, 2 pins. Hermann Scheer, Arlington, 2 p. apples. Mr. Corb, Fremont, apples. H. F. Oelschlager, Leavenworth, Kans. -93rd 65th, for Butzin's children 1.00. Hy. Dierking, Secor, Illrd, 25.00. F. H. Harms, Bancrost, Nebr. 500.00. 8th Giese, Blair, for R. R. 2.00. Wm. Sondermann, Clarinda, Iowa, 1.00. Aug. Schweer, Pueblo, Col, s. Klares children 100.00. Louis Goeppinger, Boone Co>, Iowa, 5.00. 8th Oelschlaeger, West Point, v. Waisensest 9. 15th Aug. Jesper, Riverdale, Nebr. 20.00. A thank you to all donors!

Fremont, Nebr. 1st Oct. 1900, W. A. A. Hamann, Cassirer.

Receive" for the orphanage i" Addison, III.:

From municipalities, etc., for lousy expenses: Surplus of the 8. 8. kare: Dch. H. C. Zuttermeister, Chicago, -1033. 30, from d. GenoaSem. desgl. 14. 58 u. dch. Ly. Plinke, Dundee, v. d. LIAn 4.. L 0. Railrvsx Oo. 9. 95 (S. -1057. 83). From Chicago: by H. C. Zuttermeister, Nachttag z. Uebersch. a. d. "Stands," 1. 25-, 8. Lochner v. Mrs. B. Balau, Nachttag z. Coll-, 1.00; 8. Schmidt's Gem. by Mrs. Kröschel 5.00, by Mrs. Bütow . 25; 8. Wunders Gem. by Mrs. A. Freitag . 25. 8. Loth, Aurora, coll., 22.04 u. f. Orphan Ber. 11. 8. 15. Früchkenicht, Elgin, coll. a. Waisensestfonnt., 17. 75. 8. Schroeder, Kankakee, Coll., 21. 70. Dch. Kaff. Hy. dierttng, secor, 122. 70. 8th Brewer, Eagle Lake, coll. a. Orphans' Sunday, 17.00 u. f. Orphan Ber. . 45th 8. Meyer, Bonfield, Hochz. Elmhorst-Dasen, 5. 50. 8. Gresens, Sterling, v. Mrs. Bertha & Miss Louise Peterson each 1.00. 8. brewer, Bescher, f. Orphans' v. 4. 62. From Chicago v. municipalities, etc.: 8. Ilffenbeck 13. 72 u. s. Orphanber. 1. 61, 8. Füllmg 4. 55, 8. Merbitz 13. 26 u. s. Orphanber. 2.00, 8th Feiertag 17. 31, 8th Reinke v. Ad. Leeb 1.00, 8th Müller 28. 50. 8th Matthius' Gem., Evanston, 13.00, by Carl Karsten 1.00 & by Wwe. J. V. Fahd 2.00. 8th Detzer, Ntles Center, by Carl Suhr 1.00. (S. -1389. 44.)

Of children, etc.: 5.00. (Acknowledged in the "Kinder- und Jugendblatt.")

Addison, III, October 6, 1900. G. Ritzmann, Cassirer.

Pilgrim House and Emigrant Mission.

(Taken from July 1 to September 30, 1900.)

Pilgrim House 1: Nothing.

2nd emigrant mission: N. N. -1.00, N. N. in Floradale 1.00, N. N. 1.00, Dina Weller 2.00, 8th Joh. v. Brandt 1.00, H. Wolf 1.00, H. Fechter . 25, Ernst u. Elisab. Bornkahl 3.00, Joh. Lang 1.00, Georg Härlher . 75, F. Heinz 5.00, H. Wichmann 1.00, Frieda Collmer . 50, H. Sudmeyer . 25, R. Bunke 5.00, Aug. Hoffmann 1.00, N. N. 1.00, Frd. Kleist 5.00, H. Schulze 3.00. For tract sold 4. 50. Dch. W. Bopel v. N. N. . 38. 8. Joh. v. Brandt . 50. Clara Pralow . 50. kaff. C. Spilman 42. 87. Kass. Th. H. Menk 23. 73. Kaff. E. F. W. Meier 214. 98. (p. -321. 21.)

50.00 of non-interest bearing loans were recalled; nothing was received.

For the Free Church in Germany and various purposes of the same I received 388. 53 and for the Danish 230.06. S. Keyl.

Received through 8th S. Keyl of the Free Church in Germany:

For the negro mission ....-149.00
For the East Indian Mission 279.00
For the mission to the Jews 35. 50

-454. 50

E. F. W. Meier, Treasurer of the General Synod.

Received with thanks for poor students since July 17: Dch. F. Winkelmann a. d. Klingelb. d. Gem. 8. J. Catenhufens 10.00. Kass. Harms 18. 50. 8. H. Willens, Hochz. Latter-Pockrandt, 6. 40. F. Winkelmann, Hochz. Stolzenburg-Butt, 11. 51. - In my last receipt the following Coll. had been omitted by mistake: 8. W. F. Rittamel, Hochz. Eickhoff-Fritz, 8. 56. 8. H. Wilkens, Hochz. Schmidt-Klahn, 7. 20.

Blue Hill, Nebr., Oct. 8, 1900. C. Thrust cone.

Of 8. bathsS comm. at Milton, Nebr. to have received for Salems comm. at Elwood, Nebr. -9. 50, certifies with hearty thanks

Heinr. Ficken, cashier.

Changed addresses

Rsv. H. ä Laüke, 304 L. Didertx 8t., OüaNotto, 8. 0.
Rov. V7. Bridged, KeumuAton, 8 mild Oo., Laus.
Rsv. 8. L. Sorusmanv, ^aüeüelck, vixon Oo., 8ledr.
Rev. 7. 8. Lrasusr, 1184 ötd 4vs., Llilrvaukee, IVis.
8sv. 8th Srookmauu, 8xäv 8th O., 4"8luibc>ia, Oan.
8ev. 4. 8. 1117 IV. 6tü 8t., vaveuport, lorva.
8ev. 8. Cures, S3 OUntoo 8t., Oraock ltapick", Lllon.
8ev. 0. Ilsicktmavn, Hakiu, Learuex Oo., Xaus.
8 "v. H. 4th Iluedotter, 20" V7 Olive 8t., 81 8uso, lex.
8ev. , 7. H. LIauslnx, 8redls, 4ckams Oo., Inck.
8ev. 8. Llarvitter, Ouicke Rock, IVebster Oo., disbr.
8vv. 8. L. Llexer, 4iLpLÜos, Ruruas Lo., 8ebr.
8sv. IV. 8. Lloll, Laltlmoie 4ve., IrvtnAtou, Saltimois, Llck.
8ev. 8. 3. Oetjeo, 8oute 80. 1, 8outü Lndurn, Hebr.
8ev. 8. 8uuue, Wuluut Orove, Reckvvoock Lo., Lllon.
8ev. 8. 8cüul^, 420 8earl 8t., dlew 4.IbLuz-, Inck.
8ev. II 8. 8teoükolL, oionter, learning 60th, ölerv ckersex.
8ev. 4. IVenrel, IVbartoo, zvüartou Lo, lex.
8ev. O. IVuest, Llar^svills, 8t. Llair Lo., Llicü.
3. oil. I,. Racknsr, 8. 8. O. 8oute 2, IVaverl^, lorva.
3. 0. ckaeeLel, lüoruckale, Llilam Lo., lex.
Hormone 0. Danckeok, 626 8th 13kü 8t., Lincoln, debr.
Rodt. 3. list, 1150 olenrvoock 4ve., 8kil "cks1püia, 8a.
8. 5V. I4e>er, Lox SO, Co-father, LIInn.
8. 8. ölouLel, 8t. 8eter, 8ayette Oo., III.

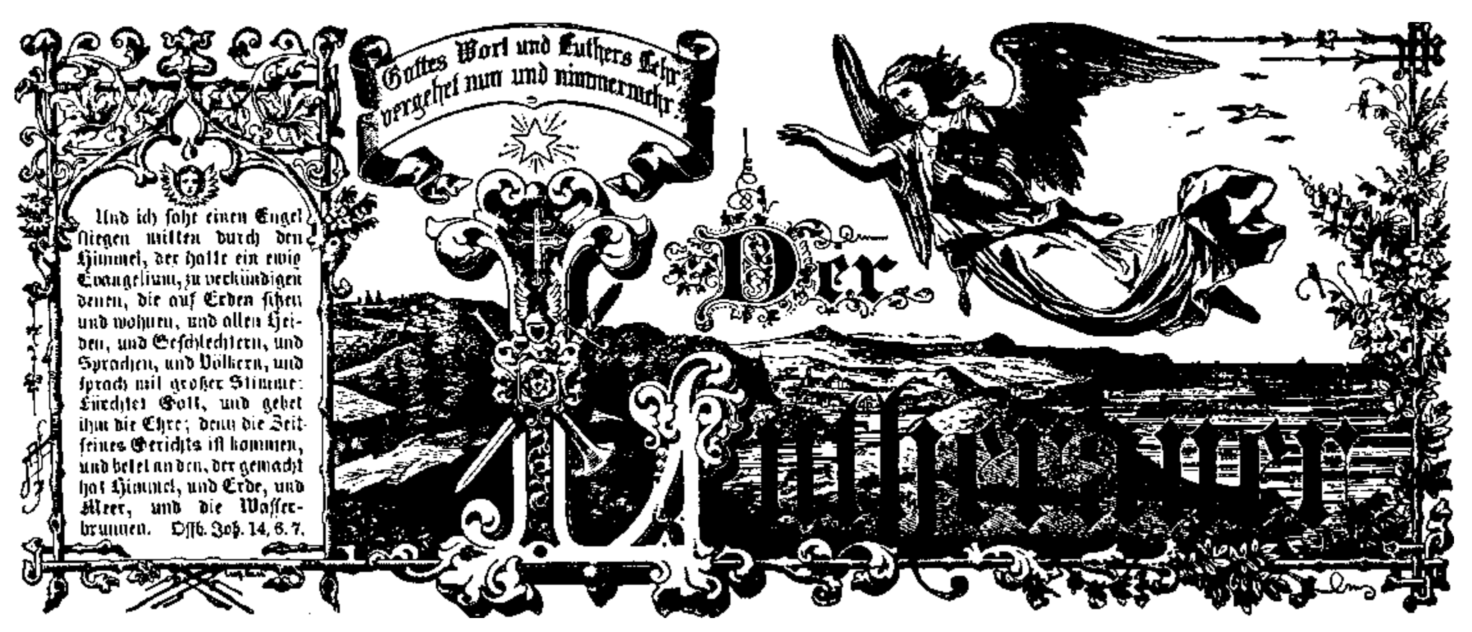
The "Latteriarr" is published every fourteen days for the annual subscription price of one dollar for those subscribers who have prepaid the same. Where the same is brought to the house by porters, the subscribers have to pay an extra 25 cents porter's fee.

To Germany, the "Lutheran" is sent by mail, postage paid, for kl.SS.

Briese, which contain business, orders, cancellations, funds, etc., find at the address: OoncoraiL kudUndinx Üouss, äeüaisov Lvs. L blinuii St., St. Laut", dlo., anherjusenden.

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For the Reformation.

"Be not carried about with divers and strange doctrines." Hebr. 13, p.

The Reformation is not both a victory of Dr. Luther over Pabstry, but rather a victory of the Word that God has restored to us through Dr. Luther. Without the sword of the Word of God, Luther would never have become the reformer of the Christian Church. Others, and indeed the most distinguished people of the "Holy Roman Empire," had before him already talked and counselled much about a reformation, an amelioration of the Church, which had been so deeply corrupted and beaten in fetters by the Pope and his Clerisy, but they had accomplished nothing, because they did not recognize the right main damage - the damage to doctrine - and did not use the means given by God. Luther did not think of a reformation of the church when he first appeared. But some great damages of the same he had recognized, and the sword of the Spirit he already held in his hand. Through the fierce hostility of the papists he was driven the longer the more into the Scriptures. Thus he grew from one knowledge into another. What God spoke in his words, Luther repeated on the chair, in the pulpit, in his writings, and he confessed it unashamedly before emperor and cardinal. In his struggle against the Pabstacy, Luther did not lead a new doctrine, which he would have invented himself, but proclaimed the old eternal Gospel contained in the Holy Scriptures again and brought it to honor. He revealed the Roman pope as the true great Antichrist, not with the light of his brilliantly bright reason, but with the bright light of the Word of God. Luther said: "In one letter, even in a few tittle-tattle of the Scriptures, there is more and greater than in heaven and earth. Therefore we cannot suffer it to be moved even in the very least." (Walch VIII, 2661.) By faithful adherence and confident confession. niß of the divine word Luther became the renewer of the Christian church.

In the early years of the Reformation Luther's followers were in complete agreement among themselves and with him in the exposition of the divine word. Visible Christianity was then divided into two main camps, the Papist and the Lutheran. There were no other notable church parleys. But it did not remain so for long. Here and there people arose who began to speak differently. First secretly, then publicly, they questioned this and that article of doctrine. They began with the sacraments. They stopped with the question whether there was a triune God at all. Whence came the contradiction? From the fact that contradictory doctrines were found in the Holy Scriptures? Or that the Word of God was even misunderstood in the relevant passages of faith? No. Even the opponents did not claim this at first. On the contrary. They conceded that Luther was right, if one looked at the exact wording of Holy Scripture. But because this clear sense of the words could not be comprehended by reason, another interpretation of the scriptural passages in question must be sought. So they did not reject the spiritual darkness of reason and follow the light of sacred Scripture, but rejected the light of sacred Scripture and followed the spiritual darkness of reason. They did not call God speaking and reason silent, but God silent and reason speaking. Thus arose the beginnings of the divisions among the non-Catholics. Luther says: "It is well known throughout Germany that the doctrine of the Gospel was first contested by no one but the papists alone. But among those who accepted it there was the greatest unanimity in all the articles of Christian doctrine, which lasted until the sectarians came forth with their new opinions, not only of the sacraments, but also of other articles. These first confused the churches, and divided their unity. From that time on find thereinafter, as

it could not be otherwise, more and more divisions have arisen, which have been followed by greater and greater dissension of minds." (St. L. Au-g. IX, 726.)

How did Dr. Luther meet the new spirits? Did he think that it would not do much harm if they deviated from the clear, written word of God in this or that piece? Did he say: "We must stand together against the common enemy, the pope, and bear the differences of doctrine among ourselves? No. Luther greatly deplored these new reefs in Christendom. He saw that they departed from the word of God; that their doctrines were not merely harmless opinions which could be borne in love, but that they perverted the holy Scriptures and outlined the reason. He saw that they taught differently, because they did not believe the word of God. Therefore he called the new doctrines what God calls them: false doctrines. Publicly and especially he begged, warned, and pleaded to leave off the dreams, to give glory to the word of God, and to take reason captive under the obedience of the word. But when one would not yield to the Scriptures, Luther stuck to the Scriptures and departed from the false spirits. Had Luther remained silent in a false love of peace, he would have been spared much disgrace, but he would have become a traitor to God's cause. The Lutheran Church, as far as he was concerned, would probably have perished. Swarm-mindedness would have won the day. Only because Luther, in spite of all disgrace, held steadfastly to the word of God in all things, and taught and defended steadfastly until his death, did the work of the Reformation endure.

With Luther's blessed departure, the fruit of the Reformation also seemed to have passed away. Not only did restrained storms of war long since roar over the Lutheran lands, but also the winds of false doctrine drove the Lutheran Church almost violently to and fro. Emperor, pope, swarm spirits, yes, hell and its gates assailed the orthodox flock. Even the watchmen on the battlements, whom Luther had so faithfully exhorted to constancy, grew weary, nay, even secretly joined the enemy. It would seem as if no one understood each other's language any longer, as if a new confusion of tongues were to occur. - But God arose and looked. Here and there voices rose up for the truth. Such as hold a firm heart in God's word did join together. With the word of God they met the old and new enemies. And they won one victory after another. Ever new multitudes placed themselves under the banner of the pure Word, eager to do battle. The rush of the false brethren, the storm tide of the adversaries was beaten back the longer the more resolutely. And though here and there, alas, one or the other of the former combatants fell by the wayside, yet God always raised up new heroes. And the truth retained the victory. Through the Word of God the work of the Reformation was preserved. By the final confession of the Lutheran Church, by our dear Formula of Concord, it was fortified. -

God has also wrought a reformation in this West. Sixty years ago and more, the garden of the church was devastated by the wild sows. The priesthood and the sects had ransacked everything. God's word was also in the

Lutheran called synods under a bushel. The full truth was not known. A swarming spirit ruled over the consciences. Only occasionally did the cry of anguish resound: "Guardian, is the night almost over? - Our blessed Dr. Walther has become in God's hand the most distinguished instrument for the renewal of the Lutheran Church. He has led us back to Luther, he has led us back to the Holy Scriptures. He has restored the Word of God to dominion. God's Word was the light with which he made the darkness of false doctrine manifest, with which he showed the way of truth. He restored to us all the teachings of the Christian faith in their original, apostolic purity. The true Lutheran, the Christian church has blossomed here as it hardly did in the time of the Reformation.

But the generation of enemies has not died out. The Antichrist still sits in the temple of God and curses with many impotent curses all who adhere to Luther's teaching, that is, the word of God. The false churches founded by Karlstadt, Zwingli, and others have propagated their kind and multiplied into almost innumerable parties. Yes, even the church called Lutheran is not united in faith and confession. Many bear Luther's name with us, but they deny and persecute Luther's teachings. The faithful church of the Reformation is surrounded by enemies on all fronts.

But more dangerous than the papacy, more dangerous than the sects and false brethren, is an enemy that lurks in secret. And this enemy is called indifference to false doctrines, that one does not hate false doctrine from the heart and therefore shuns it. It is a false love of peace that often wants to spread in the congregations, a shyness of confession, in the innermost core a denial of God and His Word. One wants to hold to the truth and yet bear the error. Because in civil and business matters one has to associate with many otherwise nice, respectable, and serious people, he wants to shift and tear down the church barriers set up by God's Word. The apostle's curse on those who preach a different gospel than the one he preached (Gal. 1, 8. 9.) seems too harsh to many, the shunning of those who cause division and trouble, next to the teaching we have learned from God's word (Rom. 16, 17.), as unsuitable and excessive for our time.

What are we going to do? Grow weary in battle? Fraternize with the enemies of Christ? Or at least grant them ecclesiastical toleration and domiciliary rights? God be for it! Then we would fall away from the truth and thus from the word of God. Let us hear Luther again: "It is certainly true that he who does not abide by the Word will not be able to resist even the slightest offense; the Word alone must sustain us; otherwise it is absolutely lost with us. For this reason everyone should flee these groups and enthusiasts, as the devil himself, who lead us away from the Word and the Scriptures to the thoughts of men, as the pope, the sacramentalists, and others do, for this is called being led from the rock onto a shifting sand: the more one desires to stand there, the deeper one sinks, and it is impossible that one could finally resist falling. For the word of God alone is a sure and steadfast rock to stand on. He therefore that will go right, let him see that he hath God's word." (Walch XIII, 1033.)

We celebrate the Reformation. Oh that the faithfulness of the fathers would encourage us to remain faithful in our faith. Servants of the Word, congregations, individual Christians - we must all lend a hand! It is a matter of cutting off the way of the enemies, of steering the invading destruction, of preserving the most precious treasure. Let us be up! God's word is the right defence. Let us not be ashamed of Christ and his word. Let us fight with God. Therefore

Suffer thee, Zion, suffer affliction without timidity, Fear with mockery and scorn. Be thou faithful unto death, Behold the crown of life: Zion, if thou feelest the sting of the serpents, Suffer thee.

Hold on, Zion, keep thy faithfulness, Let not thee be found wanting. Up! the jewel draws near, Up! leave what lies behind: Zion, in the last fight and bouquet Hold out!

Friedr. B.

From our East Indian mission.

The Missionary and the Brahmins. Or: The net and the fish.

The Brahmins are the highest caste or class of the East Indians. They find very haughty. And so they are very tightly bound by the devil's rope. Very seldom is a Brahmin converted to Christianity. Even if they approach the missionary once, they seldom mean it. They are seldom caught by the net of the Gospel, even if they seem to be caught in its meshes. -

It was in the last half of June of this year that a Brahmin came to our missionary Freche and said that he had heard that a school was to be founded on the mission homestead, and whether he could not be employed there as a teacher.

The missionary replied, "It is true I want to establish a school on the mission homestead; nor have I yet a teacher, nor have I any objection to employing you; the only question is whether you have any objection to teaching Pariah children *), for my school is to be open to all castes, including the Pariahs."

The Brahmin said that he was willing to teach Pariah children. He also inquired about Christianity and asked whether the mission would give him 300 rupees if he became a Christian, so that he could hold a wedding.

Missionary Freche replied: "We will never do that, for that would be an unfair reason on your part. One must not become a Christian for the sake of wedding money, but in order to inherit the kingdom of heaven. In addition, the waste of money and the incurring of debts at your weddings is a grave heathen custom and sin, which we Christians would only confirm and increase by advancing money, instead of counteracting it."

The Brahmin now wanted to consider the matter. And the missionary told him that after a week he would come back...

*The Pariahs find the lowest caste of the East Indians and very much despised and shunned and avoided by the Brahmins.

then he would tell him when school was to start. With that, he left. -

On the same day, in the afternoon, another Brahmin youth, whom the missionary had known for a long time, came and asked him for the teaching post, which he had promised him for a long time.

The missionary replied, "It is true that I promised to hire you as a teacher if I started a school here. But you have made a mistake. You have not been to see me for nine months. Once I met you, you were silent; how could I know whether you still wanted to be my teacher or not? This morning a Brahmin was here and applied for the post. I have not yet promised him anything, but I have told him that he should come back after eight days. But I will give you a piece of advice: go and collect many children; as soon as we have forty children, I will employ you both, you and that Brahmin."

The Brahmin agreed and left. After a few days he came back and said: "I have tried hard to attract children to the school, but they do not want to come".

The missionary: "That's why you don't have to stop inviting the children right away; just try again; they'll come around willingly by and by."

The Brahmin: "No, they don't come here."

This he said several times in a saucy tone, so that at last the missionary replied, "Very well, if no children come, you cannot come; I do not need a teacher without children, we are done with each other."

Thereupon the Brahmin went from thence with black and evil countenance. -

Another Brahmin youth from a neighbouring village also came and applied for the job. Since the missionary could not promise him anything, he told him that he should start a Brahmin school in his own village, and that he - the missionary - would then come after two or three months and take over the school, provided that the parents of the children agreed that their children could learn the Christian teachings from him - the missionary. Enthused by this proposal, the youth went away. But when the missionary arrived in the village a week later, there was still no sign of a school; on the contrary, the Brahmins there were more insolent than ever.

And now back to the first Brahmin who wanted the wedding money. He came back after only four days with a Brahmin boy who might have been about fourteen years old. When the missionary asked who the boy was, the teacher replied, "This boy comes to ask you for employment for his brother."

The missionary: "Now you have not even started a school; how should I be able to employ another man as a teacher?"

The two of them left. After a few days the teacher came back and asked when and how the school should be started. The missionary said: "You can start the school. There are two things you have to do: first, you have to collect the children and

secondly, hold school. Tuesday, July 3, is to be the first time school is held."

The day came, but the teacher and the children did not. But the teacher came in the afternoon without children and brought with him another Brahmin, a youth whom the Misstonar had not yet seen. When asked why he had not yet started school, he replied that he would bring children and start tomorrow. "Who do you find?" asked the Misiionar, turning to the youth.

The youth: "I am the brother of the boy who was here last week with the teacher and asked for employment for me."

The missionary: "Why will you not rather ask people about your blessedness?"

Quite silently the two walked away again.

When the missionary came home from his work the following morning, he asked his wife, "Has school started?" Mrs. Freche said, "I have seen neither teacher nor pupils." When they had scarcely finished talking, the teacher arrived, the youth of yesterday also again with him, and a few boys. They went into the schoolhouse. The missionary let them begin first; then he went over and looked at the children and asked them their names. Then he recited a Bible verse to them and told them the story of creation. The two Brahmins looked at each other meaningfully at the new teaching. Incidentally, the missionary noticed that the teacher hardly opened his mouth to the children, while the young man spoke quite nicely to them.

There was no school in the afternoon. But both "Brahmins," the teacher and the youth, visited the missionary again. The teacher began, "What salary will you give this youth if he becomes a Christian?"

The missionary answered: "Salary? God gives blessedness to the one who truly becomes a Christian. And whoever becomes a true Christian, God also gives him what he needs for this life. "Then the missionary told them, in a lengthy discussion, what the meaning of Christianity was. The teacher became bored, while the young man listened with great interest.

Now they were leaving again.

On the third day the teacher came with only 6 children, but the young man did not come with him. Of the 6 children, 2 even ran away again in the course of the morning. After school, the missionary dismissed the teacher briefly and told the parents of the children that he would have to look for another teacher; as soon as he had one, he would call their children back.

Now it was quiet for a few days.

Suddenly the Brahmin youth who had been with the teacher for the last few days appeared in the missionary's study. "Well, what do you want?" asked the missionary.

"I don't want anything, I just came to see you," he replied. That is always the tamule's way of speaking.

The missionary: "If you come to see me, you will certainly have something on your mind to tell me want." The missionary thought to himself, "He has certainly heard that I have dismissed the teacher, and now he wants to apply for the job."

But this was not so. In a very humble way the youth said: "I want to become a Christian."

The missionary: "You heard that I dismissed the teacher?"

The youth: "No - why?"

The missionary: "So you want to become a Christian. Now sit down once very close to me on this chair and tell me quite sincerely all your reasons for wanting to become a Christian."

The young man: "You said these days that only in Christianity is the way to blessedness, and I would like to attain blessedness."

Now the missionary inquired about all his circumstances. And very modestly and completely sincerely, not with the snake ways peculiar to the "Brahmins", he told his whole course of life. Thus: "Our family is a Canarian family, and we speak Canarian at home. My name is V. Seshagiri. My father's name was S. Vengathesa Eiar; my mother, Seshammal, is the daughter of a certain Appa Row. My father was born in Salem, and educated there. For five years he was the Postmaster at Salem. Then he went to the Office of Subcollector at Husur, and held that position twenty years. There I was born with three brothers and five sisters. Then my father was transferred to Tanjore and we lived there for nine years. During that time my two elder brothers and four elder sisters died. So we were left with only three siblings, me, one elder sister and one younger brother. In 1894 my father took pension. We moved to Tiruppattur, and there I attended high school and passed my exams. After some time my father received the offer of employment as Clerk in the Office of the Authority in the famine area with a salary of 30 rupees per month. He set out on the journey but had the misfortune to fall into a well and drown. My sister, who is still alive, is married to a "Brahmine" farmer near Bangalore. An uncle of mine, a younger brother of my father, is a customs collector in Vaniyambadi (where Missionary Freche lives). After my father died, I wanted to go into government service. I have been staying here with my mother for a year now with my uncle to look for a job. Uncle and brother-in-law are supporting my mother. Now I met you and heard that Christianity is the only true religion. This has taken hold of my heart, and I now want to become a Christian with all my heart. My mother and uncle don't know about it yet; only by and by will I tell them, for they will be very much against it."

Now Missionary Freche writes, as follows:

"Today, as I write this, his uncle and younger brother already know. He does not fear too much opposition now. When he had told me all this, I set before him all the danger he would face as a Brahmin if he became a Christian; he would be blasphemed and shouted at, and called a pariah; but I comforted him at the same time with the remonstrance of Lord-

of a true disciple of JEsu. I also told him frankly that the Church of Jesus Christ in India had often been deceived by Brahmins, that many had been baptized several times in order to extort some money, which was a heinous sin. From this I asked him if he would like to accept the post of teacher here and attempt the establishment of the school. He replied that he could not do so, as he knew the children here and in the villages too little; but if I wished it, he would consider the matter. I thought it would be well if he walked under my eyes from the beginning. When I asked him when he wanted to start learning, he replied: 'From today I want to learn.' I said: 'So come tomorrow.' Since then he has been a catechumen; *) he studies with great zeal every day for two or three hours. Eh, and these Brahmins find gifted people; how he grasps everything so well and so precisely! I told him that we are the missionaries of the pure and truthful doctrine, that we fear nothing so much as to tell them God's word wrongly, even in the smallest part. Only the truth, the whole, complete truth should be taught by us, for the heathen themselves know enough about untruth.

"I started the lesson with the biblical history. We have just finished the story of Moses. Presently we are repeating. I am showing him JEsum Christ in pretty much every incident of the Old Testament. Our theme is always: Jesus Christ; the Old Testament says: "He will come" - the New Testament: "He is come. "* He that shall come and he that is come are both one and the same Christ; whosoever ever believed in him was saved, and is saved still. If the believers of the old covenant and of old time believed, JEsus shall come, they were blessed; and do we believe: JEsus is come, we shall be blessed. We also seek to find out in every event what is law and what is gospel; and it is marvellous what understanding my Brahmine has of it. Now that we know the history of Moses, let us continue alternately one day with the biblical history, and the next day with catechism. Now the law no longer lies in lust, but we know it from history. From now on, Bible history and catechism are to be done one day at a time and go hand in hand. I sit down with my student also as a student before God's Word, and then we both watch what we hear from it and find in the same.

Teach us to pray," said the disciples to the Lord. Therefore I also showed my catechumen from the beginning how to pray. Let a pagan be drawn from the worship of dead idols to the true worship of the living God. Therefore, every day, when we have finished our lessons, we kneel down with each other, and I pray as simply as I can, recapitulating in prayer the principal doctrines we have learned, and I close with the Lord's Prayer. Then we both leave each other, sanctified by God's Word and prayer.

"For my Brahmin, to give up the old is certain...

*) "Catechumen" is the name given to one who has registered for baptism and is now being instructed in Christian doctrine.

very hard. The feasts, the idols, the brahminical cord, the holy ablutions, the endless anointings, the mighty incantations are in the poor man from his mother's womb in all his bones, in all his skin, in his blood, in all the juices and powers of body and soul. And this is what one who wants to become a Christian should make out to be an abomination before God. But I will not rush too much into my young friend, lest I spoil anything. With all fatherly earnestness, with gentleness and love, as one who can also bear, I seek pastorally, always with God's word, to influence him when he does not yet want to succeed in decisively and at once giving up everything old. I tell him: Behold, thou art now brought out of Egypt, and into the land of Canaan, wherein floweth milk and honey; now we are in the wilderness, but thou hearest the Lord speaking with thee. Now also the Amalekites come upon thee; all the old heathenism is the host of the Amalekites, whom thou must overcome: I will lift up mine arms for thee, as Moses did, and pray.

"On Sunday mornings he comes to worship and takes his seat close to the pariahs, my servants, on the floor. O if this person went behind him, my heart would break! Yesterday he said to me: 'God is with me, as with Abraham; he is my shield and my very great reward.'* I answered: "Yes, God is your shield and your very great reward; become and remain faithful to him.

"I don't want to be too hasty with the baptism. I want to give him quite a large treasure of true Christian knowledge. Perhaps around Christmas we will reach the Jordan of the holy water. There are still many Amalekites, Edomites, Ammonites, Amorites and Moabites to be conquered. Of course, over the Jordan beyond the sacred pool there will be no lack of war and battle. But if we shall be happy over Jordan, I say this one thing: The glory of JEsu alone! I have made a covenant with my heart to give glory to JEsu alone, and to him alone, for he alone is worthy to take glory. Alas, we weak poor men find not able to bring in a pariah child, not able to bring in a beggar child, much less a Brahmin"; therefore only JEsu shall have the honor.

"My dear Brahmine has now started school here. He has become a teacher for 8 rupees a month. (That is about 3 dollars.) There are already 20 Sudra children*) coming to school. Now we have work after work. Early, at six o'clock, I go to the heathen sermon. At half past seven the teacher starts school. At nine o'clock I return from the sermon. At ten o'clock early school is over. From then until half past one we have catechumen lessons. In the afternoon at half past two, afternoon school begins and lasts until süns o'clock." -

Thus, dear Lestr, in India fish swim around the net which the fishermen of men cast. So it seems that many a one is already caught. Will Seshagiri remain trapped? Let us pray for our missionaries and their listeners.

I have wanted to share this story, not to report "successes" prematurely, but to show quite vividly how things go in the Misston^. C. M. Z.

*) "Sudra" is the name given to the middle caste.

Brief report on the Western District meeting of our Synod.

It was in the summer of 1875, just twenty-five years ago, that the Western District of our Synod first met in the church of the venerable Biltz at Concordia, Mo . At that time it included the Nebraska, Kansas, California and Southern Districts, which have since branched off, and the more recently formed Oregon and Washington Districts. At that time this District, extending over the whole west and southwest of our country, numbered 245 pastors, teachers and church deputies, of whom 122 were then present in Concordia; 123 were absent. No doubt many were prevented from coming at that time by the great distances involved. The Districts since branched off now number together about 350 Synodicals, while the present Western District has at present about 350 members. This review also illustrates how abundantly God has blessed the work of missions among our fellow believers and people, especially in the last twenty-five years. This great blessing, however, must not cause us to stand still, but should spur us on to renewed zeal in the work of the Lord. Even now the harvest is great, and the laborers are few.

When the Western District met for the sixth time in Concordia from October 10 to 16 of this year, about 120 pastors, 93 deputies and 40 teachers along with numerous guests from Concordia and the surrounding area were present. The Synod was opened by a solemn service, in which the honorable President of the General Synod, Prof. F. Pieper, preached. His text was 2 Tim. 1, 13: "Hold fast the example of the wholesome words which thou hast heard of me, of faith and love in Christ JEsu." In the exposition two questions were answered, 1. Do we still hold fast the wholesome word of faith in Christ JEsum? and 2. Do we still hold fast the wholesome word of love in Christ JEsu? After the organization of the synod, the honorable president of the district, Father Rösener, read the synodal address, which was based on the words of the 115th Psalm, verse 15: "You are the blessed of the Lord. In this speech he not only demonstrated how we are the blessed of the Lord, but also how the Lord now wants to make us a blessing to others. This speech was at the same time an excellent introduction to the doctrinal discussions, which, as usual, took up the mornings of the session. In a simple and heartfelt manner, Prof. G. Mezger from St. Louis presented four theses on the subject: "The Christian in his earthly profession. This was certainly an important and timely subject. Especially in our time, too, many questions have arisen on this subject, and Christians of our day, perhaps more than ever before, are in great danger of conforming in this to the views of the children of this world, and consequently of exercising their profession neither for the glory of God nor in the service of their neighbor. For this reason, as the speaker remarked, it is of great importance to revisit this matter once again. and to become clear what God's will is in this matter. However, since space does not permit us to go into this paper in greater detail, we would like to recommend the Synodal Report, which appears in its time, to all Lutherans as a matter of urgency, if only for the sake of the doctrinal negotiations. No one will put this Synodal Report down without having drawn from it rich doctrine, right consolation, and necessary admonition.

The afternoon sessions were devoted to numerous items of business. The Honorable General Praeses reported that the Southern, Kansas, California, and Nevada Districts, as well as the Minnesota and Dakota Districts, are still in need of the support of the older Districts, on account of their vast mission territories. But he especially recommended the "newly formed" Oregon and Washington Districts to the love of our congregations. This District has only 12 pastors and 20 churches and preaching places, but has a large mission area and needs, as is evident. Help. In Oregon, work has been going on since 1880, but because of the lack of preaching candidates, not much could be accomplished. Right now a stream of immigrants from the eastern part of the country is moving to the states of Oregon and Washington. There is a need to be on hand and reap the harvest. One particularly important mission field is Spokane, Wash. A church of 10 members has been planted there. It is now in the process of building a church and is in urgent need of support, whether through collections or interest-free loans. The Danish and Saxon Free Churches are still asking for the same support as before, and the President of the Hermannsburg Free Church has also asked for $125 in support for a small, poor congregation in Königsberg, Prussia. It has also been reported that the news from Brazil is more favorable, and that a congregation there has already sent in a call and is asking for a pastor.

The General Vice-President, C. C. Schmidt, reported on the inner mission of our District. Although we cannot report such great successes as the Minnesota and Dakota Districts, the missionary work in our Mtte is progressing well. Our missionaries are preaching in 74 stations, and the past Synodical year has brought us an increase of 9 parishes and 17 new preaching places. In order to carry out the work of the mission in our district even more emphatically than before, it has been divided into 10 visitation districts instead of 5 as before. The visitators are to be mission directors at the same time and are to see to it that the pastors of their district seek out new preaching places and also serve them until other help can be provided. For its missionary work the Western District needs about $65O0 for the new Synodical year, $500 more than last year. The Commission is confident, however, that the Lord of the Church will make the hearts and hands of his dear Christians willing to pay for this additional expense. Concerning the city mission in St. Louis, the Synod decided to provide for the maintenance of a second missionary. The present missionary, Father Herzberger, has preached the Word of Life to 7000 listeners in the city institutions during the past year, and a school for the poor has also been founded. Also the mission among the descendants of Ham was again put on the hearts of our congregations.

The supervisory authority of our Progymnasium in Concordia informed us that §1217.17 had been spent to pay off the debt that still rests on this institution. Since a debt of §575.68 still remains, it was decided to ask the communities of the Western District, which have not yet done anything to pay off this debt, through the secretary, to send in their contributions for this purpose. The school now has 48 pupils again; 20 have entered the Sexta this autumn. In view of the shortage of preachers that threatens to occur in the coming years, however, it would be very desirable that even more students were sent there.

In the election for the office of President, Vice-President, Secretary and Treasurer, the old officials (?. P. Rösener as President, J. I. Bernthal as Vice-President, F. Klug as Secretary and teacher H. W. C. Waltke as Treasurer) were re-elected. After the usual resolutions of thanks, the Synod adjourned, and, God willing, reconvened on Wednesday, October 16, 1901, at St. Louis, Mo. But as the Lord has been with us hitherto, and has promoted the work of our hands, so may he also be with his people in the future, and give them victory after victory for the glory and honor of his name!

J. H.

"Open thy mouth for the dumb, and for the cause of all that are left." Prov. 31:8.

The above saying came to the writer's mind when he looked through the receipts in the last "Lutheran" and saw the meager gifts for the mission for the deaf and dumb, of which he is the chosen treasurer. Oh, the mouth that so gladly stood up for the mute and that so eloquently and fervently represented the cause, the spiritual need of these abandoned ones, has fallen silent since the heart of the former Father August Reinke, beating with such warm love, stood still in death. How the cause of the Mission for the Deaf and Dumb was dear to the heart of the dear departed, what great sacrifices he made for it, he who still dying told us in the language of the deaf and dumb what was best in life and death, namely, "Hold on to Jesus!

But the cause is the cause of our God and Saviour. It has not perished, even though its zealous founder and most capable promoter in our circles has passed from work to the blessed rest of the children of God. The mission for the deaf and dumb is carried on by young men who have given their lives for the sake of Jesus to this difficult but glorious profession.

In Chicago, the son of the deceased, Arthur Reinke, is working at our first deaf-mute church. Admittedly, he can no longer devote all his strength to this mission, since the large Bethlehem congregation there has called him to be their assistant pastor. But he works at it as much as he can, and a few weeks ago he was able to confirm six mutes as a fruit of his labor. In Milwaukee, Wis. T. Wangerin stands and works among a faithful band of mute Christians, who soon hope to dedicate their chapel, to the building of which our Lutheran children have contributed so abundantly. Father Wangerin also makes regular monthly preaching trips to Racine, Sheboygan, Ojhkosh, Wis. and to St. Paul and Minneapolis, Minn. There is a large field in the two last-named cities, which is in great need of a missionary of its own. Our missionaries there have repeatedly seen 70 deaf-mutes gathered around fich.

At Louisville, Ky. stands P. A. Voll, and also regularly serves the mutes at Cincinnati and Dayton, Ohio. At the latter place he also held Confirmation a few weeks ago. Our newest worker in this field is Fr. Hermann Hallerberg. He has entered the work at St. Louis, Mo. and henceforth devotes his whole strength to the deaf and dumb there, to whom he has already ministered as a student. He will also visit other places, such as Quincy, III. Besides, devoted to this labor of love are PP. E. Dümling at Detroit, Mich. and Th. Claus at Elkhart, Ind. who, besides their labors in their hearing churches, preach regularly to the deaf and dumb.

Apart from these last two pastors, who serve the mission for the deaf and dumb completely free of charge, we have to raise the necessary money for our other missionaries so that they can live and travel. Therefore, my dear fellow Christian, do not forget this mission! Remember it with your prayers and your gifts! When you go with your own to the house of the Lord on Sundays and there, in blessed union with them, sing to the Lord in the delicious songs of our church and hear with them the preaching of the divine word that can make you and yours blessed, or when you sit at home and build yourself up with your own in God's word and prayer, or when you are allowed to witness how the Lord prepares praise for himself from the mouths of your children - is it not true that then your heart sometimes swells with joy! But think of those who have to do without all this, who cannot hear the Word of God and cannot join in the songs of supplication and praise of the singing church, of the poor, poor deaf and dumb! But if they lack the glorious bodily gift of hearing and speech, which of course we cannot give them, we find ourselves, praise and thanks be to God! we find ourselves in a position to be able to bring them the saving gospel. Should we not do this willingly? Consider, O believing Christian, that we can proclaim to them by sign language, "The blood of JESUS Christ, the Son of God, purifieth us from all sin," and, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Should not our hearts leap for blessed joy at this? Should we not gladly give our mite, that this work may not cease, but, God willing, be enlarged more and more?

Surely you say, "Yes," and your God and Savior also says, "Yes," and has already put something in your pocket for his poor deaf and dumb. Now take it out and give it for that purpose. Your God will give you more and more, and in heaven he will one day shower you eternally with his gifts, where you shall enjoy them perfectly. Of course, we do not need as many gifts for this misunderstanding as we do for our inner mission, where the Lord needs much and Christians may and do give much. But our mission to the deaf and dumb must not be forgotten. And especially now help is needed. May God raise up many warm friends for it! Karl Schmidt.



To the ecclesiastical chronicle.

America.

Concordia Seminary in St. Louis. The supervisory authority of the institution here has discussed in detail with the faculty in several meetings how, during Prof. Stöckhardt's incapacity to work, which, God grant, is only temporary, the teaching can be arranged in such a way that neither the education of the students suffers nor the existing teaching staff is overburdened with work. The idea of immediately appointing a teacher, at least temporarily, had been suggested several times from outside. The supervisory authority has carefully considered the pros and cons, most recently also in the presence of the venerable District President, Pastor Rösener. It came to the decision not to apply for the appointment of a new teacher for the time being. It considered it advisable to wait at least a few more months to see if Prof. Stöckhardt's health would not improve considerably. Prof. Stöckhardt's lectures were taken over by Professors Gräbner, Fürbringer and Bente. In order to avoid a substantial additional burden on the aforementioned, the teaching has been limited to those subjects that can be treated in less detail without significant damage to the overall education. F. P.

"That was a blessed Synod." The undersigned heard this remark many times from the mouths of deputies from the audience at the end of the various district synods. The undersigned was again pleased to note that our congregational deputies showed the greatest interest in the doctrinal discussions. The attention never seemed to flag. The inner involvement in what was being discussed from God's Word about faith and life could be read on all faces. We were also struck by the fact that the practical work of the church in the teaching institutions, the various missions, etc., was for the most part fully understood and met with lively interest on the part of the congregation delegates. Repeatedly we have heard expressions such as these: "How important this is!", "I never thought of it this way before", "Our pastors should constantly remind us of it", etc. The undersigned holds that we preachers often find it too timid to acquaint our congregations with the work of the church continually, and to urge them to zealous co-operation, even by giving regularly for church purposes. F. P.

The old "Lutheran Synod of Michigan and other States" had left the General Council twelve years ago and joined the Synodal Conference eight years ago. Four years ago, as is well known, it again left the Synodical Conference, and in the following year united with the Augsburg Synod. Now this union is again severed by the withdrawal of the Augsburg District. The organ of the Michigan Synod, the "Synodal-Freund," reports the following resolution passed by its Synod at its last meeting: "Since the Evangelical Lutheran Synod of Michigan has not yet reached an agreement with the Synod of Augsburg, the Synod of Augsburg has decided to join together.Lutheran Synod of Michigan has come to the realization that individual members of the honorable District of Augsburg have deviated from our Lutheran doctrine and practice, and that the District of Augsburg, in its majority, refuses to take action against this, thus recognizing that we are not of one mind, we have been unable to find any reason not to accept the petition of the Augsburg District for dissolution of the present union, and this without debate." The editorial staff of the "Synodal-Freund" had already noted the following about the reasons for the separation: "Two things come into consideration here, namely: administration and doctrine. With regard to administration, the lack of unified cooperation in the AugSburg District was so great that one could simply say. "It can no longer go on like this. After all, administrative matters should not cause division in the Church of Christ. But some things in the administration touched the doctrinal position; on both sides it was well known that the doctrinal position of the Augsburg Synod is different from that of the Michigan Synod. It would have been appropriate to consider the points of difference, but it was considered useless and it was preferred to dissolve the union of August 27, 1897, without a fight and without rumor. So eS happened on August 24, 1900, at St. Luke's Lutheran Church, 745 Walbridge Ave, Toledo, Ohio." We report this occurrence today without further comment and look forward to seeing what further steps the Michigan Synod will now take. L. F.

Recently there has been an increased immigration from **Finland** into our country, since the Finns in their homeland are oppressed in many ways by the Greek-Catholic government of Russia. This immigration was all the more remarkable because the Finns are Lutheran by nature. Unfortunately, their countrymen here, many of whom have lived in America for more than thirty years, are almost hopelessly divided among themselves ecclesiastically, so that they have only managed to form a small synod. We take some information about these sad conditions from the "Luth. Kirchenzeitung" and the "l^uldsrau". The first immigrants from Finland were almost all, as they called themselves, "Apostolic Lutherans." One of their strange views was that they only accepted a general priesthood and wanted to know absolutely nothing about theologically trained and ordained pastors. It is easy to see that with such a completely wrong view of the general priesthood and the rejection of the preaching ministry established by Christ Himself, the Lutheran Church could not be built and spread among the Finns. In later years, through the efforts of Pastors Eleheimo, Hoikka, Nikander, and Tolonen, the Suomi Synod was founded, and gradually a number of Finnish Lutheran congregations joined it. Shortly after the synod was founded in 1890, however, one of its founders, Father Eleheimo, went dangerously astray in his doctrine. He claimed to have received special revelations from God about the coming millennial kingdom. He withdrew from the Synod and has since tried to found a new Synod. In order to be able to give preachers to any congregations that might be seduced by him, he has ordained several Finns who have had no more than an ordinary school education. But so far no congregation wants to have them as preachers. The Suomi Synod, with all its struggles and afflictions, has grown steadily, even if slowly, so that today it has 11 pastors and 46 congregations with about 10,000 members. It has a teaching college of four professors and 44 students at Hancock, Mich. L. F.

Abroad.

The newest form of indulgence. The pope and his creatures know how to make use of the new inventions of our time in the interest of their false doctrine. Thus the "Ev.-luth. Freikirche" reports that in Vienna a so-called mutoscope is exhibited, which shows the "blessing Pabst". One sees a moving figure in the box, which represents the pope giving the blessing. And a tablet hung up says: "It is the express wish of his holiness" (the antichrist pope) "that those who see his blessing in this image and receive it with a believing heart should be made partakers of the happiness, blessedness, and benefit of it, just as if it had been bestowed upon them personally." Just as inventive and convenient as - ridiculous and disgraceful! L. F.

A Papist Te Deum on Dr. Luther.

The papacy does not love Dr. Luther and the church of the pure word any more today than it did in former times. This is shown, among other things, by the following "hymn of praise" to Luther, which a contemporary of the Reformer wrote about him, and which is reproduced with pleasure in the "Holy Trinity Church Bulletin" of July 1, 1900, a pamphlet of the Carmelite monks. This "Canticle" is shamefully modeled on the all-Christian Te Deum laudamus. (See Gesangbuch, No. 337.) "Thee, Luther, we condemn, thee we confess a heretic; thee, the father of errors, the whole earth abhors; to thee all angels, to thee the heavens and all powers, to thee the clergy and laity cry with unceasing voice: Entirely, entirely, entirely blasphemous art thou against God Sabaoth. Heaven and earth are full of thy dreadful misery. The hateful sword of tyrants praiseth thee, The detestable number of hypocrites praiseth thee, The adulterous host of fornicators praiseth thee.
The holy church abhors you throughout the whole world, you, the father of monstrous inhumanity, even your poisonous word and your pernicious teaching.
By thee also many receive the false spirit. You king of a wicked sect, you are the constant son of the father antichrist, you have not shied away from the lamentation of religion to corrupt men,
You have, after destroying the foundations of truth, opened the gates of hell to your followers.
You sit at the right hand of Lucifer in constant torment. Thou shalt, it is believed, come to grief as Lucifer. We therefore beseech thee, come to the aid of thy disciples, whom thou hast filled with false doctrine.
Beware of burning with them in eternal flame.
Save thy people whom thou hast deceived by false doctrines, and tell thy
Heir Farewell,
And better them, and sweep them for ever.
Every day we curse you
And condemn thy name for ever and ever. Dignify thyself, O Lucifer, to leap out of that sin. Have mercy on thee, Lucifer, have mercy on thee.
May your justice, O Lord, come upon us as we have hoped in you.
He that trusteth in thee, O Lucifer, shall be put to shame for ever. O perjured man, Martin Luther, whose soul possesses lust, wherefore the lewd exult,
The heretics rejoice, the choir of fools exclaim, the host of devils invite:
Stay with us forever. " Friedr. B.

A letter of indulgence

from the time of Pope Innocent VIII († 1492), who was notorious for his greed for money and his thievery, is still available in the original. The letter was produced in Nuremberg in 1485, has about quarto format and is printed on grey paper. The wooden block with which the printing was carried out has also been preserved and is in the Museum of Book Craft in Leipzig. This letter of indulgence was circulated in many copies, and bore the name, "The Five Wounds of Christ." On the sheet is to be seen in rough, coarse lines in the middle the heart of JEsu torn by a spear wound, at the two upper corners the hands pierced by nails and at the two lower corners the pierced feet of the Lord. The whole thing is connected with thorns. The text below the picture reads literally: "This inward prong" (prongs at the opening of the wound) "in the heart shows the true length and breadth of the wounds of the holy Christ, which every man with true contrition and confession and with devotion beholding, deserves seven years forgiveness of all sin by bestowal of the holy father and lord, Innocmz the Eighth, pope, as often as all these things come to pass." - Thanks be to God, dear reader, that through the ministry of Dr. Martin Luther we are delivered from such an abomination of indulgences, and that we know from the Scriptures that through JEsum Christum we have redemption through his blood, namely, the forgiveness of sins. L. F.

The rich dowry.

A poor but honest craftsman from a town married a day labourer's daughter from the country. When the couple had been blessed in church and returned home, the few good friends who were present wished them happiness and blessings. The bride's father also came with a book under his arm. He said: "Dear children, you thought I was poor. I am not. I have had a secret treasury, and it has never let me go hungry. Now that you are beginning your own household, I will share with you." He took the book from under his arm and gave it to the bride and groom. It was a Bible. "Here is the word of God," he said. "For man does not live by bread alone, but by every word that passes through the mouth of God. I have always kept this dear book in my poverty and have been rich in it. I have gone through the great years of hunger with it, and God has not let me be put to shame. I have leaned on it in the distress of war, and have been wonderfully preserved. Now I know that one day I will die blessedly on it. Now you also keep it, for it is God who speaks to us in it. And to us poor men no greater honor or happiness can befall us than when God speaks with us." Now he opened the dear Bible and read a passage, and once more exhorted his children to read diligently and devoutly in the holy Scriptures.

The young couple followed their father's advice and practiced faith in their Savior, in the fear of God and in love for the Savior. The blessing of the Lord was with them, and what they did, he did well, Ps. 1:2, 3.

Few parents now think of such a gift. Hence it is that so few parents have true joy in the marriages of their children.

Obituary.

On September 27th Fr. Gustav H. Schild went to the rest of the children of God after a serious illness, which he bore with great patience in faith in his Saviour. His age was 32 years, 9 months and 4 days. He leaves a widow and one child. For nine years he faithfully served the church at Closter, Bergen Co, N. I. During the last months of his suffering he was with his in-laws at Fort Wayne, Ind. From St. Paul's church there he was given a Christian burial Sept. 30. His self-chosen funeral text was Phil. 1:21.

I. W. M.

New printed matter.

Johann Friedrich Starck's Daily Handbook in Good and Bad Days. Containing: encouragements, prayers and songs for use 1. for the healthy, 2. for the afflicted, 3. for the sick, 4. for the dying, and 5. on special occasions. Together with an appendix for pregnant women, women in childbirth, women with children and infertile women. New edition, revised by F. Pieper. St. LouiS, Mo. Concordia Publishing House. 1900. x, 666 and 100 pages 8X5-1/2. half-folio with gilt title. Price: $1.00. Postage: 18 cents.

Just before the end of this issue of the "Lutheraner", this new, carefully revised edition of the well-known "Starckenbuch" appears. In order to bring the work to your attention today, we let follow, instead of a review, the preface of Mr. F. Pieper. "Johann Friedrich Starck's 'Tägliches Handbuch in guten und bösen Tagend' (Daily Handbook in Good and Bad Days), usually called 'Starck's Gebetbuch' (Starck's Prayer Book) for short, was also much sought after in the circles of our Synod. Therefore, the undersigned was asked whether it would not be possible to delete from this much-used and in many respects so excellent book that in which Starck deviates from the pure teaching of the Bible, as God has graciously restored it to the Church of the Reformation. On closer examination, the question had to be answered in the affirmative. This new edition of Starck's Handbook, edited by the undersigned, therefore differs from all other editions in that in it, first of all, the passages have been deleted and mostly replaced by passages from older orthodox writings in which Starck presents a false Sunday doctrine and generally mixes divine and human order here and there. Then, throughout the book, care has been taken to eliminate the mixtures of nature and grace, justification and sanctification, which are peculiar to Pietism and so easily cause confusion in the spiritual life of the Christian. This could be accomplished in most cases by short expositions and slight alterations, so that here is not a new book, but really the 'old Starck'. It cannot be denied that the gift of prayer was poured out on Johann Friedrich Starck before others. May this new edition of Starck's Prayer Book now abundantly teach, punish, correct, admonish, and comfort from God's Word in good and evil days to all those into whose hands it comes!" - Yes, may this wish be fulfilled in many souls, and may the book in its new form bestow all the more abundant blessings. We remark in conclusion that the work is beautifully furnished. The prayers are printed in very large letters, certainly legible even to old and weak eyes, while somewhat smaller letters have been used for the encouragements and songs. The binding is tasteful yet durable, with spine and cover embossing. Also included is a picture of Starck and a 16 page family index. The price is very low. L. F.

The devotional book shown in the foregoing is printed with these and with these letters.

Thirty-eighth Synodical Report of the Michigan District of the German Lutheran Synod of Missouri, Ohio, & other States. St. LouiS, Mo. Concordia Publishing House. 1900. 88 pp. Price: 18 Cts.

The synodal address of this report is based on the word: "Let us look to Jesus, the beginner and perfecter of faith." The subject of the doctrinal discourse is formed by four theses concerning the ascension of Christ and His sitting at the right hand of God. The exposition of these theses is as edifying and comforting as it is clear and thorough. F. B.

Ordinations and Ginfrihrungen.

At the request of the Honorable President Wegener, Cand. W. H. Bewie was ordained and installed by J. H. Sieck in his parish at Copperas Cove, Tex. on the 17th of Sonnt, N. Trin.

By order of the Hon. Heathen Missions Commission, on the 18th of Sunday, A.D. Trin. Cand. A. Hübener with the assistance of the Pastors Hensel, Amling and M. Willkomm ordained and seconded as missionary to East India by his father P. W. Hübener.

On the 17th of Sonnt, n. Trin. at the Austrag of the Hon. Praeses Becker I'. G. F. Kühnert in his congregation at Omaha, Nebr. assisted by k?. M. Adam, P. Kuehnert and O. Erbe introduced by E. J. Frese.

On the 18th of Sunday, A.D., Fr. Hermann Kellermann was introduced to his parish in Pine Bluff, Ark. by Martin Schmidt on behalf of the Venerable Presidency of the Western District.

By order of Venerable Praeses Pfotenhauer, Father Theodor Rolf was installed in his parish at Hollywood, Minn. on the 18th of Sonnt, n. Trin. assisted by ?1>. Buescher and H. Kollmorgen, introduced by C. Kollmorgen.

On the 19th of Sonnt, n. Trin. Father H. F. R. Stechholz was introduced by order of the Honorable Presidium of the Eastern District in St. Paul's - Parish at Closter, N. I., by H. C. Steup.

On the 19th of Sonnt, A.D., J. Kruger was introduced on behalf of the Hon. Pres. of the Western District at Salems Parish, Farrar, Mo. by W. Zschoche.

By order of the Honorable President Wegener, Father G. Lienhardt was introduced to his congregation at Clifton, Tex. by E. Deffner.

Initiations.

On 11 Sonnt, n. Trin. the first Lutheran congregation in the picad of St. Pedro, Municip Pelotas, State of Rio Grande do Sul, Brazil, consecrated their little church (26X40 feet, schoolhouse and rectory connected with it) to the service of God. The sermon was preached byC . J. BroderS.

On the 15th of Sunday, A.D., the St. John's congregation at Sanborn, Tp, Mich, dedicated their newly built church (24X40 feet) to the service of God. Festive preacher: kk. C. F. Gräbner and G. A. Müller (English). Ludwig List.

On the 16th of Sunday, A.D., St. Paul's congregation at Pipesto ne, Minn. dedicated their newly built church (28X40 feet, steeple 65 feet high) to the service of God. Fefipreachers: cl'. H. Baumann, H. B. Kohlmeier, and W. Czamanske (English). H. C. Siegert.

On the 16th of Sunday, A.D., St. Lucas Parish, near Onaga, Kans. dedicated their newly built school (16X20 feet) to the service of God. The sermon was Th. H. Jüngel.

On the 17th of Sunday, A.D., the Trinity congregation at Hobart, Ind. consecrated their new church (40X79 feet, with niche and porch, tower 105 feet high) and organ to the service of God. Festive preacher: ??. E. H. Scheips, A. Schütte and W. H. T. Dau (English). E. R. Schülke.

On the 17th of Sunday, A.D., the congregation of St. Pelri near Hanover, N. Dak. consecrated their new church (28X40 feet, tower 57 feet high) to the service of God. Festive preacher: Fr. Matthias. F. Matthjas.

On the 18th of Sunday, A.D., the congregation of St. John's, near Dublin, O., celebrated the consecration of their church. Festive preacher: k?. Theo. Horst, Herm. Küchle and Joh. Wesel. E. A. Brüggemann.

Groundbreaking.

On the 17th of Sunday after Trinity the foundation stone was laid for a small church of the Immanuel congregation in Edenwald, Assiniboia, Can. E. Herrmann preached.

Anniversaries.

On Sunday, the 15th of Trinity, Trinity Parish in Algiers, La. celebrated its 25th anniversary. Festive preachers: Fr. G. Franke (English) and K. Niermann.

On the 16th of Sunday, A.D., St. Jacob's parish at La Fayette, Ind. celebrated its 50th anniversary with the participation of the parishes in Danville, III. Celebrating preachers: k?. E. Mariens and J. W. Miller (English). A brief history of the church was read in the afternoon. Collecte: -135.00. A. Schumm.

On the 17th of Sunday, A.D., St. John's Parish, Pecatonica, III, celebrated its 25th anniversary with the participation of the Freeport and Rockford congregations. Celebrant preacher: kk. Theo. Kohn, A. Chr. Landeck, and O. Gruener (Engl.). Leo. Brenner.

KudllLen and Misstonsfeste.

On IS. Sundt, n. Trin. the Trimtatis congregation at Springst e l d, Ill. celebrated its golden jubilee connected with mission feast. Preachers: kk. H. Succop, F. Schwandt, and F. Berg (English). Collecte: -76. 29.

M. Gap.

On the 19th of Sunday, A.D., the congregation of St. Paul in Bremen, Ind. celebrated its 2nd anniversary of the consecration of the church and its mission feast. The collections (for missions) amounted to H6S. 82. The sermons were preached by Fr.

Aug. Wilder.

Discord Festival and Inauguration.

On the 7th. Sunday after Trinity, the congregation of the Holy Trinity in Peoria, III, celebrated a mission festival in connection with the dedication of their renovated church. Festival preachers: kk. W. Hepn" and L. Plehn (English). Collecte: -92. 46.

Mission Festivals.

On the 9th of Sunday, n. Trin. St. John's parish at Hamlin, R. A. Preachers: 1'1'. Weber and Bonnet (Engl.). Collecte and surplus: 4180.00.

On the 11th Sunday after Trinity: The Immanuel congregation in London, Engl. preachers: kk. J. Schlerf and F. W. Schulze. Collecte: 645.00. - The congregations at West-Chicago and Batavia, III. preaching": P. Maßmann. Collecte: -15. 45. (Rained out.) - The Immanuels congregation at Mount Olive, III. preachers: Schützler and Dallmann. Collecte: -80.00. - The congregations at DeSplaines and Niles, III. preachers: ??. C. Bünger and Pardieck. Collecte: -28. 34. (rained out.)

On the 12th of Sonnt, n. Trin.: The Immanuels congregation at Baltimore, Md. Preach": k?. Vermiede, Steffens (English), and Misstonar Friedmann. Intake: -99. 21st - P. Ehlens' congregations in and near Sroton, S. Dak. Preachers: kk. Walther and Bunke. Collecte: -72.07. - The congregation at Stone's Prairie, Mo. preachers: kk. G. Müller, N. Starck and E. Koehler (English). Collecte after deduction: -79. 19th - The Zion congregation at Newton, Kans. Predig": Storm and Botz. Collecte: -48.05.

On the 13th of Sonnt, A.D.: The Immanuels congregation at Golden, III, with guests from Pea Ridge and Bush Prairie. Preachers: Blievernicht, Hallerberg, Jr. and Gerken. Collecte: -140.00. - The congregation at Map City, Iowa. Preachers: kk. Horn and Brandt. Collecte:-38. 28. - St. John's parish at Beaver Creek, Nebr. Preachers': kk. Reut" and Zagel. Collecte:-68.00. - The congregations at Belle Plaine, Shawano and Pella, Wis. Preig": rk. Heike and Nickel. Collecte after deduction: -66. 17th - St. Paul's parish at Calisornia, Mo. with guests from neighboring parishes. Preach": ?1>. Shepherd and Matushka. Collecte after deduction: -42. 50. - The congregations d" k?. Barth, Mohr, Zimmermann, Frank and Heinicke in Weites, Ind. preaching": kk. Frank and S. Bauer. Collecte: -138. 75th - The congregation at Milton, Nebr. with guests from neighboring parish:n. Preachers: kk. Willens and Predöhl. Collecte after deduction:-86. 78. - The congregation at Shiloh, Minn. Preachers: 1'?. Rosenwinkel and Ruhl. Collecte: -79. 20. - The St. Peter's congregation at Tecumseh, Nebr. Preachers: i'1>. Möllering and Haussen. Collecte after deduction: -67. 58. - The congregations of Rehahn and Purzner at Egypt Mills, Mo. Rev:

Winkler, feelers and parts (Engl.). Collecte: -41. 25. - The community in Elmore, O. Predig": Rottmann and Going. Collecte after deduction. -26.00. - The congregations at Lodi and Stockton, Cal. Preach": Father Streufert. Address: Lehr" HargenS. Collecte:-101. 20.- The churches at Freedom, Charlotte, and Feuersville, Mo. Preachers: A. W. Müll", Gielow (Engl.), and Klindworth. Collecte:-60. 80th - The congregation at KingSville, Md. preachers": kk. Frincke and Schulte. Collecte: -40. 12.- The congregation at Hoagland, Ind. preach': kk. Ludwig, Klausing and Diederich. Collecte: -110. 70.- The congregation at Farmers Retreat, Ind. Predig": ??. B. Lange and Schleich". Collecte: -46. 29. - The congregations at What Ehe", Iowa, at Guernsey and Wellman. Preach": k?. Studt, Nolte, and Kitzmann (English lecture). Collecte: -43. 40th - The Salems congregation at Chandlerville, III. preaching": kk. M. Lücke andEb "hardt. Collecte after deduction: -53. 60. - The two churches at Onaga, Kans. Preachers: E. A. Frese and Jacob (and Engl.). Collecte after deduction: -46. 16. - St. Paul's parish at Ellsworth, Kans. Predig': rr. Kleinhans and Westphal. Collecte: -107. 38. - The "Immanuel" congregation at St. Louis, Mo. preach': Bernthal and Wangerin. Collecte: -123. 68. - The churches at Sanilac Centre and Cash, Mich. Preach": ?. H. G. Schuetzler. Collecte: -16. 21st - The congregation at De" Creek Tp, Iowa, with guests from neighboring churches. Preaching": kl'. Zürrer and Burk hardt. Collecte and surplus: -103.00. - St. John's congregation at Seward, Nebr. preacher: k?. A. Firnhaber and Seesko. Collecte: -71. 67. - The Holy Cross Parish at Wartburg, III. preachers: pros. F. Pieper and P. G. Wangerin. Collecte: -50.00.

St. Paul's Parish of Northeast, Pa. Preachers: Lohrmann and Th. Kehl (English). Collecte: -27.00. - St. Stephen's parish at Milwaukee, Wis. Predig": ??. W. Matthcs and L. Lochner. Collecte: -74.00.

(K "rtlq "nz loht.)

Monitize; - Display.

The Chippewa Valley mixed pastoral conference will meet, s. G. w., Nov. S. to 7, at Augusta, Wis. (?. O. Bräm). Papers: Ueber Schwagerehe: Ok. Börg" and Eickmann; on the sixth commandment: Fr. Bräm; sermon study: Fr. Kleinlein (k. Lätsch); catechesis: Fr. Kirschke (k. Walter): Sermon Reading: Fr. Laukandt. Confessional: Fr. Sylvest" (k. Kleinhans): Sermon: Fr. Abelmann (?. Stelt"). G. Naumann, Secr.

The northeastern Iowa special congregation will meet, l>. v>, Nov. 20 and 21, in Dubuque, Iowa. Service on Tuesday evening. Sermon": Rev. Stephen-?. Brueggemann; confessor, Rev. Melcher ?.. Kautz. Work lift the k?. Knies, Händschke, Brüggemann and Burmeister. Registration "pray. F. Busse.

vrka""t""ch""ge".

As Mr. Hermann DierS, Treasurer of the Nebraska District, has resigned, Mr. O. G. Bernecker will hold the office of Treasurer until the next Synod. His address is: blr. O. L. Sornooker, Drsss., 8ervar<l, bketir.

Seward, Nebr. 9 Oct. 1900. C. H. Becker,

PrSsi" dk" Nii "Sk".L "l>-ü>".

The following shares of the Zion parish at Hinsdale, III, taken by lot, have become payable: No. 54. 57. 79. 84. 92. 96. 111. 141. 146. l47. 184. 161. 164. 177. send them to ip. V kraue, rnllersburz, l>u l'age 6o., 1U. J. Molthan.

To the Nrachtuug.

Whoever has acquaintances, friends or relatives in Hastings, Redr., and the surrounding area, please inform the undersigned and also inform the persons concerned that there is now a legalistic Lutheran congregation in Hastings.

Walther F. Schmidt, city missionary.

To the worthy congregations of the German Lutheran Synod of Missouri, Ohio and other states".

Dear fellow Christians!

By the hurricane which did such great damage in southern Texas on the night of September 8-9, our church was also thrown together and entirely destroyed. Two years ago our little missionary congregation had purchased this church old for -550.00 and bi" now paid $328.00 of it, so that a debt of -228.00 still rested from it. Although the church was otherwise in pretty good condition, it could not withstand such a" great storm force; it is now "in sad ruins. However, if the missionary work done here until now is not to be in vain, the rebuilding of the church is urgently needed. For such a reconstruction we want to use all the wood that is still usable from the destroyed church. However, we will still need about -500.00 to rebuild the church. Our parishioners, however, cannot contribute anything worth mentioning. For we have had three years of failure in a row, and some of us barely have enough bread to live on.

In this emergency, we now come before you, dear fellow believers, with a heartfelt plea: for God "s sake, help us to build a new little church. For this purpose, send gifts of your love to the treasurers of your district, who will forward the gifts they have received to the Allgemeine Unter-

stützungs-Commission, o. o. Uov. 0. gross, 241 V. IleSerson 8t., Dort lull., are requested to hand over.

But God, who is rich in mercy, let our petition find many merciful hearts and lenient hands.

In the name and on behalf of the German Lutheran Mifsionsgemeinde here, the Board of Directors signs:

A. Wenzel, D.

Wharton, Tex. 8th Otober 1800. F. W. Ahldag.

Wm. Lampert.

The Support Commission of the Southern District endorses the above petition and commends it to the helping love of our fellow Christians. C. Bernthal.

G. Buchschacher.

I. Urban.

The undersigned also approves the above request and testifies that our brethren in Wharton are in urgent need of the requested assistance.

New Orleans, La., October 15, 1900. G. J. Wegener,

President of the Southern District.

The General Assistance Commission also endorses the above petition from the Wharton Township. C. At Large.

Fort Wayne, Ind. October 22, 1900. fr. sugar.

H. C. Paul.

Incarcerated in the Illinois District Caste:

Synodal treasury: Gemm. d. k?.: Fcddcrsen, Hammond, -7. 50, Ruhland, Altamont, 8. 34, Muller, Schaumbura, Thanksgiving ll., 62 00,Köstering, New Minden, 26. 50, Brewer, Niles, Thanksgiving ll., 17. 30, Huber, Madison, 8.03. Jacobs, Missionsscoll. d. Gem. in Galesburg, 27.00. x. Brockmann, Hoffman, Thanksgiving coll. s. Gem., 13. 77. (p. -157. 44.)

Synodal building fund: Gemm.d.D?.: J.F. C. Schmidt, Stewardson, 31.00, Brauer, Brecher, 3rd inst, 18. 60, Heine, Rodenberg, 12.00, Matthius, Chicago, posttr. 1-00. P. H. Sieving v. s. Gem. in Dork Center 14. 18. U. K. Schmidt, Chicago, v. J. Kasten 2.00. L. Wunder das. of F. Koplien 3.00. 2nd Haake, Mt. Prospect, v. s. Gem. for new buildings 60.00. P. Strieter, Proviso, v. s. Gem. 26.00. D. Theo. Kohn, Chicago, v. Young Men's Assoc. s, comm. for new buildings 25.00. Comm. d. Uk.: J. F. C. Schmidt, Stewardon, 31.00, Pifsel, Eberle, 2.00, W. C.Kohn, Chicago, 44. 71. (P. -289. 39.)

Kirchbaukasse: P. Brauer, Bescher, v. Wwe. W. Kölling . 76. parts of the mission fund of the parish of the church: Schröder, Hinckley, 14. 29, M. Käppel, Hegewisch, 6. 27, M. Wagner, Decatur, 10.00. P. F. Sievers, Chicago, v. Jüngl.- u. Jungfrver. s. Gem.., 12.00. Dch. H. F. C. Schulze, Chicago, part of missionary coll. d. LL. Sievers & Holiday, 24. 61st UU. congregation: Gofe, Gr. Park, 10.00, Miracle, Chicago, 43rd 86th Dch. Kass. M. Keller in Milwaukee f. d. Gem. in Champaign 2.00. Gem. P. Leßmanns, Okawville, 16. 50. Theile d. Missionsscoll. d. Gemm. d. k?.: August Schüßler 10. 11, Mießler, Carlinvill", 5.00, J. E. A. Müller, Chicago, 13.00. Usfenbeck das. 25.00, L. Lochner das. 20.00, Nützel das. 10.00. P. Brauer's congregation, Eagle Lake, 20.00. (p.-243. 38.)

College building in Milwaukee: D. J. E. A. Mueller's Gem., Chicago, 18.00.

Deaf Mute Chapel in Milwaukee: ?.Nützel,Chicago,v.Teacher H. Wagners Schall. 11. 36, teacher Damköhlers desgl. 5. 88. schoolk. d. teacher R. F. Held, Geneseo, 5. 50, August Stahmcr, L. Rittmüller u. Andr. Bültzingslöwen, Bloomington, 38. 46. P. Uffenbeck, Chicago, subsequently 1. 40. P. Theo. Pissel, Eberle, v. s. Gem. . 50. (S. -63.09.)

English School in Madison and Venice: Dch. Käst. O. E. Bernecker, Seward, Nebr., 1. 70.

Champaign Township: Dch. Käst. O. E. Bernecker, Seward, Nebr., 10 57.

Inner Mission: D. Schröder, Hinckley, part of the missionary funds for the church, 28. 57. D. Frtcke, West Chicago, 26.00. D. Groth, Havana, from the church, 20.00. D. Käppel, Hegewisch, part of the missionary funds for the church, 10.00. P. J. D. Matthius, Evanston, from Minna Steffen 4.00. P. J. D. Matthius, Evanston, by Minna Steffen 4.00, by the Glencoe congregation 8.00. P. Wagner, Decatur, part of the missionary fund, by the congregation, 10.00. x. Link, Red Bud, same 76.00. Fr. Huxhold, St. Paul, by s. congreg. 17. 20. parts of mission coll. d. congreg. d.: Strasen, Wine Hill, 20.00, Sievers & Holiday dch. F. C. Schulz 49. 22, Jacobs, Kewanee, 32.00. Gose, Gr. Park, v. s. Gem. 30.00. P. Oetting, Golden, part of mission coll. s. Gem., 100.00. D. L. Hölter, Chicago, v. Anna Föde 2.00. P. Hartmann, Farmersville, part'". Missionsscoll. s. Gem., 28. 27. Gemm. d. ?1>.: Köstering, New Minden, 62.00, Burgdorf, Lincoln, 40.00. P. Flach, Hamel, Theil d. Misionsfcoll. s. Gem., 50.00. P. Wagner, Chicago, v. Frauenver. s. Gem. 25.00. Theil d. Missionsfcoll. d. Gemm. d. I??..: Schüßler, Joliet, 26.00, Jben, Prairietown, 65.00, Lewerenz, DeS Plaines and Niles, 28. 43. By L. F. H. C. Meyer, part of missionary coll. of Gemm. at Belleville and East St. LouiS, 50.00. Staats, Rochelle, part of missionary coll. s. Gem., 31.00. D. Berg, Steeleville, desgl. 40.00. Dch. H. W. Kolb, NileS, 6.00. P. Brauer, Niles, by Karl Schilf 1.00. L. Graupner, Benfon, part of mission coll. f. Gem., 50.00. P. Mießler, Carlinville, desgl. 20.00. Dch. H. Karl Huber, part of missionary funds for the community in Bunker Hill, 12.00. D. Abel, Mt. Oliv", by s. Gem. 80.00. D. Bursiek, Mattison, by Henry Schulz" 5.00. D Reuendors, Mattoon, part d. Missionfcoll. d. Gem. in Dorans 28. 50. P. Berg, BeardStown, deSgl. v, f. Cong. 80.00. D. Schroeder, Bishop, v. s. Preaching Place 2. 55. parts of the missionary coll. of the DD. congregation: Schwermann & Koch 20.00. Heinemann, Belvidere. 47.00, Burgdorf, Lincoln. 16.00, Müller, Chicago, 65.00, Lücke das. 20.00, Uffenbeck das. 70.00, Reinke das. 109. 25, Lochner das. 55.00, Nützel das. 42. 50. D. L. Hölter das. by Wwe. Kaih. Wiegmann 5.00. D. Strieter, Proviso, by s, Gem. 20.00. D. Uffenbeck, Chicago, by Bertha Friday 2.00. D. Küffner, part of mission coll. of Gem. at East Wheatland, 10.05. By C. Hänsgen, part of mission coll. of Gem. at Rock Island, 30.00. D. Lüker, Bethlehem, by s. Gem. 10. 10. Dch. H. Louis Kodling, part of missionary coll. of congregation at Hoyleton, 100.00. (p. -1751. 84.)

Baltimore Mission: D. Strafen, Wine Hill, part d. Misstonsfcoll. s. Gem., 5.00. D. Burgdorf, Lincoln, of s. Gem. 5.00. D. Jben, Prairie Town, part d. Mssionsscoll. f. Gem., 2.00. D. Mueller, Ehester, CoL. a. d. Hochz. R.-B., 3. 25. (S. -15. 25.)

Negermission: D. Schröder, Hinckley, part of the Mssionsscoll. s. Gem, 14. 29. D. Fricke, West Chicago, desgl. 15.00. D. Groth, Havana, v. s. Gem. 15.00. Parts of Mssionsscoll. of DD. Gem.: Wagner, Decatur, 10.00, Linl, Red Bud, 10.00, Strafen, Wine Hill, 5.00, Oetting, Golden, 10.00. D. L. Hölter, Chicago, of Wwe. Kath. Wiechmann 2.00, Gemm. d. DL..- Köstering, New Minden, 35.00, Burgdorf, Lincoln, 15.00. parts of the missionary coll. of the DD.: Flach, Hammond, 25.00, Schüßler, Joliet, 15.00, Jben, Prairie Town, 10.00. D. Lewerenz, part of the missionary coll. of the Gemm. at Des PlaineS & Niles, 10.00. D. F. H. C. Meyer, mission coll. of coll. at Belleville & East St. Louis, 30.00. D. StaatS, Rochelle, part of mssion coll. s. commun, 5.00. D. Brewer, Niles, 4. 50. parts d. Mssionsscoll. d. Gemm. of DD.: Bergen, Steeleville, 4.00, Graupner, Benson, 20.00, Mießler, Carlinville, 5.00, Berg, Beardstown, 25.00. D. Sapper, Bloomington, f. Negermiss, at Springfield v. f. Gem. 12. 22. D. Schwermann, Covington, part d. Missionfcoll. f. & D. Kochs Gem., 10.00. D. Burgdorf desgl. v. s. branch s. Negermifl. in Springfield 6. 93. D. Küffner. Plainfield, Theil. d. Mssionsscoll. s. Gem. in East Wheatland, 10.00. Dch. E. Hänsgen of d. Gem. in Rock Island 10.00. D. Lüler, Bethlehem, v. s. Gem. 5.00. Dch. H. Louis Kodling, part of missionary coll. at Hoyleton, 40.00. (p. -378. 94.)

English Mission: D. Groch, Havana, v. s. comm. 15.00. Parts of the Mission Coll. of the comm. of DU: Wagner, Decatur, 8. 18, Strafen, Wine Hill, 5.00. D. Köstering, New Minden, from s. comm. 35.00. D. Burgdorf, Lincoln, from s. comm. 5.00. P. Jben, Prairie Town, part of the Mission Coll. from s. comm, 3. 25. D. F. H. E. Meyer, of the Belleville and East St. Louis congregations, 10.00. Parts of the missionary coll. of the UD congregations: Graupner, Benson, 5.00, Mießler, Carlinville, 5.00, Neuendorf, Dorans, 15.00, Berg, Beardstown, 25.00, Müller, Chicago, special for Chicago, 10.00, Uffenbeck daf. 18. 42. D. Küffner desgl. from the congregation in East Wheatland 10.00. By T. Hänsgen from the congregation in Rock Island 5.00. D. Lüler, Bethlehem, from his congregation 5.00. By H. Louis Kodling, part of the missionary coll. of the congregation at Hoyleton, 40.00. (p. -217. 85.)

City Misfton in Chicago: P. Mueller, Chicago, v. s. Gem. 12. 50, v. Paul Bornhöf 1.00. D. L. Hölter das. v. s. Gem. 36. 27. (S. -49. 77.)

HoSpitalmission in Chicago: D. Schüßler, Joliet, Theil d. Misfionsfcoll. s. Gem., 10.00. D. Lücke, Chicago, v. s. Gem. 10.00. (S. -20.00.)

Cool County Mission: P. Roack, Arlington Heights, of s. Gem. 35. 24.

Mission in London: Gemm. der kk.: Lüler, Bethlehem, 5.00, Schüßler, Joliet, Theil der Missionsfcoll., 5.00, Graupner, Benson, desgl. 5.00. (S. -15.00.)

Msssion in India: D. Wangerin, Sollitt, Theil d, Missionfcoll. s. Gem., 10.00.

Misston in Hamburg: D. Schüßler, Joliet, Theil d. Missionsfcoll. s. Sem., 5.00. D. Graupner, Benson, desgl. 5.00. (S. -10.00.)

Mission in Berlin: P. Lüler, Bethlehem, Theil d. Missionsfcoll. s. Gem-, 5.00.

St. Louis City Mission: D. Graupner, Benson, Theil d. Missionsscoll. s. Gem., 5.00.

Emigrant Mission: Parts of the Mssionsscoll. of the DD. community: Jben, Prairie Town, 2.00, StaatS, Rochelle, 5.00, Graupner, Benson, 10.00. Dch. Carl Huber, Theil. d. Mssionsscoll. d. Gem. at Bunter Hill, 6.00. (S. -23.00.)

Parish at Wharton, Tex.: Bro. Mundi, Montrose, by J. M. 5.00. Bro. Werfelmann, Chicago, by N. N. 1.00. By Teacher Friede & Mrs. da! 5.00. (S. -11.00.)

El Paso community, Tex.: Jben, Prairie Town, v. s. Gem. 2. 10.

Philadelphia Congregation: Congreg. d. DU.:. Lüler, Bethlehem, part of missionary coll. 5.00, Brewer, Eagle Laie, 10.00, Graf, Blue Point, 3.00, Wagner, Chicago, 13. 93, Noack, Arlington Heights, 20.00, Pifsel, Eberle, 2.00, Sapper, Bloomington, 13. 83, Schwermann, Mount Profpect, part of missionary coll. 5.00, Jben, Prairie Town, 2.00. (pp. -74. 76.)

Congregation at Merrill, Wis: D. Lüler, Bethlehem, Theil d. Mssionsscoll. s. Gem., 7. 80. L. Graupner, Benson, desgl. 5.00. (S. -12. 80.)

Congregation at Hartford, Conn: D. Lüler, Bethlehem, Theil d. Missionsfcoll. s. Gem, 7. 80. DD. congregation: Graf, Blue Point, 2. 25, Heine, Roedenburg, 8. 10, Wagner, Chicago, 12.00, Piffel, Eberle, 2.00, K. Schmidt, Chicago, 25. 37, Sapper, Bloomington, 13. 84, Jben, Prairie Town, 2.0V, Schwermann, Mt. Prospect, part of missionary coll. 5.00. (p. -76. 36.)

Parish in Königsberg, Deutschl.: Gemm. oerUD.: Heine, Rcdenberg, 6.00, Strieter, Proviso, 12.00, Müller, Ehester, 8. 50 u. Heinemann 1.00. (S. -27. 50.)

Deaf and Dumb Mission: parts of Mssionsfcoll. of Gemm. of ^D.: Wagner, Decatur, 10.00, Strasen, Mine Hill, 12. 63, Oetting, Golden, 6.00. V. Burgdorf, Lincoln, v. s. Gem. 5.00. Flach, Hamel, part of Misfionsfcoll. f. Gem., 12. 50. Teacher Jöckel, Bescher, v. s. Schulk. for Mission in Milwaukee 1. 26. D. Graupner, Benson, part of Missionsscoll. s. Gem., 10.00. By Carl Huber desgl. v. d. Gem. in Bunker Hill 6. 34. P. Berg desgl. v. s. Gem. 6.00. D. Grörich, Lost Prairie, Coll. a. d. Hochz. RdmHild-Bauersach, 4. 75. A. Wangerin, Sollitt, part of Thanksgiving coll. s. comm., 5.00. D. Luecke, Chicago, from s. comm. 8.00. D. L. Lochner das. part of mission coll. s. comm., 20.00. D. E. Reinke das. from Herm. Nagel 2.00. D. Lüker, Bethlehem, from the church 5.00. (-112. 47.)

Indian Mission: D. Wagner, Decatur, part of mission coll. s. commun, 10.00. D. Strasen, Wine Hill, desgl. 6.00. D. Noack, Arlinqton HeightS, gel. in mission hours, 10. 52. D. Burgdors, Lincoln, v. s. Gem. 5.00. parts of mission coll. d. Gemm. d. kD.: Staats, Rochells, 4.00, Graupner, Benson, 10.00, Berg, Beardstown, 6.00. P. Hiebei, Mattison, p. s. Branch 7. 31. D. Hallerberg, Quincy, Theil d. Missionsscoll. s. Gem, 5.00. D. Lükers Gem. in Bethlehem 6.00. Dch. C. Hänsgen v. d. Gem. in Rock Island 6.00. (p. -71. 83.)

Jewish Mission: Theile d. Missionsscoll. d. Gemm. d. DD.: Link, Red Bud, 10.00, Strasen, Wine Hill, 6.00, Oetting, Golden, 6.00, Piehler, Genoa, 2nd 20, Jben, Prairie Town 2.00, Staats, Rochelle, 6.00, Graupner, Benson, 10.00, Mießler, Carlinville, 2nd 71, Berg, Beardstown, 5.00. (P. -46. 71.)

Heathen Mission: Groth, Havana, by his congregation 6. 10. Parts of the missionary coll. of the congregation: Link, Red Bud, 10.00, Oetting, Golden, 10.00, Jben, Prairie Town, 5.00. D. Lewerenz, by the congregation in Des Plaines and Niles 5. 67. F. H. C. Meyer, by the congregation in Belleville and East St. Louis 10.00. Theiled Mission. Missionsscoll. d. Gemm.d.DD.: StaatS, Rochelle, 5.00, Graupner, Benson, 10.00, Mießler, Carlinville, 6.00, J. E. A. Müller, Chicago, 25.00 n. v. Paul Borhoff 1.00. P. Lochner das., Theil. d. Missionfcoll. s. Gem., 10.00. By E. Hänsgen v. d. Gem. in Rock Island 17. 47. ?. Lüker's congregation in Bethlehem 5.00. (p. -126. 24.)

Mission at New Dork: D. Strasen, Wine Hill, part of mission coll. s. Gem., 6.00. P. Muller, Ehester, Coll. -. d. Hochz. R.-B., 6.00. (S. -10.00.)

Kansas City congregation, Kans.: Gemm.d.DD.: Brewer,Eagle Lake, 10.00, Noack, Arlinqton HeightS, 10.00, Sapper, Bloomington, 13. 83, Brewer, First, Theil d. Missionsscoll. 28.00. (S. -61. 83.)

Spokane congregation, Wash.: comm. of kD.: Brewer, Eagle Lake, 8.00, Lueck, Bethlehem, Theil d. Missionsscoll, 5.00, Brust, Prairie, 10.00, Brauer, Beecher, 21.00, Neuendors, DoranS, 14.00, Grctf, Blue Point, 3.00, Reinke, Ehicago, 46.00, Wagner, Decatur, part of MissionSfestcoll., 10.00, Martens, Danville, 10.02, Link, Red Bud, part of Mi sionssfestcoll, 18.00, Gübert, Sigel, 1. 77, Luecke, Chicago, 7. 50, Oetting, Golden, 6. 24, Zapf, Maywood, v. etl. Gl. 23.00. D. Burgdorf, Lincoln, v. H. J. Werth 5.00, v. Frauenver. fr. Gem. 5.00. Gem. of DD.: Pissel, Eberle, 2.00, Berg, Beardstown, Theil d. MissionSfestcoll., P. 10, Sapper, Bloomington, 13. 83, Schwermann, Theil d. Mcssionsseflcoll. sr. & L. Kochs Gem., 10.00, F. C. Brauer, Erntedanksestcoll., 28.00, Wagner, Sollitt, 5.00. P. Engelbrecht, Chicago, by G. Fuhrmann 1.00. D. FrickeS Gem. that. 6. 46. D. Luecke, Ehicago, by Bro. Finger . 50th D Rocker, Bible Grove, by Father Becker 1.00, by L. X. 1.00, E. J. Landwehr . 50, Julian Gram . 50, D. Burgdorf's parish, Lincoln, 7. 79. (p. -280. 20.)

Saxon Free Church: P. Engelbrecht, Chicago, from N. N. 5.00. Theil d. Missionsscoll. d. Gemm. d. LL. Staats, Rochelle, 1.00, Graupner, Benson, 5.00. (S. -11.00.)

Danish Free Church: P. Pfotenhauer, Lemont, v. N. N. 2.00. D. Hblter, Chicago, v. Wwe. Kath. Wiechmann 2.00. D. Reinke das. v. N. N. 2.00. (S.-6.00.)

German Free Church: v. Pfotenhauer, Lemont, v. N. R. 2.00. k. Hötter, Chicago, v. Wwe. Kath. Wiechmann 2.00. (S. -4.00.)

Hermannsburg Free Church: D. Staats, Rochelle, Theil d. Missionsscoll. s, Gem., 1.00.

Retirement Home at Arlington HeightS: D. Uffenbeck's comm., Chicago, 6th 57th Dch. Kass. Mari. Keller, Milwaukee, Wis. 4th 80th D. Nützel's congregation, Chicago, Theil d. Missionsscoll. 8th 66th (p. "03/20).

College household in St. Louis: Dch. H. Louis Ködling, Erntedanlfcoll. d. Gem. zu Hoyleton, 20. 81.

Hospital in St. Louis: D. Sapper, Bloomington, v. N. N. 5.00.

Students, etc.: C. Hänsgen v. Jungfrver. d, comm. to Rock Island f. E. Rieß, Soringfield, 6.00. D. Lüker, Altamont, Hochz. Buth-Schulz f. C. Lüker, St. LouiS, 3.00. D. Feddersen, Hammond, Rev. Schutte-Oeftmann f. Arth. Eggers, Addison, 7.00. 1". Succop, Chicago, v. Women's Ass. s. Comm. f. Wahl, Ft. Wayne, 8 p.m., f. H. Behnke, Addison, 6.00. L. ZagelS Gem., Effingham, s. H. Kowert, Ft. Wayne, 5. 34. I>. Engelbrecht, Chicago, of the Disciplesver. s. Gem. f. O. & M. Engel, Milwaukee, 20.00. D. Matlhius, Chicago, from Women's Ass. of Evanston congreg. f. P. Ladwig, St. Louis, 10.00, dch. dens. s. poor stud. das. 2.00. D. Pardieck, Chicago, v. Women's Ass. s. Gem. 16.0<h v. Jüngl.- u. Jungfrver. 10.00 for A. Eirich, Ft. Wayne. Reinke that. o. women's s. comm. f. P. Ladwig, St. Louis, 6 p.m. L. Kirchner's congregation, Secor, for N. Seeberry in Addison 14. 57. Schwermann, Covington, Thanksgiving funeral for O. and M. Engel, Milwaukee, 10 a.m. ?. Hurhold, St. Paul, Rev. Ankamp-Waber & Sachau-Van Behren f. I. Strecksuß, Fl. Wayne, 11. 80. D. Wagner, Chicago, v. Frauenver. i. Gem. f. V. Richter, St. Louis, 20.00, f. F. & W. Israel, Milwaukee, 40.00. D. Kastens, Gilmer, v. N. N. 1.00, a. d. bellb. 5. 70 s. J. Bertram, St. LouiS, f. K. Gerike, Springfield, 8.00. Sapper's commun. of Bloomington, f. LaskowSki, St. LouiS, 50.00. P. Wunder, Chicago, v. Women's Ass. s. comm. for Heinemann, Addison, 6. 26. D. K. Schmidt das. v. Younger Ass. s. comm. for Gehrs & Kaub, St. Louis, 36.00. Engelbrecht das. v. Jünglver. s. Gem. f. A. Olsawsky, Springfield, 15.0V, s. J. Hudry das. 15.0V. P. Lochner das. f. Theo. Blödel, Springfield, v. Jünglver. 6.V0, Jungfrver. 10 OV, Fcauenver. 10.00, v. C. AhrenS 1.00. Brewer, Crete, f. A. Brunn, Ft. Wayne, 6.00, f. Fr. Brun", St. Louis, 6.00. Merbitz, Chicago, v. C. Gauger f. I. Strecksuß, Ft. Wayne, 2.00. Jöckel, Richton, s. A. Brunn, St. Louis, v. s. Gem. 9. 65, v. Women's Ver. 6. 25. I'. Rnnkes Gem. of Chicago, f. Kersten, Springfield, 16.0V, s. Meyer, Addison, 16.00. P. Graupner, Benson, theil d. Missionfestcoll. s. Gem. s. Wahl, Ft. Wayne, 10.00, f. Litthauer Stud. 10.0V, v. N. N. s. Wahl the. 5.00. 0. Succop, Chicago, v. Jünglver. sr. Gem. f. Lewerenz, Milwaukee, 20.0V, s. J. Hudry. Springfield, 16.00. ?. Oetting, Golden, part of missionary coll. s. Gem. s. H. Kowert, Ft. Wayne, 10.00, v. Gem. to Pea Ridge 3. 80. (S. "526. 36.)

Needy churches in Texas: Fr. Schuessler, Joliet, from IInterstützungsoer. s. Gem. 26 86, v. Frauenver. 20.00. 1?. Graupner, Benson, part of missionary coll. s. Gem., 8. 50. (p. "54. 35.)

Support fund: Mundt, Montrose, 4.0V, f. Comm. 7th 25th ?. Schroeder, Hinckley, v. d Fox River - Pastoral Cons. 5. 80. P. Bünger v. d. Chicago Pastoral Cons. 19. 26. Gemm. d. Ll'..: Booe, Ash Grove, 5. 50, Koch, Okawville, 11. 18, Döderlein, Venedy, 10. 6V, Gübert, Sigel, 1.00. T. I. Große, Addison, 10V.00. Strasen, Wine Hill, Thanksgiving offering by N. N-, 10.00, Hochz. WalterS-Kothe 5.00. teachers' roll call v. Chicago Teachers' Cons. 72. 75. L. Pfotenhauer, Lemont, MissionSstundsncoll, 7. 80. P. Hölter, Chicago, by Wwe. Kath. Wiegmann 4.00. Plehn, Mt. Olive, a. the God's box of the congreg. at Litchfield 3. 77. P. Rabe, Dorkville, by Women's Ass. s. congreg. 6.00. congreg. d.: Hieber, Riverdale, 13. 66. Staats, Rochelle, Theil. of the Missionsscoll., 4.00. Castens, Gilmer, Jubelscoll., 13.00. Dch. Bro. Brunn, Oakqlen, v. d. Crete Pastoral Cons. 8. 50. Fr. Mueller's congregation, Ehester, 12. 75. . Seils, Woodworth, Harvestar.kfcoll. s. Gem., 65.00. L. M. Wagner v. Prof. Pieper 6.00. Fr. Luecke 3.00. Fr. BöverS 2.00. Ueberschuß of a Coll. . 70. Haakes Gem., Mt. Prospect, 17.08. I' Krebs' Gem., Tinley Park, 8.04.

Estel, Fountain Bluff, Kindtaufcoll. at J. Mackel's, 1. 35. Kueffner's Gem, East Wheatland, Abendmcoll., 5. 10. (p. "433.07.)

Orphanage in Addison: P. Feddersens Gem., Homewood, 5. 77. L. GoseS Gem., Grant Park, 10.00. L. Hölter, Chicago, bequest of Maria Wiechmann, 6.00. P. Piehler, Genoa, by Alb. Arnde 1.00. SeilS'Gem., Woodworth, part d. Thanksgiving Fcoll-, 18. 41. L. Hieber, Riverdale, by Maria Eiden 5.00. Received dch. Kaff. G. Ritzmann from July 28 to October 6, 4244. 60. (p. "4289. 78.)

Orphanage near St. Louis: Link, Red Bud, from C. Burgdorf 1. 72. P. PlehN, Mt. Olive, from the God's box of the parish at Litchfield 4.00. (p. "5. 72.)

Orphanage in DeS Perez, Mo. : Jben, Prairie Town, by N. N. . 60. total: "9589. 68.

Secor, Ill, October 22, 1900. Henry Dierking, Cassirer.

Proceeds to the treasury of the Kansas district:

Inner Mission: Kaff. E. F. W. Meier "221.00. Gemm. d. kk.: Stemmermann 30.00, Westphal 19. 61, Brewer, Claslin, 20.00, Plüdemann 50.00, Storni 13.00, Krenke 37.02, H. C. Senne 51.00, Jacob v. etl. Glied. 6. 50, Storni 52. 70, Bauer, Natoma, 17.00. P. Kauffeld v. Friederile Heinz" . 50. P. Eggerts Gem. 48. 50, v. Jugendbund 1. 80. Gemm. d. ??.: Menck" 67. 88, Grupe6. 66, Obermowe41.05. P. C. Hasner v. Pauline Kempin I.VO. Gemm. d. k?: Polster 27. 53, Möller, Chepstow, 31. 12, F. W. Pennekamp 73. 61, Hamm 33. 31, Fr. Pmnekamp 236. 55, Voß 50.00, Mähr, Trapper, Okla., 28.09, Lüffenhop 55. 25, von i>. Klindworth 1.00, Brewer, Rice Co, 35. 50. Lüssenhop v. John Hellwig, Oswego, 5.00. SchmidS Gem. 78. 53. Dch. Kaff. Hartwig i>. d. Gem. at Onaga 46. 75. Gem. d. k?.: Jacob 102.00, v. Gemmingen24. 20, Krencke, Argonia, 12. 77. (p. "1525. 43.)

Spokane, Wash.: Keller v. Meyerhoff 3.00. N. N., Hollywood, 100.00. P. Jacob v. etl. Conserenzgl. 1.00. Etl. young people in P. Wine" Comm. 2. 20. (p. "106. 20.)

St. John's College, Winfield: Brewer's Gem., Claflin, 8. 55.

Synodal treasury: Gemm. d. r?.: Brewer, Claslin, 2. 45, Pennekamp, Bremen, 28. 75. (p. "31. 20.)

Institution in Concordia: Gemm. d. k?.: Drögemüller 10. 75, Jacob 18. 10. (p. "28 85.)

Indian mission: Gemm. d.LL.: Plüdemanu 12. 65, Grupe6. 66. I'. Br. Peonekamp of N. N. 5.00. Gemm. d. k?: Boß 4, 80, Lüffenhop 3.00. Dch. Kaff. Hartwig, Onaga, 6. 16. (p. "38. 27.)

Heathen Mission: 1>. Arkebauer v. Mrs. Carol.Kluck 3.00. LüfsenhopS Gem. 5.00. P. Brauer v. H. DrewS 10.00. N. N>, Wamego, 30.00. 1-. v. Gemmingens Gem. 5.00. (S. "53.00.)

Needy in India: Fr. Roglitz 1.00. Young Frver. in Leavenworch 35.00, from etl. limb. 9. 50. Fr. Polster from Mr. Lang" 5.00. (p. "50. 50.)

Milwaukee Deaf and Dumb Chapel: L. Jacobs Gem. 10.00.

Deaf Mute Mission: Gemm. derLk.: Jacob 4. 76, Lüssenhop 8.00. Brewer v. H. Drews 10.0V. P. Jacob v. N. N. . 50. (S. "23. 25.)

Negative mission: Gemm. d. L?..: Jacob 1.0V, Mencke 10.0V, Boh 10.00.

Keller v. Mrs. A. K. 1.00. Lüssenhops Gem. 15.00. Dch. Kass. Hartwig, Onaga, 5.00. P. v. Gemmingen's Gem. 8.0V. (S. "50.00.)

Kansas City parish, Kans.: Kass. Dierking, Jü.-Distr., 7 20. Menckes Gem. 20.01. L. Hahn of M. H. 2. 50. Bro. PennekampS Gem. 34.00. Keller v. W. Meyerhoff 3.0V. Dch. Kass. Hartwig, Onaga, 4. 6V. Dch. L. Fischer, Baker, 3. 71, Hiawatha 9. 69. (S. "84. 60.)

Parish at Orlando, Okla.: L. Hafner v. etl. member, f. Comm. 2.00. From N. N., Leavenworth, to Huchthausen s. 6.00. (p. "7.VV.)

Synod Building Fund: 13 Eggerts Gem. 35.00.
Parish of Hartford, Conn. 13 cock v. M. H. 2. 50.
Students at Concordia: I?. FreseS Gem. 18.06.
Students in Springfield: Fr. Hafner's Gem. 13.00.
English Mission: Gemm. d. 1?k.: Voß 10.00, Lüssenhop 18.00. (S. 828.00.)
Kansas students: P. Keller v. Mrs. A. K. 1.00. Gem. 13 Menckes 5.00. N. Lüssenhop v. Mrs. Engelken . 86, John Budke 1.06, Kath. Cohrs. 80. (S. 88.00.)>
Widows' and orphans' fund: P. Germeroths Gem., Linn, 4. 21.
Needy in Texas: 13 Kleinhans' Gem., Trunks, 17. 80.
Emigrant Mission: I?. Lüssenhops Gem. 2.00.
Mission in Hamburg: 13 Lüffenhops Gem. 2.00.
Parish in Berlin: P. Lüssenhops Gem. 2.00.
Mission in London: r. Lüssenhops Gem. 2. 28.
Mission in Brazil: Gemm. d. ??.: Lüssenhop 3.00, Jacob . 80. (S. P3. 80.)
Jewish mission: 13 Lüssenhops Gem. 8.00. By Kass. Hartwig, Onaga, 10.00. 13 v. Gemmingens Gem. 3.00. (S. -20.00.)
Students in St. Louis: P. Lüssenhop by Jochen Cohrs 1.00. ?. Klindworth 1.00. (p. -2.00.)
Fremont Orphanage: Fr. Lüssenhop v. Fr. Klindworth 1.00.
Free Church in Denmark: Fr. Lüssenhop v. 13 Klindworth . 80.
Total: -2166. 31.
Leavenworth, Kans., J. October 1000.
H. F. Oelschlager, Kassirer.

Income to the Middle District coffers:
(Conclusion

English Mission to East Cleveland: P. Schmidts Gem,, Elyria, mission fcoll., 18.00. P. Ratherts Gem, Rewburg, by H. F. Bicker 28. 88. (S. -43. 88.)
English Misston in Harrisburg: P. Schleicher's Gem., Lanesville, 10. 48.
Mission at Spokane: 13 Luehr, Ft. Wayne, by Miss Hanna Jüngel 1.00, by Wwe. Osterheld . 10. p. Hofmann's gem. at McClure 5. 14. gem. k. Mohrs, Staser, 2nd 60th P. Walker, Cleveland, v. Mrs. G. 1.00, Miss R. 1.00, Wittwe M. 2.00. Gem. of kN.: Hassold, Fairfield Centre, 5.00, Schleicher, Lanesville, Missionsscoll. 5.00, Schmidt, Decatur, 2nd 60th 13 Ungemach, S. Brooklyn, v. J. Verlei . 56th P. Knust's Gem, Chuckery, 4.05. t'. v. Schlichten's Gem, Cincinnati, Missionssfcoll. 8.00, v. Joh. Goldfoot 1.00. 13 Kaiser's Gem, Jonesville, 5th 23rd, v. R. N. 1.00. Gemm. d. 1>13: Markworth, White Creek, 8th 70th, Saupert, Napoleon, Missionary Festival Coll., 5th 60th, Schlesselmann, Euclid, desgl., 14th 00th, Heinze, Decatur, 5th 85th, Schuh, Radisonville, 8th 00th. sS. -82nd 37th).
Negro Mission at Mansura, La.: Teacher Nessels Schulk., Cleveland, s. Rectory 1. 18.
English Mission at Fort Wayne: Missionfcoll. d. Gemm. at Ft. Wayne 150.00, Gemm, d. kk.: Huge, Bingen, 20.00, Spannuth, Defiance, 10.06, Rösener, N. Judson, 6. 75. (S. -188. 78.)
Slovak Mission: Fr. Kaiser's parish, Jonesville, Missionary Festival Coll., 5.00.
Slovak Mission in Cleveland: N Potts Gem., Ballonia, Mffionsfcoll., 5. 60.
Latvian Mission: P. KaiserS Scm., Jonesville, Mission Fcoll., 5.00.
Mission to Brazil: Fr. Franke's comm. at Ft. Wayne, Misstonsfcoll., 8.00.
Students in St. Louis: 13 Grand'Women's Assoc., Ft. Wayne, 10 a.m. ?. NiemannS Gem., Cleveland, dch. H. Hess' s. A.S. 18.00. P. Saupert, Napoleon, gold. Hochz. D. Iuhrhop f. M. Liebe, 6. 25. P. Jensen's Gem-, Gögletn, f. S. M. 60. 30. P. Lehmann's Gem., Purcells, and guests a. the sister Gem. s. M. K. 5.00. 13 Links Gem., Laporte, dch. L. Schumm s, C. Fickweiler 14.07. P. Huge, Bingen, Hochz. Könemann-Wischmeyer f. G. G-, 5. 87, for F. B. 5. 87. N. Jüngels Gem., Avilla, for S. M. 3. 13. (S. -129. 3S.)
Springfield students: 13 Zollmanns Gem , Bear Creek, s. C. Jan. 26.
Students at Fort Wayne: P. SchummS Women's Ass., Lafayette, see line 10.00. N. Lothmann's Ass., Akron, f. H. Schlichte 13th 60th, f. A. Carre 10.00, f. J. Dörner 10.00. 13 Trautmann, Columbus, f. R. N. 5.00. ?. Meyrs Gem, Brownstown, f. G. R. 10. 85. kk. Barth, Mohr, Zimmermann, Frank, & Heinicke, Missionsscoll. f. 18. 60. 13 Schmidts Gem., Seymour, f. E- S. 18.00. r Brandes, Huntington, v. W. Ströbel f. H. 2.00. (S. -96. 85.)
Students in Addison: r. Left Gem., Laporte, dch. L. Schumm f. W. Schroeder 18. 35,
Orphanage at Indianapolis: 13 Diemer, Defiance, of Mrs. Ottilie Troger 1.00. School c. of teachers at Cleveland: Falch 2. 82, Nessel 2.09. 13 Markworth, White Creek, Hochz. Meyer-Kchlehüser, 2nd 80. 13 Lehmann, Purcells, Hochz. Buscher-Oexmann, 6th 51st (S. - Feb. 15).
Saxon Free Church: Missionsfestcoll.: Gemm. inDudleytown u. Sauers 5.00, Gemm. d. Dk.: Schmidt, Elyria, 10. 60, Diederich, Hoagland, 5. 70, Saupert, Napoleon, 3.00, Lehmann, Purcells u. Gäste a. d. Schwestergem., 5.00, v. Schlichten, Cincinnati, 8. 26. (S. -36. 96.)
Danish Free Church: Mssionsseftcoll.: Gemm. inDudleytown u. Sauers 5.00, Gemm. d. kL.: Schmidt, Elyria, 7. 56, v. Schlichten, Cincinnati, 5.00, Saupert, Napoleon, 3.00. (S. -20. 56.)
Hermannsburg Free Church: Fr. Gotsch' Gem. at Sherwood 4. 25.
Hospitalen Cleveland: Gemm. ofk13 in Cleveland: Niemann 150. 60, Weselob 58. 60, Walker 30. 25, Keller 4.00, Sauer 33. 45, Zorn 29.05, Schwan 5. 20, Wesel 1. 50, 13 Kolde 1.00. 13 Walker v. H. D. 5.00. Dch. Mrs. Offenhauer v. Sercio^ Oircls 5.00. (S. -322. 45.)
Deaf and dumb church building: teacher Pellers Schulk., Cincinnati, 7. 22. 13 Naumann, Konts, Chrrstenlehrcoll , 1. 19, (pp. -8, 41.)
Kansas City Church Building: 13 ReinkingS Congregational, RidgevilleCorner, 3 p.m.
Church building in Lorain: 13 FrankeS Gem. at Fort Wayne 9th 55th ?. Lühr, Ft. Wayne, Hcchz. Heider-Klusmann, 8. 51. Gemm. d. t>13: Mohr, Staser, 8.00, Schleicher, Lanesville, 8.00, Schmidt, Decatur, 8.01, 13 Wesel, Cleveland, v. etl. friends 6.00. Gemm. d. i'13: Knust, Chuckery, 5.00, Steinmann, Liverpool, 5. 15, Pohlmann, SauerS, 18.00, Schulz, Madisonville, 10.00. <p. -81. 22.)
KirchbausondS: Gemm. d. Nk.: Trautmann, Columbus, Missionssestcoll., 15. 20, Preuß, Friedheim, 16. 64, Kaiser, Jonesville, Missionfcoll., 10.00, Ludwig, Tocsin, 3. 85, Markwo^td, Waymansotlle, 7. 50, Koch, Hufs, 4. 34, Filial . 46, Wesel, Cleveland, 238. 80, Zeusen, GSglein, 18.00. (p. -314. 53.)
Gemeinde in Königsberg, Deutsch!.: Missionsscoll. d. Gemm. in Kouts and Valparaiso 1. 51, 13 Wambsganß, Indianapolis, from Father Siruckmann 1.00. (p. -2. 51.)
Haughville congregation: P. Wambsganß' Gem., Indianapolis, dch. H. Fechtmann 50.00.
Bethlehem Parish in Sheboygan: 13 Wambsganß' Gem., Indianapolis, dch. H. Fechtmann 31. 75.
City Misston in Cleveland: P. Wesel" Gem., Cleveland, 26.07.
Support fund: k Zorn, Cleveland, from Mrs. Gerstenberg 3.00. 13 Walker v. d. Gemm. in Cleveland 2. 13. P. Westerkamp das. 5.00, v. d. Gemm. das. 14. 70. N. Heinze, Decatur, from Mrs. G. 2.00. P. Mueller's Gemm., Farmer" Retreat, 5. 86. (S. -32. 69.) Total: "4730.03.
dIS Funds for church building fundS are designated for church building in Lorain. Fort Wayne, Ind. September 30, 1900, C. A. Kampe, Treasurer.

Proceeds to the treasury of the Nebraska District:

Synodal treasury: Gem. N. J. Meyers, Ktowa. -5.00.
Inner Mission: Missionsfcoll. d. Gemm. d. 1'13: J. Meyer 173. 75, Bahl 34. 32, Millie" 19.00. k3 Matuschka von N. R. 2.00. 13 Allenbachs Gem., Abendmcoll-, 2.06. MissionsseNcvll. of Gemm. d. kk.: Allenbach 21. 57, HofiuS 83. 91, ". W. Frese, Columbus, 85. 45, Satenhusen 60. 75, A. Ftrnhaber, Germantown, 41. 72, Baumgärtner 52. 24, Hilpert 38. 77, Brakhage 76.00. P. Cholcher-v. H. Werner Sr. 2. 50, H. Wesel . 56. MissionSstoll d. Gemm. d. k?.: Schubkegel 36. 37, Bäder 56. 66, Schormann 10. 66, Seesko, Ruby and Pleasant Dale, 26. 25, Köster, Clearwater, 17. 66, Lohr, Krämer, 5.06, K. Iahn 32.06, Oehtschläger 25. 66, Meyer, Schuyler, 32. 16. comm. d. kk.: Meyer, Schuyler, 1. 66, Cbolcher 9. 37. missionssestcoll. d. comm. d. kt3: Hilgendors 66. 66, Leimer 56. 16, Grupe 46.06. 13 R. N. at ". 16. 66. I3 Allenbach's Gem. evening coll., 3.06. <p. -1095. 79.)
Heathen Mission: Missionsfcoll. d. Gemm. d. Dk.: Allenbach 10. 79, Catenhusen 8. 84, Schubkegel 5.00, Schormann 2. 50, Oehtschläger 2.00. (S. -29. 13.)
Negermission: Mssionsseftcoll. d. Gemm. d. kk.: J. Meyer 25.00, Allenbach 10. 79, Catenhusen 8 81, Baumgärtner 5.00, Brakhage 5 00, Schubkegel 8.00, Bäder 8.00, Lohr 8.00, Oehlschläger 6 00, Leimer 3.00, Grupe 15.00, Hosius 41.00. 13 J. Meyers Gem. 7. 45. (S. -141.08.)
Jewish Mission: 13 OeblschlägerS Gem., Missionfcoll., 3.00.
Indian Mission: Missionsfcoll.d.Gemm. d.V?.: J. Meyer 7. 98, Vahl 8. 58, Millies 19.00. Cmenhusm 8. 85, Brakhage 2.08, Schubkegel 8.00, Lohr 2. 66, Oehlschläger 2. 82. (S. -56. 78.)
Mission for the deaf and dumb: Fr. Frese, Columbus, v. B. 8. 66. misstonsfeücoll. d. Gemm. d. kk.: Baumgärtner 5.00, Schubkegel 8.00, Lohr 2. 56, Hilgendorf 10. 57. (S. -23. 67.)
Mission in Oregon and Washington: P. J. MeyerS Gem., Missionfcoll., 25.06.
Fremont Orphanage: 13 Brakhag", Hochz. Gehle-Lang," 12. 47. r. J. Meyer, Hochz. Schellhorn-Poppe, 5. 78. P. H. Mießler v. Mrs. Schulz 1. 55. (p.-19. 86.)
Widows' and Orphans' Fund: 13 R. R. at N., thank offering f. G "n-sung s. Kind., 2. 56.
Parish in Spokane, Wash.: Missionsfcoll. d.Gemm. d.k?.: Lohr 5. 66, Matuschka 3. 66. I3 Oehlschläger v. O. 3.00. (p. -11. 60.)
English" Mission: Mifsionssrstcoll. d. Gemm. d. kk. Schubkegel 5.00, Schormann 2. 50, Grupe 5.00. (S. -12. 56.)
General" Synodal building fund: Gemm.d.k?.: Matuschka 12. 26, Flach 6. 50, Kla Witter 7.00, H . Mießler, Glockenweihcoll., 18. 81, Rufs 2. 90. (S. -47. 41.)
Building Fund of the District: 13 LohrSGem., missionary festival coll., 7. 50. r. N. R. at >., thank offering f. Genefg. s. Kind., 5.00. (S. -12. 50.)
Famine in India- 13 R. N. at A., thank offering f. Genesg. f. Child., 2. 50. 13 Maluschkas Gem. 5.00. 1?. HofiuS by P. Timm . 90. comm. d.: Rathke, proceeds from jewelry, 9. 50, dch. F H. HarmS 5.00, Meyer, Schuyler, Missionfcoll., 5. 50, Willens 6.00. (S. -34. 40.)
Church building fund: Dch. C. H. Becker 86. 65.
Deaf and Dumb Institution: P. Bahl's congreg. msstonsfcoll., 8. 58. Deaf and Dumb Church in Milwaukee: 13 MillieS' congreg. 16. 85. Mission in HastingS, Nebr.: congreg. d. ??.: Lang,Abendmcoll., 13. 80. Baths, Missionfcoll., 1. 75, Mahler 9. 15. (S. -24. 70.)
Emigrant Mission: Fr. Schormann's parish, mission coll., 5.00.

Philadelphia congregation: P. Lohr's Gem., Missionsfcoll., 2. 50.
Hartford congregation: t?. Lohrs Gem., Missionsscoll., 2. 50.
Hermannsburg Free Church:!'. Lohr's Gem., Missionsscoll., 2. 50.
Danish Free Church: P. Lohrs Gem., Missionsfcoll , 2. 50.
Saxon Free Church: Missionsscoll. d. Gemm. d.?k.: Lohr2. 50, Grupe 7. 54. (S. -10.04.) Total: "1681. 28.
Seward, Nebr., October 9, 1900. Hermann Diers, Cassirer.

Income into the coffers of the Western District:

Synodallasse: Gemm.: Pyrmont -4. 55, at Gordonville 4. 90, Alma 4. 31, Imm., St. Louis, 16.00, Zion das. 15.00. (S. -44. 76.)
General Building Fund: Gemm.: Freistatt, 5th Zahlg., 28.00, Bismarck 3rd 75, Norborne 32.00, Concordia 30.00, (S. -93, 75th).
Progymnasium at Concordia: Gemm.: WestEly 31.00, Pevely 4.00, Wellsville 4.05, Millbrcok 20. 20, Alma 33.00, Dreieinigk-, St. Louis, 35.00, Des Peres 17.00, Beausorr 10.00, Ebenezer, St. Louis, 12. 30, dch. 8th Bernthal das. 18.00, Mora 26. 65, Wellston 5.00, v. Jungsrver. 5.00, Kirkwood 7th 60, Friedhetm 4.00, dch. 8th Bartels, St. Louis, 17.00, O'Neill 13.00, Kansas City 15.00, Ellisville 10.00, Loulyma 2.00, Frohna 25.00, New Wells 16.00, Longtown 10.00, Indian Creek 8.00. Appleton City 5.00, Memphis 5.00, New mile 12.00, by 8th Bösche at Jefferson Ciiy 10.00, Freistatt 30. 25, dch. 8th Meyer, St. Joseph, 4th 25, Farmington 10.00, Lone Elm 10. 10, Carrollton 20.00, Charlotte 4th 75, Osage Bluff 15.M, California 5th 50, Kiel 8.00, Lyons 8th 80, Stover 10.00, Higginsville 7.05, Frieoheim 5th 35, by 8th Lobeck, Cape Girardeau, 10.00, dch. 8th Rehahn the. 12.00, Brunswick 6 00, Manning 20.00, Lraig 32.00, Goochs Mills 3rd.00, Friedenberg 9. 50, Simpson 3. 50, at Gordonville 40.00, Stratmann 10.00, Prairie City 5. 70, Harvester 6.00, Lake Creek 25.00, Augusta 4.00, Forest Green 5. 15, Feuersvills 6.06, Uniontown 14.00, Antonio 5.00, Altcnburg71. 5O, Jackson 16.(.0, Tilsit 18.00, Bismarck 3. 50, Pocahontas 2. 50, Claris Fork 5 00, at Kimmswick 1 i.00, at Lole Camp 9. 25, at Cole Camp 3. 75, Stuttgart 110. 50, Emma 26. 66, Babbtown 5.M, Lutherville 3. 88, Sweet Spring" 56.00. (S. -1079. 30.)
Inner Mission of the District: 8. Bösche at Jefferson City, by Mrs. Gerhard 1.00. 8. Steuers Gem., Loulyma, 1. 65. 8. Wefche, Ellisville, by J. I. Weis 2.00, A. A. Weber 2.00. 8. Roschke, Freistatt, by Koth. Könemann 1.00. 8. Kretzschmar, St. Louis, v. M. Ahner 1.00. 8. Biltz, Concordia, Synodal Coll., 60.00, in bellb. ges. 2.00. M. S, Tirmenstein v. Abrah. Comforter, Aurora, Nebr. 2. 50. 8. Rohlfing's congregation, Alma, 10.00. Bethleh. congregation, St. Louis, 7.00. Theile v. Missionsfcoll: Babbtown 10.00, Charlotte, Feuersville & Freedom 35.00, Frohna & Altenburg 120.00, Ft. Smith 16.00, Farley 50.00, Gordonville, 8th parts, 12.00, Alma Hazel tzill & Blackburn 50.00, Avrian, Butler & Virginia 21.00, Uniontown n. Longtown 70.00. Hanmbal, Palmyra & North River 50.00, Harvester 12. 61, Kirkwood 20.00, Kansas Ciiy 37. 90, Sedalia 15.04, Ulm 51. 25, Trinity Comm., St. Louis, 75.00, Imm. Gem. das. 75.00, Zions Gem. das. 100.00, Bismarck 25.00, Lockwood 65.00, Farmington 31. 36, Stone's Prairie 50.00, Black Jack 50.00, Wentzville 36. 40, Perryvill", Farrar & Friedsnberg 60.00. Gem. in Sweet Springs 9. 62. (S. -1232. 33.)
Allzemeine Inner Mission-, Gemm. in Hannibal, Palmyra & North River, Therl d. Missiousfcoll., 27. 71.
City Mission in St. LourS: Theile v. Missionsfcoll: Frohna". Altenburg 8 p.m., Uniontown & Longtown 5 p.m., Kirkwood 6 p.m., Ulm 2 p.m., Imm. comm, St. Louis, 23. 65, Zions-Gem. daf. 7, 43. 8. Noschke, Freistatt, v. H. Biermann 5.00. teacher xanke, Uniontown, v. s. Schul. 2. 50. by teacher Hölter, St. Louis, 10.00. 8. Edlers, Norborne, v. Emil Mitll-r 1.00, Aug. Biewener 1.00. Bro. Hörmann, St. Louis, v. Mrs. Niemann 1.00. 8. Kretzschmar das. v. F,au N N. 1.00. 8. Mariens das. v. Coll, Fedder 18. 50. (S. -104.08.)
City Mission School in St. Louis: Von Schutt, the teacher in St. Louis: Paul 2. 21, Pieske 2. 74, Rupprecht 2. 50, Krenke 3 35, Pott 3. 40, Hölter 3. 10, Lehwald 2. 61, Franke 3. 77, Gempel 2. 15, H. H. Meyer 2. 50, Sunday School 10.00, Nagel 3. 20. 8. Schurdel das-v. Mrs. B. . 50. Gem. 8. Walthers, Babbtown, Theil d. Missionfcoll., 5.00. 8. Harre, Meinert, by Mrs. C. Wild 1.00. 8. Heczberger v. N. N. 1.00, by Mrs. N. N. . 25. teacher Papke, St. Louis, by Mr. Lindhorst 1.00. teacher Schumacher das. by etl. friends 23. 25. 8. Hanser das. by Miss, M. Gödecker 1.00. P. F. in Harvest" . 50th Dr. H. in Mnden, Nebr. 1.00. Mrs. N. N., St. Paul, III, 1.00. Schaper family in Columbia City, Ind. 5.00. 8th Zöllner, Stratmann, by Wwe. Stratmann 1.00, Coll. a. d. Hochz. Fry-Doung 5. 65. by d. little Elise Seibert, Jvesdale, III, . 10. Mrs. M. H , Lincoln, III, , 25. teacher Schmiot's school, Hanover, Iowa, 11. 95. checkers. O. E. BerNecker 7th 60th Mrs. 8th Vomhof 1st 00th 8th Bergt, Hooper, Nebr. v. s. School. 2nd 30th (p. -111th 88th).
Mission School at Rock Spring: Imm.-Gem., St. Louis, 10.00.
Negro Mission: Parts of Msstonsfcoll..: Babbtown 5.00, Frohna & Altenburg 20.00, Ft. Smith 5.00, Farley 10. 48, Gordonville, 8th parts, 4.00, Uniontown & Longtown 20.00, Dreieinigk.Comm. , St. Louis, 20.00, Imm. comm. das. 15.00, Zions comm. das. 50.00, Bismarck 5 00. Lockwood 5.00, Stone's Prairie 5.00, Black Jack 10. 55, Wentzville 10.00, Perryville, Farrar & Friedmberg 20.00. 8th Kleimann, Alexander, v. a Gl. 25.00. 8th Bäpler, Little Rock, Coll. a. d. Hochz. Winckler-Zimmermann, 4th 50th Mrs. N. N., St. Louis, dch. 8th Kretzschmar 1.00. M. S. Tirmenstem v- Bro. BredlowS, Lincoln, Cape, . 25th Bro. Zehne, Fairfield, Wash., . 75th Abrah. Tröster, Aurora, Nebr., 10.00. (S. -246. 53.)
English Mission: Theilev.Missionsfcoll.: Babbtown5.00, Frohna & Altenburg 6. 30, Ft. Smith 5.00, Farley 10. 47, Uniontown & Longtown 7. 50, Harvester 2.00, Kirkwood 6.00, Lockwood 15.00, Farmington 15. 68, Stone's Prairie 9. 19, Wmtzville 10.00, Perryville, Farrar & Friedenberg 12.00. (p. -104. 14.)
Judenmission: Theile v. Missionsscoll.: Ft. Smtth 2. 50, Bismarck 4. 55. (S. -7.05.)
Heathen Mission: Theile v. Missionsscoll.: Babbtown5.00, Ft.Smith 2. 50, Harvest" 3.00, Ulm 2.00, Farmington 15. 68, Stone's Prarne 5.00, Black Jack 10.00, Wentzville 10.00. M. S. Tirmenstein v. Abrah. Comforter, Aurora, Nebr. 10.00. (S. -63rd 18th.)
Mission in Hamburg: Gem. in Harvester, Theil der Missionssestcoll., 1.00.
Deaf and Dumb Mission: Parts of Mission Coll: Babbtown 2.00, Frohna & Altenburg 10.06, Ft. Smith 2. 50, Uniontown & Longtown 10.00, Ulm 2.00, Lockwood 5. 79, Imm.-Gem., St. Louis, 10.00, Stone's Prairie 10.00. (p. -52. 29.)
Emigrant Mission: Parts of Mission Coll.: Charlotte, Feuersville & Freedom 5. 50, Ft. Smith 2. 50, Alma, Hazel Hill & Blackburn 12.00, Uniontown & Longtown 7. 50. (S. -27. 50.)
Mission in London: Gem. in Harvest", part of the mission festival coll. 1.00.
Support fund: P. Schurdel, St. Louis, v. N. N. 2.00. Gem. k. Demetrios, Emma, 4. 55. dch. I?. Brandt, synodal coll. d. Westl. distr., 96th 9l. P. Biltz's Gem. of, Concordia, 10.00. (S. -113. 46.)
Orphanage near St. Louis: women inH. H. Norden's gene:. 1.00. L. Grese, New Melle, v. N. N. 2.00. M. S. Tirmenstein v. Heinicke L Fiegel Lilho. Co, St. Louis, 10.00. (S. -13.00.)
Hospital In St. Louis:? Hanser, St. Louis, by Wilh. L. Meyn 10.00.
Indian Mission: Parts of Mission Coll.: Charlotie, Feuersvillc & Freedom 5.00, Frohna & Altenburg 5.00, Ft. Smith 2. 50, Uniontown & Longtown 10.00, "Harvest" 2.00, Triangle Community, St. Louis, 10.00, Wenville 5.00, M, S. Tirmenstein of Abrah. Comforter, Aurora, Nebr. 10.00. (S. -49. 50.)
Students at St. LouiS: Women's Association of Bethleh Parish, St. Louis, f. E. Biege, ec 4.00. 1'. Zschoches congregation, Frohna, f.Ad.Vogel 18.00. Imm. Gem., St. Louis, f. Merz p. 25. (p. -28. 25.)
Students at Springsield: P. Rohlfings Gem., Alma, for Jac. Müller 5. 55.
Students at Concordia: P. Brinks Gem, Sweet Springs, s. Alwin Rohlfing 4th 31st Dch. Prof. H. S. f, R. Schnürch 5.00. I?. Rohlfing's Gem, Alma, f. Alwin Rohlfing 5. 55. (S. -14. 86.)
Mission in Brazil: Gemm. in Uniontown u. Longtown, Theil d. Missionsscoll., IO.M.
Studying Orphans: 'Lehr' Niermann, Washington, v. s. L-chül. 1. 25.
Church Building Fund: Gemm..- Ft. Smith 9. 25, Concordia 11.00. (S. -20. 25.)
German Free Church: congreg. at Ft. Smith, part d" missionary festival coll., 2. 50.
Necessarily suffering" in India: P. Kleimann, Alexander, v. one Gl. 25.M.
Danish Free Church: parts of missionary coll.: Charlotte, Feuers ville & Freedom 5.00, Ft. Smith 2. 50, Alma, Hazel Hiu & Blackburn 12.M. ?. Grefe, New Melle, v. N. N. 2.M. (S. -21. 50.)
Parish at Spokane, Wash.: Theteile v. Missionsfcoll.: Gor donville, P. parts, 3.00, Ulm 2.M, Dreieinigk. parish, St. Louis, 15.00, Gemm.: Frohna5. 10, at Gordonville 6. 50, at Mora 2. 50, dch. Bern thal, St. Louis, 13. 50, Alma 9. 54. P. Feeler, Manning, of Youngver. IO.M. P. Huschen, Uniontown, v. Gl. s. Gem. 9. 50. I-. Garbage," Lockwood, v. F. E. . 50. (S.-77. 14.)
Congregation in Hartford: P. Fühl", Manning, v. Jünglver. 5.M. k. BernthalS Gem., St. Louis, 7.M. (S. -1. 2.00.)
Kansas City congregation, Kans.: Theile v. Mlssionsfestcoll.: Gordonville, P. Parts, 5.00, Kansas Ciiy 20.M. P. Fühl", Manning, v. Jünglver. 5.M. (S. -30.00.)
Philadelphia congregation: P. Fühler, Manning, v. Jünglver. 5.M. Total: -3645. 76.
St. Louis, Mo., Oct. 20, 1900. H. W. C. Waltke, Cassirer.
1S2S 8t.

Proceeds to the Treasury of the Wisconsin Districtr (Sept.).
Synodical treasury: Gemm.d.: Matches, Milwaukee, -8. 35, Keller, Racine, 2nd Sendg-, 36. 55, Schuetz, Hilbert, 5.M, Otto, Beechwood, 2nd Sendg., 20.00, Hossmann, Hochhelm (lower), 5.00, Daib, Merrill, 9. 78, Luebkemann, Forestville, 1st Sendg., 7.0V. Speciell s. d. Concordia College, Milwaukee: by d. little Louise Neinschmidt, Delmont, S. Dak., . 50. Mrs. E. Hossmann, Jacksonville, III., 3.M. (S. -95. 18.)
General Inner Mission: Gemm. der??.: Schütz, Hilbert, 5.00, Wilhelm, Mayville, 5.00, Pöllot, Belle Plaine, IO.M. (S. -20.00.)
City Mission School in St. Louis: Fr. Pöllot's parish in Belle Plaine 5. 17.
Inner Mission: Fr. Baes Ge"., Town Sigel, 20.00. Fr. Müll" v. N. N- in Hanover I.M. Fr. Sprengel" v N. N. in Milwaukee . 25. 1'. Keller v. N. N- at Racine, 2.M. Gemm. d.!?: Keller, Racine, 50.00, Hellmann, Roberts, . 65, Dielst, Ellisville, 20.M, Sageborn, Rantoul, 20.00. p. Schmidt v. Otto Grunvaldt, Milwaukee, 2.M. Gemm. d. ??.: Gutekunst, Bayfield, 6th 65th, Iron River 3rd 49th, Ohldag, Wakefield, Mich. 1st 35th Mission Festcoll. d. Gemm. d. 8t>. Hast, Quincy, 2nd M., Grain," Janesville,

20.00, Spilman, Edgerton, 16. 80, Houses, Portage, 90.00, Lange, Ashland, 12. 24, Nammacher, Ashippun, 10.00, Möllmer, Amherst, 20. 84, Hähnel, Cascade, 40.00, Seuel, Freistadt, 78.00, Steffen, Almena, 28. 12, Grimm, Antigo, 20.00, Boit, Howard, 30.00, Wilhelm, Mayville, 18.00, Hoffmann, Hochheim (lower), 1.00, Rathjen Jr, Theresa, 10.00, Uplegger, HayeS, M.00, "Sprengeler, Milwaukee, 120.08, Brandt, Lebanon, 80.00, Kleinhans, Deer Park, 6. 93, Plaß, Mayville, 12.00, Brewer, New Fane, 20.00. (S. -683. 80.)

English Mission in Milwaukee: L.Müller v. N. N>, Hanover, 1. 66. P. Keller's Gem., Racine, 8.00. k Schmidt v. Otto Grunwaldt, Milwaukee, 1.00. P. Sagehorn's Gem., Rantoul, S.OO. Missionssestcoll. of congreg. of kk.: Bäse, Town Sigel, 2.00, Körner, JaneSville, 10.00, Spilman, Edgerton, 16.00, Nammacher, Ashippun, 8.00, Hähnel, Cascade, S.OO, Seuel, Freistadt, 12.00, Wilhelm, Mayville, S.OO, Uplegger, Hayes, 10.00, Sprengeler, Milwaukee, 28.00. (S. -102. 66.)

General Mission to the Deaf and Dumb: P. Keller v. N. N., Racine, 1.00. P. Sprengeler v. Ernst Eggert, Sr., Milwaukee, 1.00. P. Schmidt v. Otto Grunwaldt the. 2.00. P. Dorpats Gem-, Sheboygan, 12.00. - For Milwaukee: L. Keller v. N. N., Racine, 6.00. Dch. the Cassirians: Wendt, Detroit, 93.00, Menk, St. Paul, 118. 47, Reisig, New Orleans, 49. 22. Missionsscoll. d. Gemm. d. Lk.: Schilling, Logansville, 12. 16, Hass, Quincy, 1. 88, Seuel, Freistadt, 4.00. Of school coll. etc. dch. d. Lk.: H. Schmidt, Otter Creek, 8. 50, C. Schmidt, Stevens Point, 8. 78, Dorpat, Sheboygan, 2.00; dch. d. teachers: Reineck, Milwaukee, S.07, L. Wißbeck, 2nd Klaffe, Dreieinig!.Gem., 7. 28, Hillger, 2nd Klaffe, StephanS-Gem., 6. 86; P. Sievers, 4th grade, StevhanS-Gem., 3 88. teacher Merkenschlager, Graston, v. d. Schulk. 6. 48, v. Mrs. G. Wegner . 28, Mrs. Prowatzke . 28, E. Klotz 1.00, N. N. . 80. (S. -343. 66.)

Emigrant Mission in New V "rk: k- Keller v. N. N., Racine, 1.00. Missionsscoll. d. Gemm. d. LO.: Hähnel, Cascade, 4.00, Seuel, Freistadt, 4.00. (S.-9.00.)

Inner Mission in Washington and Oregon: Gemm.d.k?.: Roehrs, Clinton, 8.02, Grimm, Antigo, Missionsscoll., 7. 66. P. Citizen v. N. N., Fall Creek, p.OO. (S. -17. 67.)

General Heathen Mission: Missionssestcoll. d. Gemm. d. Uk.: Bäse, Town Sigel, 1.00, Haß, Quincy, 2.00, Körner, Janesville, 8.00, Sagehorn, Rantoul, 10.00, Uplegger, Hayes, 14. 2S. Gemm. of kL.: Pöllot, Belle Plaine, 10.00, Diehl, Ellisville, 10.00, Reuschel, Dillman, 1. 38. L. Bretscher v. Miss Krenke, Readfield, 2.00. P. Schmidt v. Otto Grunwaldt, Milwaukee, 2.00. (S. -60. 60.)

Needy in India: k Daib, Merrill, to be delivered to F. G. Bigelow, Kaff., Milwaukee, 28. 38. P. Pöllot's Gem., Belle Plaine, 10.00. (S. -S8. 3S.)

Negro Mission: Missionsscoll. d. Gemm. d.kk.: Bäse, Town Sigel, 5.00, Haß, Quincy, 2.00, Körner, Janesville, 10.00, Häuser, Portage, 3rd 90, Nammacher, Ashippun, 8.00, Hähnel, Cascade, 10.00, Seuel, Freistadt, 30.00, Boit, Howard, 18.00, Wilhelm, Mayville, 8.00, Rathjen tun, Theresa, 6. 62, Uplegger, Hayes, 10.00, Pöllot, Belle Plaine, 10.00, Brewer, New Fane, 8.00, Keller, Racine, 6. 20, Schütz, Hilbert, 8.00, Diehl, Ellisville, 13.00, Sagehorn, Rantoul, 16.00. P. Keller v. N. N., Racine, 2.00. Mrs. Teacher Piel's sewing school, Sheboygan, 6.00. Fr. Sprmgeler v. Ernst Eggert, Sr, Milwaukee, 1.00. Fr. Schmidt v. Otto Grunwaldt the. 2.00. (P. -169. 72.)

Indian Mission: P. Huebner's Gem., Adell, 3.18. P. Keller of N. N., Racine, 2.00. 1?. Schmidt v. Otto Grunwaldt, Milwaukee, 1.00. k. Sprengeler v. Miss A. lltech 3.00. Missionsscoll. d. Gemm. d. Lk.: Bäie, Town Sigel, 1.00, Keller, Racine, S.OO, Nammacher, Ashippun, S.OO, Hähnel, Cascade, S.OO, Seuel, Freistadt, 8.00, Boit, Howard, 7. 83, Rathjen jun, Theresa, 6th 70, Plaß, Mayville, S. 24, Brewer, New Fane, 3 20th (S. 6S.00.)

Mission to the Jews: LL. comm.: Keller, Racine, 6.00, Schütz, Hilbert, 2. 80. Missionssestcoll. d. Gemm. d. LL.: Körner, Janesville, 4. 29, Seuel, Freistadt, 8.00, Sagehorn, Rantoul, 10.00. P. Schmidt von Otto Gmnwaldt, Milwaukee, 1.00. (S. -27. 79.)

East India Mission: Fr. Sprengeler of Ernst Eggert, Sr, Milwaukee, 1.00.

Saxon Free Church: Missionsscoll. d.Gemm. d.kL.: Bäse, Town Sigel, 1.00, Häuser, Portage, 6.00. P. Kellers Gem., Racine, f. d. Königsb-rger Gem. S.OO. (S. -11.00.)

Danish Free Church: P. Wilhelms Gem., Mayville, Missionsscoll., 4.00. L. Sprengeler v. Ernst Eggert Sr, Milwaukee, 1.00. (S. -S.OO.)

Hermannsburg Free Church: k Sprengeler v.ErnstEggert Sr., Milwaukee, 1.00.

South American Mission: L. Keller v. N. N-, Racine, s. Brazil 2.00.

Students in St. Louis: Fr. Pöllot, Belle Plaine, Missionsscoll., 6.00. Fr. Siebrandt, Merrill, Youth Ass. sfcoll., 13. 33. L. Sprengeler, Milwaukee, v. Women's Ass. for HanS Eder 28.00. k Sievers das. v. Women's Ass. f. Edm. Meier 10.00. (p. -64. 33.)

Students in Springfield: L. Loeber, Milwaukee, v. Young Frver. for J. Sillack S.OO. L. Matches das. v. Frauenver. for dens. S.OO. (S. -10.00.)

Milwaukee students: P. BrewerS Gem, New Fane, for Baumann 4th 7S.

College household in Milwaukee: P. Rathjens, Sr. Gem., Bonduel, 3. 60.

Students from Wisconsin: P. Seuel, Freistadt, Hochz. Hilgesdorf-Gierach, 7. 27. k Nammacher, Ashippun, Hochz. Weller-Berger, 4.00. k. Brandt, Lebanon, v. F. Werth . 80. (S. -11. 77.)

Support fund: Gemm. d. kk.: Strasen, Milwaukee, 16 00, Reuschel, Dillman, 6. 82. teacher AhrenS v. d. Milwaukee-Tehrercons. 7. 28.

k. Hähnel v. d. Sheboygan Co. pastoral cons. 6.S0. L. Pöllot, Belle Plaine, Thanksgiving Cons. 9.04. (p. -44. 61.)

Church building fund: P. Maacks Jr. Gem, Pittsville, 3. 31.

Illinois District Church Building Fund: L. Borger, Fall Creek, v. R. N. f. the Champaign congregation 2.00.

Parish at Stevens Point: P. Borger, Fall Creek, by N. N. 2.00.

Church building in Spokane, Wash.: P. Müller, Hanover, v.N. N. 1st 67th Gemm. d. kk.: Schütz, Hilbert, 2nd 80th, Traub, Hancock, Mich., 8th 00th, Drogemüller, Augusta, 6th 28th, Pöllot, Bell" Plaine, Missionsscoll. 10th 00th, Brandt, Lebanon, 24th 00th, Lübkemann, Forestville, 6th 00th, Naumann, Jackson, 4th 80th L. Lugenheim v. Frauenver., Phillips, 2nd 60th (p. -61st 42nd).

Christ Church of Hartford, Conn..: Gemm. of the k?: Bretscher, Readfield, 8 a.m.; Traub, Hancock, Mich. 8 a.m. (S. -13 a.m.).

Church building in Philadelphia, Pa.: L. Mueller, Hanover, v. N. N. 1. 67. Gemm. d. kL.: Keller, Racine, 8.00, Traub, Hancock, Mich., 8.00, Nammacher, Ashippun, Missionary Festival Coll., 2.S0, Luebkemann, Forestville, . 28. (S. -14. 42.)

Church building in Kansas City, Kans.: Gemm. d.: Keller,Racine, Missionsscoll-, 8.00, Nammacher, Ashippun, desgl. 3.00, Bretscher, Fremont, 3. 86. (S.-11. 86.)

Institution for the deaf and dumb:?. Muller, Hanover, by N. N. S.OO. P. Keller, Racine, v. N. N. 6.00. (S. -10.00.)

Orphanage in Wittenberg: L. Reuschels Gem., Dillman, 4. 24.

Ev.-luth. Kinderfreund Society: Fr. Daib, Merrill, by Herm. Nmmann . 28.? Körner, Janesville, by H. Lemke 1.00. Dch. Kaff. Menk, St. Paul, 96th 63rd (p. -97th 88th).

Storm-damaged community in Sheboygan: L. Wolbrecht, Sheboygan, Coll., 121st 90th, v. W. Kroß Sr. 100.00, v. Women's Ass. 28.00, v. Young Frver. 28.00. P. Lugenheim v. Frauenver., Phillips, 2. 60. Gemm. d. ??.: Rathjen Jr., Theresa, 16.09, Seuel, Freistadt, 38. 83, Körner, Janesville, 37.00; Thanksgiving Coll.: Hähnel, Cascade, 24. 7S, Reuschel, Dillman, 7. 10, Hähnel, Batavia, 14.00. P. Nammacher, Ashippun, Hochz. WellerBerger, 3. 18. (S.-411. 32.) Total: -2418. 91.

88. in the "Luth." No. 17 read under Indian Mission, Saxon, and Danish Free Church and Pupils in Milwaukee: P. Bürger (instead of Grüber), Sheboygan); in No. 19: P. Sievers, Milwaukee, 11. 10 for Deaf and Dumb Mission in Milwaukee (instead of English Mission in Milwaukee).

Martin Keller, Kassirer,
237 4tb 8t., Llilvuuks",YVis,

From a donor who does not wish to be named, the undersigned received -60.00 for poor students. The gift is from the Nebraska District. God bless the cheerful giver according to His promise.

St. Louis, Mo. the 2S. October 1900. F. Picper.

Received for church building in Marquette, Mich-: Dch. Kaff. H. W. C. Waltke, St. LouiS, Mo., -1.00. Dch. Kaff. O. E. Bernecker (k. A. Schormann's parish), Seward, Nebr., 12.00. Secret thanks to the dear givers on behalf of the parishIC .Aeppler.

Received for the Indian Mission with heartfelt thanks: From N. N. -2.00. Gemm. of ??..: Uplegger 10.00, Pöllot 8.00. N. N. 1.00.

Th. Nickel.

Received with thanks through P. H. C. Muller, Coll. of his Gem. at Center, Wis., -10. 60, at Hanover 9. 1S. M. J. F. Albrecht.

The receipts of Messrs. Kassirer A. C. Reisig and C. Ruppel had to be deferred due to lack of space.

Nerändovts addresses r

Lov. 8th P. Dabl, 8obuxlor, Oolkux Oo., Hebr.
Uev. L. vallwLun, Lox 297, -tauntou, III.
Uev. Karl Park, 208 6tb Lve., blortb, 8t. Olouü, Sliun.
kev. 4th Uneven, Krisbnegiri, Salem District, Last Inckia.
8 "v. Oustav L. L. Uaniess, Dorrn Uartlanck, Soncknel, Sbavano Oo., IVis.
Kev. 6th L. Unebnert, 27SS Parker 8t., Omaba, dlebr.
Lev. L. L. LarZe, Sox 44, Lsmickji, Seltraml Oo., Lllnn.
Uev. 8. Uatbke, Lmporiu, Laus.
Uev. II. 8anäsr, Last Webster, Llonroe Oo., ole. V.
Uev. II. IV. L. Vollae^er, 3 Wkitmau Oourt, Harttorck, Oonn.

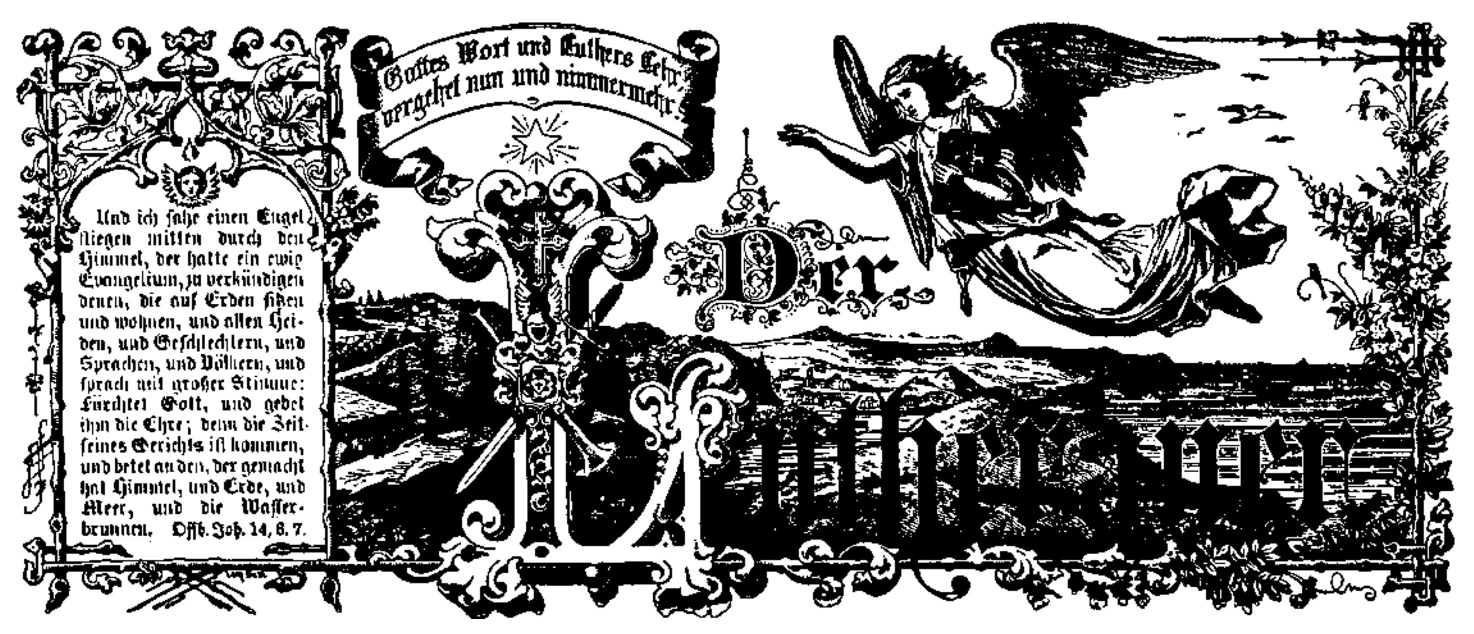
The "gutheriwer" appears every fourteen days for the annual subscription price of one dollar for the "out-of-town" subscribers who have prepaid the same. Where the same is brought into the house by carriers, the subscribers have to affirm rk EentS carrier wages extra.

To Germany the "Lutheran" is sent by mail, postage paid, for ll.rs.

The letters containing business, orders, cancellations, funds, etc. can be found at the address: Oouoorai" kudliLbiug Uvuno, äeüerson Lve. L Lliami St-, St. Looüs, dlo. to be sent to.

Those papers which are of interest to the paper (articles, advertisements, receipts, address changes, etc.) are to be sent to the editorial office under the address: "Dntvers.nsr'", Oonvoräta Ssu>luar^. In order to be included in the following issue of the journal, all shorter advertisements must be in the hands of the editors no later than the Thursday morning before the Tuesday whose date the issue will bear.

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What does the Bible teach dom Aergerniss?

(Continued.)

If weak believers take offense at such actions of a Christian, which are within Christian freedom, then a Christian must instruct them, but if this does not succeed, for the sake of love he must abstain from such use of his Christian freedom; provided that thereby the confession is not violated, and that other weak believers, in turn, do not take offense at such abstention.

We have last proved the second part of our proposition from two passages of Scripture, and have shown that for the sake of the weak in faith we ought to abstain from the use of our Christian liberty, provided that the confession is not thereby violated.

We now want to bring an example of this from contemporary church life.

In our Lutheran church we use the bread in the form of wafers or hosts when administering Holy Communion. These are baked from very fine flour and are easy for everyone to take, even for the sick and dying, because they melt in the mouth. In the Reformed Church, ordinary white bread is used, which is broken into two pieces and then served. Now there is no doubt that neither this nor that form of bread is commanded by God. The form of the bread, and whether or not it is broken at the time of distribution, is left free by God, and is therefore a matter of Christian liberty. Every Christian may be at liberty to decide what kind of bread and how it is given to him at Holy Communion. But now it is asserted in the Reformed Church that bread must be broken at Holy Communion. For, they say, Christ also broke it and presented. And at this memorial feast one must imitate everything exactly to the Lord Christ. - Here we want to insert a remark before we continue. Of course the Lord Christ, when he instituted the holy supper, took the bread and broke it in pieces and gave each disciple a little piece. We Lutherans do this breaking in pieces beforehand. We prepare the bread in bite-sized pieces. The Lord Christ also broke it only in order to be able to divide it and give each disciple a bite-sized piece. The breaking of bread has nothing to do with this. In the Reformed Church, however, bread is not broken exactly as the Lord Jesus did. For there, too, the bread is first cut into small pieces, and when it is distributed, each piece is broken only once. - And now the main thing is this: The Reformed Church has a fundamentally false doctrine of Holy Communion. For it is taught that Christ's body and blood are not really and truly present in Holy Communion, and are eaten and drunk by Christians under the blessed bread and wine. It is taught that Christ's body and blood are only in heaven. And it is taught that the Holy Communion is for Christians only a sign and a reminder that they are to rise with faith into heaven and there become partakers of the God-man Jesus Christ, who gave his body for them and shed his blood for them. And mark: The breaking of bread, which the Reformed practice, has now become, as it were, a symbol and sign of recognition that one adheres to the false doctrine of the Reformed, or at least does not reject it. Because this is so, we Lutherans do not give in, but remain with our wafers or hosts. If we were to break bread like them, especially where there are many Reformed people, we would be indicating that we do not consider the difference between Lutheran and Reformed doctrine to be so great that it does not matter so much whether one is to believe in the sacred doctrine one way or the other.

the Lord's Supper. Thus we would violate the confession of the truth. Therefore, if someone were to say, "Well, whether one takes this or that bread and whether one breaks it or not, that is a middle thing, that is not ordered by Christ; therefore, for the sake of love and unity, one can give in to the Reformed and also take other bread and break it" - if someone were to say this, how would we then have to answer? We would have to answer: "Of course, this is really a middle matter and is within Christian freedom. But because the false believers insist on it, and because they seek in it an acknowledgment of their false doctrine, we do not do it, we do not break the bread, but we remain with our hosts for the sake of the confession. And we must do so. For we must not violate the confession by any thing, whether it be a middle thing or not. Here the middle thing has ceased to be a middle thing. Here it has become a sign of confession." Yes, if it were said that you should signify your assent to a false doctrine by whistling three times, you would not be allowed to whistle three times, although otherwise it is certainly a middle thing. Is it not so? And even if thousands were offended that thou wouldst not whistle, thou shouldst not whistle. - Let this rough similitude be to our credit. - It remains the same: If weak believers take offense at such actions of a Christian, which stand in Christian liberty, then a Christian, for the sake of love, must refrain from the "improper" use of his Christian liberty: provided that the profession of the truth is not thereby violated.

"And" - so we continue with our sentence - "that other weak believers, on the other hand, do not take offense at such abstinence."

A Christian is often caught between two fires, as it were, in the use of his Christian freedom. We will show what we mean by an example taken from reality.

In one Christian congregation of this country there are many people who have immigrated from West and East Prussia. In these people the opinion clings firmly that one must go to Holy Communion absolutely sober, that is, that one must not take any food or drink beforehand on the day in question. They have inherited this opinion from their forefathers. They hold tenaciously to this opinion. This opinion is completely ingrained in them. They refer to the words of the Catechism: "Fasting and bodily preparation are fine outward customs." To these words, however, they evidently attach a meaning that goes too far. They refer to the fact that the apostle Paul rebuked the Corinthians for having sinned by eating and drinking before partaking of Holy Communion. 1 Cor. 11, 20-34 They do not understand what the apostle writes. For the apostle does not reprove eating and drinking before the Lord's Supper in general. On the contrary, he leaves eating and drinking before the Lord's Supper as right. But he reproves that at the communal meals that preceded the celebration of the Lord's Supper, the rich ate much and well, and the poor little and badly. He wants everything to be kept fraternally. For the fast itself they refer to the words Christ: "But when thou fastest, anoint thy head, and wash thy face, that thou appear not before men with thy fasting, but before thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly", Matth. 6, 17. 18. These words, however, in no way contain a command to fast. But so the people stand. They are weak in knowledge and weak in conscience in this matter. And when they see other Christians taking food and drink before holy communion, they take offense at it. They then think that they are not true Christians, that they are godless or at least frivolous Christians. They fall into uncharitable judging and condemning. Or they are moved by the example of others to eat and drink before Holy Communion. But then they do this with a sore conscience; they really think it is not right, but because others do it, they now do it too. So they become frivolous and angry.

What should one do then? Well, for the sake of these weak ones one should abstain from eating and drinking before Holy Communion, or at least one should be very careful and try to avoid all mischief.

Yes, but now there is another kind of weak in the same congregation. These are those who were formerly under the same delusion that one must not eat or drink before partaking of the Holy Communion, but who have come to understand through instruction that this is not a thing commanded by God. And they eat and drink. They have understood this, we say. But this insight of theirs is not yet deeply rooted. If then other Christians, for the sake of the former weak ones, abstain from eating and drinking before Holy Communion, these latter again take offense. For they say: "Ah, but it seems as if it were wrong to eat and drink before the Lord's Supper, for behold, the people give in, they do not eat and drink. Surely we have been given a perverse doctrine there." The teaching of Scripture that one should abstain from the use of his Christian liberty for the sake of the weak, they do not understand. They are going astray. They now also become suspicious of instruction in other pieces of Christian doctrine. And that is an arg thing. And that is a thing that is completely taken out of life.

What is a man to do when he stands between two fires? If a man eat and drink, when he goeth to the holy supper, some take offense: if he eat not and drink not, others take offense. What is a man to do? One of two things can be done: either one eats and drinks, or one does not eat and does not drink. What shall one choose?

In such a case, the doctrine of the meanings and of Christian liberty, and especially in so far as it relates to the present case, is to be taught quite earnestly and thoroughly in the congregation. In such a case God himself gives the opportunity for the congregation to become clear about this doctrine. If, however, there are still some on both sides who are inclined to take offense, and if, then, as I have said, we are still left between two fires, it seems to us that

then one should make use of his Christian liberty. To speak of the present case, one should eat and drink something before Holy Communion, so that our liberty, which we have in Christ, may stand, and that no one may catch us under the bondage of the yoke. Gal. 2, 4. 5.

Item: If weak believers take offense at such actions of a Christian, which stand in Christian liberty, then one should try to instruct them, but if this does not succeed, for the sake of love abstain from such use of his Christian liberty; provided that thereby the confession is not violated, and that other weak believers in turn do not take offense at such abstention. C. M. Z.

(Conclusion follows.)

A missionary journey in Denmark.

On a splendid September Monday, the undersigned left early in the morning from Elsinore to make a journey across Denmark with Father W. Grunnet from Copenhagen in the interest of the Danish Free Church. Quickly the railway train took me along the lovely Oeresund and through magnificent forests, which are interspersed with villas for summer visitors, also with meadows and fields. In Copenhagen I met my dear brother in office at the central station, and from there we took the next express train across Zealand to the harbour town of Korsör, where we boarded the waiting ship, in which we were to sail to the island of

Langeland

wanted to sail. After a rough sea voyage on the Great Bell, which is dangerous for navigation, we arrived at noon in Lohals, a harbour place of Langeland. There, a member of the community was already waiting for us with horse and carriage - there is no railway on the island, as it has only about 20,000 inhabitants. Soon we were in the house of the willing man. Since we do not yet have a meeting place on Langeland, we have been preaching in the house of this parishioner for years. In the evening after our arrival there was a crowd of about 25 adults, six of whom are members of our free church. The undersigned preached first, followed by I". Grunnet told the devout listeners about the one thing that is necessary. After the meeting there was a discussion, and one man in particular, a friend of the state church pastor in that area, debated with us for a long time about the state church and the free church, as well as about other important things. It was not until after midnight that we were able to leave our tired limbs to sleep. The following day, Tuesday, we stayed on Langeland. In the evening there was again service in the same house. This time about 35 adults were present. Again we both preached. Since we can travel to Langeland so seldom - about four times a year - the people want to hear several sermons on each of our visits. After the service, many expressed their gratitude for the blessing they had received from the preaching of the Word over the two days.

had flowed. On this evening the undersigned also distributed Holy Communion to the members of our congregation who were present and to Father Gmnnet. At midnight this time we were able to call it a night.

During our stay on Langeland we also spoke with our people about whether it would not be good if they had their own meeting place, even if it were so simple. We were given the answer that for the time being things would have to remain as they were, namely that we would meet in the house where the two evenings' sermons were held. But do not imagine, dear reader, that the house is a grand building with beautiful large rooms. The dear hospitable landlord is a countryman who manages his small estate with only one horse and also does some fishing in the nearby sea water. His house, which like most country houses in Denmark has a thatched roof, is very old and unsightly. Only one room, the best, has a floor of wood; the other rooms have uneven brick or earthen floors. There is no prosperity in the whole house. The owner will probably have to tear down the house and build a new one in the not too distant future. He might as well build it in such a way that there will be a room left over for worship meetings. But the Lord will provide it in his own time. For the time being, there seems to be nothing left for us to do but wait until we have the opportunity to obtain a church location on Langeland. But I was surprised at the faithfulness of our few people there. What is it, I thought, that entices people to come again and again to our meetings, according to the words: "Let us not forsake our assembly" (Hebr. 10, 25.)? When I consider what long journeys some have to make in the sea-rough weather on the island; how people have to seek seats in low, ill-lighted parlors, where they can hear the pastor standing in the aisle between two rooms; how the devout hearers in poor seats all endure to the end of the meeting; yea, when I consider all that I have seen and heard on Langeland in regard to our hearers, I must say: The love of God's word drives the people, and therefore we must travel and preach there as often as possible. Now, of course, it cannot happen often, since the whole Danish Free Church has to be cared for by only two pastors and we have to save money. I have not yet been able to get my railway ticket because of lack of money.

On Wednesday morning we were woken up after only five hours of sleep. After all, we had to catch the ship, which left Lohals for Svendborg a little after six o'clock.

Fyn

...and left. Again the sea was quite agitated. But the Lord led us happily to Svendborg, a harbor town on the southeast coast of the island of Funen. After we had satisfied our hunger there with a few fish, we took the railway, which is a private railway on this route (as distinct from a state railway), as far as the Oexendrup country station, where we were met by a

community member was going to pick us up with a wagon. But as a result of a misunderstanding, the man did not expect us until the afternoon, as it turned out later; so we set out on foot and arrived a little after noon in the country place Vormark, which is the main place on Fyn for our Free Church. In the evening of that day there was a meeting in the house of one of the church members. There were about 40 adults present. Again we both preached. After the service, we conferred with the audience members who had stayed behind. At last there were only our church members there. They asked how this and that Bible verse was to be understood, how our fellow believers were doing, what progress our mission in Elsinore was making, etc. It was a blessed time. They were blessed hours. The following evening there was another service in the house of a female member of the congregation about half an hour away. This time we had about 45 listeners. After the meeting Fr. Grunnet gave Holy Communion to the parishioners present, together with the undersigned. Finally, the parishioners stayed behind to discuss important questions, and again it was very late when they took their leave. In the countryside, weekly services can only be held late in the evening.

The question that occupied us most in the discussions with individuals, and especially on the second evening after the service, was whether it was not time that we tried to obtain a local for our services on Funen. After all, we have about 25 guests there. How gladly the people would have said, "Yes, we want to build," but they did not dare to do so, since they are not wealthy and there are so few of them. And in the country it is not as easy as in a city to rent a hall, indeed, it is usually quite impossible. But the Lord showed us a way how we can obtain a church home on Funen for the time being. The owner of the house, where the second meeting was held in a very spacious room, was willing to give this room to the congregation for worship purposes. So it was immediately decided to furnish the room with simple benches, an ordinary altar, etc. Fr. Grunnet and the undersigned promised to provide the people with what they could not afford themselves. This was, of course, a promise of hope, since the general treasury of our Free Church is still struggling with debts. But we had to say to ourselves: It is absolutely necessary that a church home be provided for the dear members on Funen for the time being in the manner mentioned. After all, it is of great importance for our entire community on Funen that we do not always meet in rooms, but in our own church hall and, if possible, in our own little church. We are also confident that the rich God will not let his kingdom suffer for lack of money. And we find you, dear fellow believers, who have supported us so faithfully so far - God reward you abundantly! -We are heartily grateful for every gift, even the smallest, that you have given to our Danish Free Church for the operation of the mission in Denmark.

On Friday morning we were driven to Oexendrup, from where we travelled by private train to Nyborg. Bon Nyborg, a fixed harbour town on the Great Bed, we took the state railway across Funen to Sirtb. From Strib we took a steam ferry (belonging to the State Railway) across the Little Bed to Fredericia tn

Jutland.

From Fredericia we took a fast train of the main railway to Vejle, from there a train of a private railway to Jelling and from there on the carriage of a faithful old parishioner to his house tn the lonely heath of Jutland. When we finally arrived, I thought to myself: This is a very circuitous, time-consuming journey from Elsinore or Copenhagen to our people in Jutland. And what a poor region one meets on the Jutland heath! How the people can harvest so much on the barren soil of that region that they have enough to live on is a mystery to me by human reckoning. On Saturday afternoon a church service took place in the living room of our dear landlord. God's word was preached to about 30 people. Holy Communion was distributed to six members of the congregation. An old mother with tears in her eyes asked us to travel to this region in the future and preach the word of the Lord here. And when we assured her that we would continue to come as far as we could without neglecting our congregations at home, joy shone from her eyes, and she pressed a two-crown piece (about 54 cents) into each of our hands. She said she so longed for fellowship with fellow believers. Rarely have I seen such hunger for God's Word.

But on the same Saturday we went on, because for Sunday afternoon a meeting was announced in Lösning, a small country town in Jutland. Again we went by car to Jelling, from there by private train to Vejle and finally from there by the main train to Lösning. Fr. Grunnet had been a missionary there for some time. What a joy it was that this time he was able to collect the first fruit there! A man, a weaver by occupation, was accepted with his family into the membership of our Free Church. With tears of joy he and his wife enjoyed Holy Communion. Their seven minor children now belong to our church also. During the course of the day, one more person came forward to be accepted. We realized anew that God's word does not return empty, and we were inspired anew to spread the good seed of God's word more and more diligently as long as it is day, because the night is coming, in which no one can work. On Sunday afternoon we went to the local where we were to preach. It was the same building that is usually used for theatrical performances, people's meetings and gymnastic exercises. The equipment for gymnasts etc. had been pushed aside, benches without backrests had been set up, and in the middle of the vocals stood a simple table, our pulpit. To our great joy, many listeners turned out; I estimate the number at 150. All listened without apparent fatigue to what was recited to them. Humanly speaking, there is good opportunity there to win souls. An example shows that zeal for God's cause is also found in that region. An old woman of 63 years,

a member of our Free Church, had walked three hours to hear God's Word, and had to walk three hours home again that same day, k. Grunnet and I had the wish: Oh, if only we had another brother minister who could help us to cast the net on Funen, Langeland and in Jutland! We also spoke of this to the people who had stayed behind, that they should form a congregation and establish the preaching ministry of the pure Word among themselves. Finally, we encouraged them to try for the time being to obtain a suitable local exclusively for our use. If our Free Church did not consist almost without exception of impecunious people, we could dare to use more strength and money for our cause, which is the Lord's; but as it stands now, it is hard enough to keep what we have. But JEsus is risen from the dead, gone up to heaven, sits at his Father's right hand, and gives gifts to men. Let that be our comfort.

Tired, we returned home on Monday to await the things that concern our churches in particular. May God place His blessing upon this and the farther "missionary journey," that His name may be sanctified among us, and His kingdom come to us! J. M. Michael.

Kansas District Synodical Convention.

Our Synod assembled in the capital of the State, Topeka, from the 3rd to the 9th of October. A goodly number of synod members had gathered from the wide area of this district, to the general joy. For the first time the number of those present exceeded one hundred by a considerable margin. We see that also in the Kansas District the Kingdom of God is not going backward, but steadily forward. Especially the great mission territory of Oklahoma has taken a joyful upswing; this still young country promises to become a good planting place for our Lutheran Zion.

The synodal days were richly blessed days. From the fountain of Israel we were abundantly watered with the water of life, not only in the five services, but above all in the excellent doctrinal discussions, where we were diligently instructed in the salvific teaching of the Word of God. Prof. L. Fürbringer presented an interesting, solid paper to the Synod, and our honorable General Praeses, Prof. F. Pieper, knew how to give the proceedings even more liveliness and freshness with many eloquent, warm words.

The subject of the lecture was: "What the Christian congregations of our time should learn from the Epistle of St. Paul to the Galatian congregations, namely, 1. right constancy in the truth once recognized; 2. right appreciation of the sacred office of preaching; 3. right recognition of the main article of justification; 4. right use of the law; 5. right adherence to Christian liberty; 6. right zeal in good works. After an introduction about the great value of the Old as well as the New Testament, that we do not find in it mere historical monuments of a past time, but the living word of the great God for all Christians at all times and in all places. in all places, it was explained under point 1, how St. Paul had once preached the gospel, the way to salvation through faith in the Lord Christ, to the Galatians with apostolic zeal and success, but how very soon, seduced by the deceitful cunning of false prophets, the Galatians had given ear to another gospel, which in truth was no gospel at all, which in truth was no gospel, and thus now stand as a mighty reminder for all Christians, especially for us Lutheran Christians, who by God's grace have the same precious gospel, to persevere in right constancy with the truth once recognized. Even today there is no lack of such false prophets. Not only Jews, Turks, lodges, etc., teach another way past Christ to heaven, but also false Lutherans, who make conversion and thus salvation dependent not only on God's grace, but also on man's conduct, do basically the same thing. - From the circumstance that St. Paul emphasizes his apostolic reputation to the Galatians with great emphasis, in order thus to prove his doctrine, his gospel, to be divine truth, proposition 2 was concluded, namely, the right estimation of the value of the sacred office of preaching. This esteem is shown by the fact that each congregation regards its preacher as a messenger of God Himself, that it honors him as such, even if it finds all kinds of deficiencies and weaknesses in him, that it faithfully cares for him even in earthly things, and finally that it does not allow itself to be turned away from him by false teachers. - The third sentence then led us into the central doctrine, the heart of Christianity, the doctrine of justification. This doctrine must be held fast above all things. But if this is to happen, it is necessary to learn to recognize this doctrine ever better and more thoroughly, and it is precisely in his Epistle to the Galatians that St. Paul introduces us to the deep understanding of this doctrine in various, manifold ways. - So much about the doctrinal negotiations. Every "Lutheran" reader, especially in our Kansas District, should not neglect to purchase and diligently read the detailed synodal report. Money and effort will be amply rewarded; indeed, it can only be a blessing if every congregation were to read the report and go through it in their meetings.

Of the other things that were discussed at the Synod, only the most important will be highlighted. The Honorable General Praeses gave information about the mission in London, about the Saxon and Danish Free Churches, which are still in need of support, and also about Brazil. From the latter country cheerful news has recently arrived; the preacher sent there has found a cheerful reception among the rural population, hunger and thirst for God's Word. The negro mission also enjoys a prosperous growth. A healthy Lutheran congregation is taking root everywhere; indeed, Prof. Fürbringer reported that one can feel at home among the Negroes as well as among the Lutheran Christians of white raffia.

A change has been made in the District by making Oklahoma a separate District Conference, and by establishing six Visitation Districts, one each for Colorado and Oklahoma, and two each for eastern and western Kansas, instead of the former two, and by making these visitators also reporting members of the Missionary Commission. As

The PP became President and Vice-President. C. Hafner and W. Pennekamp were re-elected, and as members of the Mission Commission were newly elected PP. A. Schmid and G. Häfner and Mr. F. Stüwe from Alma, Kans.

The Synod spent much time and effort on the mission report. We were able to hear many pleasant things. The Word of God is growing and multiplying in the various fields in Kansas, Colorado and Oklahoma. Many a plea was made for more help, for new workers. The 18 to 20 missionaries employed are not able to supply their areas sufficiently with God's Word, teaching and instruction. But how to get help? There is a great shortage of workers, and even though students are actively involved, there is still a lack of manpower. In addition, there is also a lack of the necessary funds. The Mission Commission of our district was therefore often helpless; it wanted to help and could not. A considerable debt weighed on the missionary treasury. The District had collected a little over $4000 from its own resources, but this sum did not cover the expenses, since only a small contribution was possible from the General Missionary Fund, $430.72, a contribution which was, however, increased by $224 in the month of August; but even this was not enough, a debt of over -100 remained. In the course of time, however, this debt will increase considerably, since -384 is claimed monthly from the Missionary Fund. The love gifts of our Christians must therefore flow more abundantly. The Synod saw itself compelled to urgently advise its congregations to be more diligent in collecting for the mission fund. So God still gives us ample opportunity to do good. We want to thank him that he makes such use of our earthly means. Our Christians in the Kansas District are still in such a position that we can easily pay off this debt and collect the rest; most of our Christians do not lack funds, and they do not lack the desire and love to sacrifice abundantly for this great casket of God - should there be a lack of that? Let that be far away! May God strengthen our weary knees, that we may walk in this also, and not faint! His very great reward will not fail. Amen. G. P. St.

† Johann Georg Göhringer. †

On June 25 of this year, six men stood bare-headed around a mound of lovely greenery in the beautiful Woodlawn Cemetery near Knoxville, N.Y., and with wistful hearts said the Apostolic Symbol and the Holy Lord's Prayer after placing a bouquet of flowers on the grave. This was the small pastors' and teachers' conference of East Tenneffee, which held a short memorial service at the grave of their dearly beloved and highly honored friend and chairman, the former Father J. G. Goehringer. And to the memory of this dear man the following lines are dedicated by the hand of friends.

Father Johann Georg Goehringer, now blessedly accomplished, was born at Accident, Md. on March 20, 1848. His father was a simple countryman who often had his troubles to provide his family with the bare necessities, so "Jörg" had to learn in his early youth what privation means. There was also no question of a proper school education, since the school was still quite poor at that time. So it happened that our Jörg, barely 13 years old, was confirmed by a pastor of the Pennsylvania Synod, named Voßeler, in Cumberland, Md. after a very poor religious education. An old friend of the family by the name of Judge, "Father Judge," awakened in the heart of the happy, gifted boy a hearty desire to be allowed to prepare for the holy ministry of preaching. But when the father refused to listen to this request, Father Richter advised the boy to turn with his request to Dr. Walther in St. Louis, who was already famous at that time and who is now blessed; he would know how to advise him. And indeed, the boy set to work and wrote to Professor Walther as best he could! How often the blessed friend later laughed about the fact that in his childish simplicity he had dared to bother the blessed doctor with his gibberish letter.

But what he had hardly dared to hope happened. For after only a few days he held in his hands a letter written in his own hand by the famous professor. And what a sweet, fatherly letter it was! No wonder his heart leaped for joy. The Blessed One kept this letter like a delicious treasure of his family, so that it is possible for us to have it printed here verbatim. It reads as follows:

"St. Louis, June 3, 1862.

"My dear young friend!

"I received your dear little letter of May 26th and learned from it that the good Lord has put a desire in your heart to become a preacher. That makes me very happy, for there are few now who have the desire for this holy office. Most of them would rather choose a profession in which they hope to earn much money and great honor in the eyes of the world. They do not think of the fact that a baptized Christian should no longer live for himself, but should sacrifice his life for his neighbor, just as our dear Savior gave himself for all of us down to the last drop of blood. Nor do they consider what glorious promises are given to those who preach the beatific gospel to the lost world. For it is written: The teachers shall shine as the brightness of heaven, and they that teach many righteousness as the stars for ever and ever. Dan. 12, 3. May the good Lord strengthen you and give you His Holy Spirit abundantly, so that you may remain steadfast to become a servant of Jesus Christ, who is also your faithful Savior. May He also move your dear parents so that they gladly give you to the service of the sanctuary.

"Since you are only fourteen years old, as you write, you will do best to be admitted to the college at Fort Wayne, Indiana, where you can learn Latin, Greek, and Hebrew, so that you may become a preacher who can read and understand the Word of God in the original language. This is very important. Such learned preachers can then work for

rightly fight the pure doctrine and refute the false teachers who poison the life source by their false teachings.

"Now if you wish to become such a preacher, you must write such a little letter at the following address: **Mr. Alexander Saxer, Director of the Concordia College, Fort Wayne, Indiana..**. He will then write to you and probably invite you to come to Fort Wayne towards the end of the month of August; for on September 1 a new teaching and learning course will begin.

"God be with you, my dear George.

"I remain your "faithful friend "C.F.W. Walther."

That was the letter. Through the insistent coaxing of Father Richter, his father was persuaded to give his consent to study, and so at the beginning of the new school year 1863, our George moved with a happy heart to our Concordia College in Fort Wayne. And when he had graduated in the summer of 1869, he entered our seminary in St. Louis in the fall of the same year. Since it was not possible for the father to provide the son with the necessary funds, he often had to make do quite poorly. But whenever it seemed to him that all hope was in vain, then the Lord sent help, and mostly from a place where he had not expected it. When he had passed his theological examination with honors in 1872, to his greatest consternation he was handed a call to the congregation belonging to the then Jllinois Synod at Mascoutah, III. Personally he was inclined to decline the call to another synod. But when his dear teacher and adviser had convinced him that it was his sacred duty to answer this very call, he accepted the same, with cheerful confidence in God's assistance, and was ordained and inducted in July, 1872, in his first congregation by Father Erdmann, President of the Illinois Synod, assisted by Father Becker. For about nine years he served this congregation with fiery zeal and great self-denial, not only as pastor, but also as teacher of the parochial school. Besides this, he also administered the office of Vice-President of the Synod for a time, and experienced the joy of seeing the members of the Illinois Synod, after it had dissolved, join our Mtssouri Synod. This, too, was largely the fruit of his faithful witness to the truth.

Jul. A. Friedrich.

(Conclusion follows.)

To the ecclesiastical chronicle.

America.

Why do we do mission? The "Lutheran Church Gazette" of Philadelphia rightly censures a General Council mission worker from Porto Rico who wrote that ten "independent" congregations could be established there in one year by supporting ten missionaries for three months. Church planting is in God's hands. The church has the promise that the Word of God preached by her will also

But when and to what extent God's word will bring forth fruit, no man can calculate and determine by the clock. Marc. 4:26, 27: "The kingdom of God is as when a man casteth seed on the ground, and lieth down, and riseth up night and day; and the seed riseth and groweth, that he knoweth it not." The proper and next task of the church is not church planting, but the preaching of the gospel. Christ's command to the church is not, "Go ye and form churches," but, "Go ye and preach the gospel." We are commanded to fill the land with the gospel; to offer the gospel everywhere it is not yet. If we do this, we have done our duty, even if churches are not formed everywhere. We would be letting the ecclesiastical standpoint slip if we only wanted to preach God's Word where "probably" "independent" congregations will soon come into being. F. P.

The Presbyterians are doing missionary work in the German language in South Dakota. It is reported that they have gathered five congregations and provided them with preachers who preach in German. This is an admonition to the German Lutherans not to become sluggish in the work of the so-called inner mission. F. P.

The American Baptists are **especially zealous in missions**, as the annual report of the "American Baptist Missionary Union" testifies. They have extensive missions in India, China, Japan, West Africa and the Philippine Islands. 474 missionaries and other missionary workers are in their service, to which must be added 2438 native assistants. The number of mission stations amounts to 2438, of which 596 have already become independent; that of the Gentile Christians to 105, 216, of which 6739 have been added during the past administrative year. The Baptists also take special care of the school system. The 3245 high and low schools are attended by 37, 297 pupils. One may well ask: Why are the American sects so zealous in founding schools among the heathen, and provide their own youth so miserably with religious instruction? - The receipts in the missionary treasury amounted to $657, 843, while the expenses amounted to $768, 884, leaving a deficit of $111,041. But the Mission Board has not been discouraged by this, nor will it curtail its labors, but hopes for especially rich contributions in the coming year. L. F.

Shameful mischief in the church. All that the sectarian preachers dare to offer their poor, pitiful congregations in their "political" sermons, especially when an election is imminent, is known to everyone who pays some attention to the reports about it in a daily newspaper. On the Sunday before the last election, however, something occurred in Topeka, Kansas, which is not likely to have happened before. As in most of the sectarian churches there, the First Baptist Church was not preaching God's word, but playing politics. The subject of the sermon was, "When politics is not politics," and the preacher made plainly discernible digs at persons, and sought to influence his hearers in casting their votes. He had scarcely closed, when opposition also arose on the part of one of the hearers, who came forward and now also talked politics, and came to the defence of those who were attacked. And when he had closed, another immediately came up and spoke against the previous speaker, to the applause and clapping of hands on the part of a number of churchgoers. The pastor interrupted this speaker, and in order to bring the debate to a close, he closed the service and dismissed the congregation. The members were already leaving the church, and the pastor was already shaking their hands in farewell, when his eyes fell on the prepared communion table. The celebration of the Lord's Supper

had been completely forgotten above the politics. The pastor quickly called the people who were hurrying away back, most of them listened to his call, and so the celebration of the Lord's Supper could take place. - Further remarks are superfluous. But one would wish that all congregations would chase such "political" pastors from the pulpit with shame and disgrace. L. F.

None of the Protestant communities in our country has experienced such growth as the so-called "Disciples of Christ" or Campbellites. Their number has increased from year to year, so that at present they have more than one million communicating members. Their growth can also be clearly seen in the state of their missionary society, which celebrated its twenty-fifth anniversary a few weeks ago. After very small beginnings, this mission now has 111 missionaries and 146 native workers at 113 stations. And while other missionary societies are struggling to carry on their missionary work on the scale begun, the Campbellites have raised $27,000 more than before for heathen missions during the past fiscal year, a total of $180,000, and have sent out thirteen new missionaries. Unfortunately, the growth of this community cannot fill a Lutheran with joy. The Campbellites are an irreligious sect, originally emanating from the Presbyterians and Baptists. Their founders at the beginning of this century, Alexander and Thomas Campbell, wanted to reform Christianity and lead it back to apostolic simplicity. Therefore they rejected all ecclesiastical confessions and names and wanted to adhere only to the holy Scriptures and be called only "Christians" or "disciples of Christ". It is a fact, however, that abominable heresies are prevalent in this community and are publicly pronounced by eminent preachers, fundamental heresies concerning the most holy Trinity, the person and work of Christ and the Holy Spirit, etc. What Christianity really is has been forgotten and rejected in this "Christian" community. L. F.

"Friends of the Temple" or "Friends of Jerusalem" are the names given to the followers of a chiliastic sect founded about 50 years ago in Wuerttemberg by an arch-enthusiast, Christian Hoffmann. They believe that the true people of God must gather in Jerusalem; there the Jewish temple will be rebuilt, Christ will again manifest Himself visibly on earth, and an outward kingdom of peace will be established. But this sect is so far removed from Christianity that its leader, Hoffmann, in a "missive," was allowed to deny, reject, and blaspheme with impunity the doctrines of the Holy Trinity, of reconciliation through Christ's vicarious suffering and death, and of the means of grace. In our country it has a very poor existence, but recently held another conference in Brooklyn. According to a report in the "Luth. Kirchenzeitung," this temple group has permanent congregations in Brooklyn, Buffalo, and Schenectady, N. Y., and in Erie, Pa. in addition to a "temple field" settlement in Kansas and "scattered members" back and forth in the cities and in the country. At the conference there was special talk about the founding of a temple settlement, probably after the example of Hoffmann, who bought an estate in Württemberg and lived in this "German temple" with his followers until he emigrated with them to Palestine and established small colonies there. There was also talk of promoting the temple cause as much as possible, and of employing a traveling preacher to strengthen the dispersed temple members in their loneliness. Their raptures of the "coming kingdom of God, prophesied of by the prophets," also found expression again. They and all the other coarse and fine chiliasts, with their perverse hope The belief in an earthly, visible, millennial kingdom is refuted by the word of the Lord, who testified before Pontius Pilate: "My kingdom is not of this world," John 18:36, and answered the question of the earthly and carnally minded Pharisees: "When will the kingdom of God come? Neither shall it be said, Behold, here or there it is. For behold, the kingdom of God is within you." Luc. 17, 20. 21.

L. F.

Abroad.

About the delegation of a new heathen missionary, who is to work as a fifth worker in our East Indian Heathen Mission, his father, Fr. Hübener in Kolberg, Pomerania, informs us in the "Freikirche" of the following, which will fill the hearts of all our mission friends with joy and move them to faithful intercession for our new missionary: "The fact that our congregation in Kolberg, Zarben and Lewetzow was able to celebrate a mission festival for the second time this year on the 18th Sunday after Trinity (October 14) had a very special reason. It was our privilege to ordain the candidate A. Hübener, who had enjoyed his theological education in St. Louis and had also passed the examination for the sacred preaching ministry there, and to delegate him as a missionary to the East Indies. The ordination with the solemn commitment to the Holy Scriptures and the entire confessional writings of the Evangelical Lutheran Church was performed by the signed father of the ordinand with the assistance of Hensel, M. Willkomm and Amling. The text of the ordination speech was Apost. 26, 14-18. In addition, Fr. Amling preached on Rom. 15, 29. 30. in the morning, after Fr. Hensel had previously held the confession. In the evening of the same day a mission festival service took place, in which Father M. Willkomm preached on Jos. 1, 7-9, Missionary Hübener on Eph. 6, 18, 19, and the undersigned said a closing prayer. May the Lord hear our prayers and fulfill His promises made to the Word and the ministry of preaching, and especially to the missionary work, and may He equip and strengthen this young messenger of ours with the other brethren out in far-off, hot India with courage and strength from on high to carry out the difficult work, and may He place His blessing on their work, so that a rich harvest of joy may follow the sowing of tears. - The mission festival collection amounted to 83. 10 Marks. W. Hübener, k." L. F.

A beautiful example of the courage of faith and the willingness to sacrifice of Protestant women is told by the "Neue Luth. Kirchenzeitung". It reports: In the Protestant parish of Prosec in Bohemia, which has about 3500 souls but is very poor, a new school was to be built, since the old school building had become dilapidated. The high costs of a new building (11,500 guilders) and other difficulties brought the voting men to the decision to drop the construction. Then the mothers and virgins of the community gathered and passed the following resolution, which was submitted to the pastor: "If our men do not have so much courage to decide for the preservation of our school, we women are determined to do everything to ensure the continued existence of the school, and we know that God the Lord will not abandon us. Our ancestors had to endure so much for the sake of their faith, and we should shy away from any sacrifice? There we would invite God's punishment upon us!" On the Sunday after this appeal, the congregation decided to dare to build in the name of God. - If necessary buildings for church and school are built in the right spirit, namely for the glory of the Lord and for the prosperity of the congregation, trusting in God's help and in the right spirit, then the congregation will be able to continue the work.

If a Christian congregation is willing to make sacrifices, it will not be disgraced by them. Experience has shown this more than once in our country. L. F.

From England comes the news that, while the population is increasing about 300,000 souls a year, the number of Sunday-schools is constantly and everywhere decreasing. In the English State Church there are about 7000 fewer; and the other ecclesiastical communions, the Baptists, the Calvinistic Methodists, the Presbyterians, the United Free Methodist Church, the Scottish Free Church, and others, complain that their Sunday-schools are showing great losses, and the longer the more they decline. The Sunday-school is already a makeshift as it is. If even this meager religious instruction is now done away with, what will become of the youth? L. F.

The birthday celebration of Gutenberg, the inventor of the printing press, which was recently celebrated in Germany, has been used by the Catholic Church in some places to violently vilify Luther. It is well known how much Gutenberg's invention helped the work of the Reformation, especially the spreading of the Bible. For this reason, when a grand historical procession was held in Mainz, Gutenberg's birthplace, there was also a float on which, among other things, Luther's picture was emblazoned in front of an open Bible. The intention was to illustrate Luther's great services to the translation of the Bible and to the German language. But this caused great indignation in Roman circles. The Catholic "Kölnische Volkszeitung" wrote: "The whole Luther wagon is a fahrmde lie and in a predominantly Catholic city an impertinence." And the "Mainzer Journal" called Luther the "renegade monk of Wittenberg" and further expressed itself thus: "The fact that Martin Luther's large bust was carried along on a carriage in the procession is probably the strongest piece that was offered to the Catholics. This was to be motivated by Luther's work as a Bible translator. Only as a translator? Why not also as a Bible forger? After all, he falsified, deliberately falsified, the Word of God in important passages!" So fanatical and intolerant are the Romans, so much do they slap all historical truth in the face, such impudent lies do they unabashedly spread. We Lutherans, however, at the Reformation feast which lies behind us, again thanked God that through Luther's ministry he had given us the Bible which the Pope had twisted, falsified and even stolen from Christendom, the German Bible in an excellent, incomparable translation. L. F.

In Egypt, especially the United Presbyterian Church, a smaller, independent branch of the well-known Presbyterian Church, is carrying out a hopeful mission among the mostly Muslim population. As the "Kirchliche Zeitschrift" reports, 50 American mission workers and 480 native assistants are active in nine main and 219 secondary stations. The number of communicating members amounts to 6379, 50 congregations are already organized, and the 184 mission schools are especially successful, with more than 14,000 pupils. The higher educational institution in Assiut, which is attended by hundreds of students, including a number of Muhammedans, has great importance and far-reaching influence. The fanaticism of the Muhammedans, which is otherwise so easily inflamed and then fervent, has not yet shown itself here, and the mission is now at work to penetrate also into the Sudan region conquered by the English Gmeral Lord Kitchener. At Omdurman a new station is first established. Further and further Christianity spreads throughout the world. L. F.

How Christianity has spread throughout the world is illustrated by the following numbers: On the first day of Pentecost, when the first missionary sermon was preached and the Christian Church was founded, the number of Christians, as we know from the Acts of the Apostles (2:41.), amounted to 3000 souls. At the end of the first century there were about 300,000 Christians. By the end of the first millennium, there were 50 million. 500 years later, in the days of the Reformation, there were a little over 100 million. But since the beginning of this century the number has grown by an average of two million for each year, so that at the present time the number of Christians in the whole world is nearly 600 million. Yes, "the gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." Matth. 24, 14. L. F.

The "dying" of a child.

The godly Scriver tells in his "Seelenschatz": "To the gospel of Jairi Töchterlein it is fitting to tell of the blessed end of a Christian child. I have seen it with my eyes and heard it with my ears, how a little maiden in a fatal illness became quiet without discouragement about half an hour before its dissolution and got a quite angelic, lovely and friendly face. The half-broken eyes shone. The child raised its little hands in the air and said: "Beautiful, beautiful! That was what this lovely little child used to say when she was in good health, when she was neatly dressed and looked at herself in the mirror. And when it saw anything else fine and beautiful, it used to grasp it with outstretched hands and say, "Oh, that's nice! What was it that made such a small, weary, death-struggling child so happy? What changed his face and gladdened his heart? Certainly nothing other than a glimpse of blessedness, the inward consolation of the Holy Spirit, which had been poured out on the little child in baptism - in a word, a foretaste of eternal life. He was soon introduced to the full enjoyment of this life by the holy angels, who carried the child into the bosom of the heavenly Father. But what sweet consolation the parents and other bystanders, friends, and neighbors had from this event, every believer can judge."

The sinner is the same everywhere.

The English missionary Clarke in Bengal once challenged a Brahmin of the first rank to a disputation. The latter took up the gauntlet and appeared at the designated place. The public disputation began before many witnesses, but was rather dull for half an hour. Suddenly the missionary asked, "Are you forbidden to eat anything in which there is animal life?" "Yes, certainly," replied the Brahmin. Now because these Hindu priests are the worst of heathen Pharisees, who never wish to confess themselves poor sinners, the missionary asked him if he had ever transgressed his law of forbidden food. "Never!" replied the latter. "Not even unconsciously?" "Impossible!" said the sure one. "Can you and will you swear to it?" "Solemnly!" "Do you ever eat pomegranates?" "Daily." Clarke had some pomegranates brought, and had his opponent choose one and cut it in two. They then placed the pomegranate under a magnifying glass and Clarke asked the proud Brahmin to look at the fruit through it. The pagan scholar looked into it and flinched

for the fruit was teeming with little creatures that the naked eye could not see. He took the pomegranate in dismay, looked at it, put it again under the magnifying glass, and looked again at the little creatures in it. After feeling it repeatedly, he put it away and said meekly, "It is true." It could not be denied that he had not even fulfilled his human law, which, however, he believed to be a divine commandment, and that his supposed perfection was only a self-deception. Ashamed, he bowed his head, when Clarke asked, "You acknowledge, then, that you have sinned unconsciously, and that, as everything is full of animal life, you can by no means eat or drink anything without committing a sin against your law? Shall I show thee how every drop of water is full of similar little animals?" "No," said the Brahmin; "I have seen enough." "Dost thou require further proof?" The heathen asked a favour, and Clarke promised it to him if he could grant it. He then requested the magnifying glass, which Clarke, after some hesitation, gave him. The Brahmin seized the glass, looked triumphantly about the hall, and then smashed it on the marble floor so that the pieces flew in all directions. "WhaS is this?" asked Clarke. Seriously and coldly the heathen replied, "That means, Mr. Christian, that I was a happy, good, proud man. Thou hast doomed me now to go to my grave sad and miserable; for by the instrument thou hast robbed me of all contentment." With these words the Brahmin left the hall, and soon the town. The conscience was troubled; but the proud sinner was only angry with the truth, and hardened himself against it, instead of taking his refuge in the sinner's salvation. - This defiance is very natural. Does the sure and self-righteous man do better against the preached law of God, which reveals his sins to him, and against the whole written word of God, than the Brahmin does against the magnifying glass? Where God's grace does no miracle for him, he will always strike out against the sting.

In the Great Namaqualande in South Africa the preaching of the divine word had rumbled in one place. Once the chief rushed into the hut of the native teacher with his face glowing with anger and asked him whether the teaching he had preached was really the word of God. When he answered in the affirmative, the chief said: "Then you must do it differently. I can no longer hear it thus." "That is impossible," replied the teacher. "So you must draw along with the word," thundered little Herod. - It is always the same experience which the witnesses of God have to make, whether they come to the learned or to the most degenerate and illiterate men, to the great of the earth or to the beggars, in the morning or in the evening. They find the same Adam everywhere, may his skin be black, white, red or yellow. (Gotthold.)

Obituary.

On October 18, after a short and serious illness, Georg Wilhelm Fickenscher, for many years a faithful teacher at the first school class of the First Lutheran Trinity Parish in Buffalo, N. Y., and likewise Controller of the Eastern District of our Synod, passed away in faith in his Saviour. After completing his studies at Addison in 1876, he served first five years in the Lutheran school at Fort Smith, Ark. and then nineteen years in ours. He brought his age to 44 years and 8 months. He leaves a bereaved widow and six minor children. Aug. Senne.

New printed matter.

American calendar for German Lutherans from the year 1901 after the birth of our Lord Jesus Christ, Concordia Publishing House,. St. LouiS, Mo. 71 pages 9X7H. Price: 10 Cts.

This is the annual visitor, well known to all readers of this paper, who needs no introduction or recommendation. The mere announcement that he will again undertake his visit will be enough to invite him to thousands upon thousands of Lutheran Christian homes. And he has also well filled his pockets. On 22 large pages he brings 21 longer or shorter articles and stories, instructive, edifying, interesting. The remaining pages are filled with the actual calendar and with various well-known, indispensable lists and directories. As a special decoration, the calendar brings the well-done pictures of some former and present officials of our General Synod (Dr. H. C. Schwan, P. C. Groß, P. J. P. Beyer, President Prof. F. Pieper, Vice-President C. C. Schmidt, Vice-President P. Brand) and the picture of the old Lutheran church, of which an article tells the details; as a special addition, a beautiful color print "To God", which alone is worth 10 cents.

L. F.

Der ev.-luth. Hausfreund. Calendar for the year 1901, published by O. H. Th. Willkomm. Zwickau i. S. Printed and published by Johannes Herrmann. Ill pages 8^X5^. To be obtained from the Concordia Publishing House,. St. Louis, Mon. price: 20 Cts.

Hand in hand with our calendar comes this messenger from the circle of our fellow believers in Germany, who is also no longer a stranger to many a Christian house in our Synod, but rather a dear "friend of the house" who does not knock on the door for nothing. In order that he may also find a friendly reception among those who have not yet granted him domiciliary rights, we will briefly tell you what he has in his messenger bag. First of all, there is an excellent "New Year's Century Congratulations," which is summarized in the scriptural word: "The word of our God endures forever," and in an instructive and edifying manner dismisses a number of objections to the dear word of God. It is accompanied by a lovely, longer poem, "Easter Eve," telling and applying the story of the two disciples of Emmaus, written by "C. M. Z.," well known to our readers. And besides, there is so much that is good, instructive, and inspiring in this booklet, which has been compiled with evident care, that no one will put it down without satisfaction, but will rather make up his mind to faithfully cultivate his acquaintance with this "friend of the house. L. F.

The Pastor's Estate. A stealing from parish life for parishioners and those who wish to be. By Alfred Ira. Illustrated by G. Ruhland. Published by the Antigo Publishing Co. I Two volumes of 558 ropes together. Price: $2.oo.

Now the long winter evenings will soon come again, and with them the need for "something to read". Now we Lutheran Christians have no lack of good books. We have the book of books, the dear Holy Scriptures, and whoever wanted to keep to them could probably read the Bible book through from beginning to end every winter and profit greatly from it. Then we have books in which is told what God has wrought in his church since the days of the blessed apostles, especially through the great teachers of Christianity, and the biographies of such men as Luther, Brenz, Paul Gerhardt, Walther, Wyneken are worth reading not only once, but often, and serve to promote the knowledge of the one thing that is necessary, and to exercise the spiritual senses, which makes the Christian ever more capable for the exercise of his spiritual, heavenly profession. The same purpose, however, can also be served in its way and to its extent by reading such descriptions from life as the author, who is well known among us as a gifted narrator, has brought to light in the present neat little volumes. The figures, which emerge in this narrative speaking and acting, are drawn on the basis of fine observation with a firm hand.

Character pictures, which will be familiar to many readers from their own experience, even if under other names and in other surroundings, and the lessons which result from the good and evil, the doings and sufferings, which are described here, are worthy of all heed. -1. 6.

Wrihnachts-Cantate for mixed choir by A. H. F. Breuer, 264 Eldert St., Brooklyn, NA. 8 pages 11X7. Price: 25 cts.; price per dozen: 61. 75.

This cantata begins with the desolation of the angel (soprano solo), followed by the praise of the heavenly hosts (choir). This is followed by the petition for the entry of the infant Jesus into the heart (first tenor solo, then choir) and finally the general call to Christmas joy, which ends in the chorale: "Freuet euch, ihr Christen alle" ("Rejoice, all you Christians"). L. F.

The healing grace has appeared! Cantate auf Weihnachten for mixed choir by F. Recht in jun. price: single 25 Cts, by the dozen 61. 75.

This composition is as appealing as it is appropriate to the "subject matter. -F. B.

Glory to God in the highest! Weihnachtsgefang for four, also two children's choirs, with easy two-part solos and duets together with organ accompaniment, for use at children's Christmas celebrations in weekly and Sunday schools, by W. Grützmacher, 147 Ten Eyck St., Brooklyn, N. A. New edition. 8 pp. 8^X5j. Price (postage paid): 25 cents; price by the dozen: 61. 25.

Grdin "tiL "ncrr and Ginführrrgyn.

On behalf of the Honorable President Walker, Cand. Dr. pdil. Hermann Wo klüger was ordained and introduced by F. Ottmann in his congregation at Hartford, Conn. on 17 Sonnt, n. Trin. with the assistance of S. Glaser, F. Miller, W. Mönkemöller, L. Linn and H. Beckmann.

By order of the Hon. Praeses Niemann, on 19 Sonnt, n. Trin. Cand. Paul Schulz was inducted into the congregation near Bradford, Ind. by I. Schumacher.

On behalf of the Honorable Presidency of the Kansas District, Rev. W. Berndt was introduced to his congregation at Germantown, Kans. on the 19th Sunday A.D., by J. G. Hafner.

By order of the Honorable President Spiegel, 1?. Rich. Trülzsch on the 19th of Sonnt, n. Trin. in his parish at Macomb, Mich. assisted by the kk. Wilson and Schöch introduced by F. L. Schröder.

By order of the Hon. Praeses Spiegel, on the 20th of Sonnt, n. Trin. k. Paul Echwankovsky was introduced to his congregation in North Detroit, Mich. by Adolf Arendt.

By order of the Venerable President Succop, on 21 Sonnt, n. Trin. ?. H. Spannuth in his congregation tn Mascoutah, III, introduced by W. v. Schenk.

By order of the Honorable Presbytery of the WiSconsin District, on the 21st of Sunday, n. Trin. P. F. W. Halbsth, in St. Paul's parish at Cascade, Wis. with the assistance of P. Huebner, introduced by C. G. Hähnel.

Initiations.

On the 18th Sunday, Trinity, the congregation in Canton, W.S., dedicated their newly built church (28X50 feet, tower SS feet high) to the service of God. Celebrant preachers: F. Börger and O. Bräm. I. C. Heynsr.

On the 19th of Sunday, A.D., the Immanuel congregation at Sterling, Nebr. consecrated their new church (36XS0 feet, with sacristy, tower 85 feet high) to the service of God. Festive preachers: ck. M. Mariens, G. Allenbach (English), J. Witt andTheo . Hanssen.

On the 19th of Sonnt, A.D., the St. Lucas God Sack Society, consisting of St. Lucas and Christ parishes of Chicago, III, dedicated their new St. Lucas God Sack, 70I acres in size. Celebrant: ?. E. Werfelmann. The dedicatory prayer was offered by J. E. A. Müller.

On the 20th of Sunday, A.D., the congregation of St. John's, Denver, Col., dedicated their newly built school (27X45 feet) to the service of God. It preaches" (German and English) I. F. S. Her.

On the 21st of Sunday, A.D., the Trinity congregation at Lake Park, Wash. dedicated their new church to the service of God. Celebrant preachers: Rev. H. Bohl andW . J. Lankow.

Girrwoitfurrg and Mtfstonsfest.

On the 21st of Sunday, Trinity, the congregation of Petersburg, III. consecrated "their" renovated church to the service of God and at the same time celebrated a mission festival. Festive preachers: Prof. J. Herzer and Geo . Koch.

Discord festivals.

On the 12th of Sunday, n. Trin.: St. John's congregation at St. Johnsburg, N. D. Preachers: >'?. Andres, Sieck and Engelbert. Collecte: -50.00. - St. Paul's congregation at Ohio Tp, Nebr. preachers: Oetjen and Rittamel. Collecte: -58. 67.

On the 13th of Sonnt, n. Trin: St. John's parish at Champaign, III. preacher: l'L. C. Brewer and Hafner. Collecte after deduction: -51.06. - St. John's parish of Defiance, O., and vicinity. Preacher: ?. C. F. W. Meyer (and Engl.). Collecte after deduction: -43.00.

On the 14th Sunday, A.D.: The Immanuels parish near Litchfield, and St. Pauls parish near Ansley, Nebr. Preachers: J. H. Engel and Afseldt. Collecte:-11.00. - The churches in Aankton county, S. Dak. Preachers: I. D. Ehlen and Stirred. Collecte: -54. 29. - The congregation.
tn Edgeley, N. Dak. Preachers: kk. Bohsen and Weseloh. Collecte: -18. 34. - ZionS congregation at S. Omaha, Nebr. preachers: kk. Meeske and Baumgärlner. Collecte: -77.00. - The Zion congregation at Germantown, Nebr. with guests from Bro. Brakhage's congregation. Preachers: Father Becker and Prof. Weiler. Collecte: -41. 72. - The congregations at tzeilbronn and Freeman, S. Dak. Preachers: ??. J. Brauer and Wyneken. Collecte: -200. 77. - The Zion congregation at Independent," Kans. Preachers: Horst (and Engl.), Hansen (lecture) and Kauffeld. Collecte after deduction: -110. 50. - The congregations at Uniontown and Longtown, Mo. preachers: kk. Schmidt and Winkler. Collecte: -140.00. - St. Jacob's congregation at Quincy, III, with guests from St. John's congregation. Preachers: Prof. Bente and?. Groih. Collecte: -74. 52nd - The "Trinity Gemsind" at Monroe, Mich. Preachers: Schatz and Meinest". Collecte: -61. 52nd - The congregation at Worcester, Mast. with guests from Webster and Clinton. Preachers: Kästner and Zimmermann. Collecte: -16. 35. (Rained out.) - The Kansas City, Mo. congregation, with guests from Argentine. Preacher:
Jesse, Flour and Senne sun. (Engl.). Collecte: -61. 50th - The congregation at Balbwin, III, with guests from Horse Prairie and Red Bud. Preachers: t'?. Schaller and Schurdel. Collecte still deducting: -48.00. - The congregations at KimmSwick and Pevely, Mo. preachers: Prof. Mezger and P. Rothe. Collecte after deduction: -62. 10. - St. John's parish at West Hammond, III. preachers: ??. Biester and Frederking. Collecte: -21. 50. - ?. Gugel's congregation at Detroit, Mich. Preachers: k?. Arendt and Lobenstein. Collecte: -25 22nd - The churches at Casey, Iowa. Preachers:
Schlegel and Burhenn. Collecte:-24. 16. - The Cross Parish at Dorkville, III. preacher: P. G. Schroeder. Collecte:-33. 71st - The St. John's congregation at Mayville, Wis. Preachers: Pröhl and Bartling.
Collecte: -40. 40. - The Trinity congregation at Hayestown, Nebr. Preachers: I?I?. W. Landgraf and Schormann. Collecte:-20.00. (Rained out.) - The Zion congregation at Denison, Iowa. Preachers: kk. A. Ehlers and Krog. Collecte:-40.00. - The congregations at Holyoke, Springfield and Easthampton, Mast. Preachers: Linn and Miller. Collecte: -64. 43.
(Rained out.) - The churches at Dexter and at Van Meter, Iowa. Preachers: L. A. Muller and Chr. W. Otto (English). Collecte: -39.00. -
The congregation at Unity, Mmn. preachers: kk. Hitzemann and Ulbricht (lecture). Collecte after deduction: -24. 25. - The congregation at Hayes, Wis. Preachers: ??. C. Schmidt and W. Naumann. Collecte after deduction: -64th 25th - The congregations at Pleafant Ridge and Collinsville, III, with guests from Troy. Preachers: Pros. Strecktuss and P. F. Bergen. Collecte: -73. 81.- The Trinity congregation at Blue Hill, Nebr. preacher: I. D. Schröder and Ludwig. Collecte: -55. 37.

Tue Colts, te at the missionary festival at Strasburg, III ("Lutherans" No. 21), was -110.00.

lSortfqrmg follows.)

Conferenz - Ads.

On the 18th and 20th of November, the Salomon and Saline Riv er-Specialconserence assembled at Lincoln, Kans. J. Jacob, Secr.

On December 4 and 8, the Post Oak Conference will assemble at I>. C. W. Niche in GiddingS, Tex. Preacher: Hesemann -Huge; confessional speaker: Heinemeier-Oertel. Pickup from GiddingS and Paige. People indicate from which station they wish to be picked up. Registration is requested. , C. W. Rische.

Notice.

It having pleased God to call away Teacher G. W. Fickenscher, Controleur for the Eastern District, by death, Teacher W. Klenke, at Buffalo, N. D., will hold that office until the next Synodical Convention.

H. H. Waller, President.

For your consideration.

Whoever has acquaintances, friends or relatives in Hastings, Nebr. and the surrounding area, please inform the undersigned and also "notify" the persons concerned that there is now a legal Lutheran congregation in Hastings.

Walther F. Schmidt,

City Missionary.

Incoming to the coffee of the California- ". Net ada district:

Synod Building Fund: N. N., Creston, -5.00.

Inner Mission: Miss Wicht, Los Angeles, 2. 50. N- N-, Creston, 5.00. Lorin congregation, 25.00. St. Paul's congregation and members, San Francisco, 34. 15. St. John's congregation, 14.00. N. N-, 2. 50. St. Paul's congregation and members, 9. 85. Zion's congregation, Oakland, 3 p.m. N.N. this, 1 p.m. Creston congregation, Thanksgiving roll, 7. 50. Stockton and Lodt congregation mission roll (after deduction), 97. 20. Los Angeles congregation, part of mission roll, 32. 55. Fr. Buhler of N.N.. San Francisco, 5.00. Mrs. Nibsch at Azusa 1. 50. Missionary festival coll. of congregation at Newman 35.00. (p. -284. 85.)

Heathen Mission: N. R. in Creston 5.00. N. N. in E. 2.00. (S. -7.00.)

Roth sufferers in India: N. N-, Creston, 5.00. Miss E. Gübert, Newman, 1.00. Miss G. Möller the. 2.00. (S. 8.00.)

Community in Spokane, Wash.: R. N., Creston, 2. 50. Buhler, San Francisco, 5.00. N. N. the. 2. 50. C. B., Los Angeles, 5.00. (S.

Negro Mission: N. N., Creston, 2nd 50th Cong. in Los Angeles, part d. Mission Fcoll., 16.00. (S.-18. 50.)

Deaf and Dumb Mission in Milwaukee: Gem. inSanDiego5. 40. teacher SchendelS student, Los Angeles, 8. 55. (p. -13. 95.)

Brethren in Faith at Galveston, Tex.: Gem. in Orange 34th 50th San Francisco, Cal. 26 October 1900.

I. H. Hargens, Kassirer, 336
6app 8t., Ward 6.

Receipts into the coffers of the Canada District:

(From August 1, 1899 to August 25, 1900.)

Inner Mission: P. Lochner, Coll. a. J. Mueller's Jubilee High School, Wellesley, -6.00. P. Saar's Gem., Palmer Rapids, 2.00, v. N. N-, Ottawa East, 3.00. Gemm. d. ??.: Bruer, Alsselb, part of mission scoll., 57.00, Values, Germanicus, 8.00, Eganville 5.00, Oldenburg, Wartburg, part of mission scoll., 30.01, Dorn, St. John at Humberstone, 20.00, Wahl, Tavistock, part of mission scoll, 25.00, Lochner, Petersburg, house coll-, 13.05, Kanold, Augsburg, mission feast coll., 72. 55, Germerolh, Chapman and Comanda, house coll., 7. 79, Lochner, Wellesley, part of mission feast coll., 40.00, baptismal coll. bet Hernrich Bickert . 80, Eix, Stratsord, part of mission feast coll-, 18. 35, v. H. A. das. 1.00/ Sander, Jordan, home coll-, 14.00. Teacher Weidner, part of home coll. at Fisheroille, 23. 50. Fr. Bruer, Thanksgiving coll. at Howick, 27. 50, thank offering v. Joh. Oehm, Rormanby, 5.00, v. Joachim Ortmann, Carrick, 1.00, Mrs. Dückert . 10, P. Lochner, Wellesley, House Coll-, 44. 30, 1'. Graupner v.R. N., Elmira, nachtr. z. ErntescoU-, . 50. By Mr. Jaus, Theil d. Mijsionefcoll. in Middleton, 20.00. P. Germeroth v. H. Thiel u. A. Thiel, Comanda, each . 50. I?. Carpenter, Hochz. KaruthBiesenthal, 2. 50. P. Böse, House Coll. in Berlin, 56. 50. P. Moll, Theil of Jubilcoll. in Ottawa, 10.00, o. Franz Pranschke 1.00. Lochner v. Mich. Opper, Pool," . 50. P. Graupner, Abendmcoll. at Elmira, 18. 25, by Maria Ruppel 1.00. D. Böse by Heinr. Bock, Berlin, . 25. Vorberg, Missionfcoll. at Floradale, 29. 51, Thanksgivingcoll. at Linwood 3. 60, by N. N. . 50, Reformation coll."!!. at Floradale 4. 00. Fr. Eix, Christmas coll. at Fisheroille, 23. 10. 1'. Bruer, Hochzcoll. at Niemann's, Nvrmanby, 4. 45, t>. Bruer 1.00. I>. Kanold, Coll. at Augsburg, 1-55. p. Moll by Ottilie Marteloch, Ottawa, . 50. p. Zimmermann, thank-offering by Mrs. Wilhelmme Wttt, 2.00, desgl. by. Wittwe Witt 1.00.? Eifert, part of Jubilcoll. at Dashwood, 13. 52. L. Bruer by Mrs. Weber, Carrick, 5.00. i?. Graupner, thank-offering from Mrs. S-, Elmira, 2.00, Evensong coll. theref. 11. 76. P. Böse from Carl Günzler, Berlin, 1.00. P. Moll, Coll. in Ottawa, 2.00. L. Etx from G. Däscher, Fisheroille, 3.00. P. Lochner, Coll. at Petersburg, 2. 50. P. Borberg, Evening Coll. at Linwood, 2. 81, desgl. at Floradale 2. 69, o. a friend's that. 2.00, N. N-, Linwood, . 50. P. Graupner, Evening Coll. at Elmira, 17. 50. P. Moll by Heinr. Grunisch . 50, by a friend . 25. P. Böse, Hochz. Grewe-Häuser, Berlin, 6. 35. P. Kretzmann by L. K. 1.00, M. K. . 26. Gemm. of the kk. -. Oldenburg, Wartburg, 7.00, Bruer, Normanby, 28.00, Howick 18Ä8, Wahl, Tavistock, 8.00, Battenberg, Wallace, 9. 70, Lochner, Wellesley, Ostercoll., 12. 50, Poole desgl. 4. 25. P. Böse, thank offering from Mrs. Gm. Baumann, 2.00. comm. d. t-L.: Eix, Fisheroille, 17. 85, Graupner, Elmira, evening coll., 13. 10, Battenberg, Treu, desgl. 1. 70, pers. comm. Contrib. 1.00, Weinbach, Sebringville, Pentecostal coll., 20. 10, Plough, Bowman, desgl. 5.00. P. Germeroth v. Hugo Haufe, Comanda, . 50. P. Lochner, Coll. at Wellesley, 11.00, Poole 3. 71, Petersburg 3. 35. P. Böse v. Mrs. Bramm, Berlin, 1.00. k. Bruer, part of missionary coll. at Howick, 5o.OO, thank-offerings by Mrs. Riepert 1.00. Gemm. d. I?D.: Eix, Fisherville, part of missionary coll., 52.00, Bruer, Howick, post. to missionary coll, 5. 50, Kanold, Augsburg, 2. 63, Silver Lake 1. 37, Battenberg, Wallace, evening coll., 10. 85, Lochner, Petersburg, part of mission coll., 10.00, Wellesley desgl. 30.00. Fr. Moll v. Mrs. Blum in Ottawa 2.00. Fr. Graupner, part of mission coll. in Elmira, 40.00. k. Wahl, Missionfcoll. in Tavistock, 27. 12. 1°. Vorberg, child mission, 1. 47. !>. Bruer, posttr. to missionary coll., 4. 50. (p. -1088. 87.)

(Conclusion follows.)

Carl Ruppel, Kassirer.

Receipts into the coffers of the Illinois District:

Synodical treasury: comm. of kk.: Pieper, Washburn, -4.09, Gross', Addison, Reformation coll, 38. 95, Feddersen, Homewood, Abdmcoll-, 12. 10. By F. W. Graue v. d. Gem. in tzinsdale 5. 94. Gemm. d. Lt>.: Witte, St. Peter, 5. 11, Sapper, Bloomington, 29. 46, Engelbrecht, Cbicago, 55.00, E. Reinke das. 50. 24, Schmidt das. 24. 17, Wagner das. 30.09, Kühn, Dorsey, 2. 13. Dch. H. Arbeiter, Reformation coll. d. Gem. in Fountain Bluff, 8. 90. Gem. P. Wangerins, Sollitt, desgl. 11.00. (S. -277. 18.)

Synodal building fund: D. Brenner, Pecatonica, part of 25th Anniversary Coll. s. Gem. spec. f. Milwaukee, 10.00. Congregation of small..: Brewer, Beech-r, 8. 50, Steege, Dundee, 16. 30, Wunder, Chicago, 32. 75, Schulz, Orland, part d-Thanksgiving coll., 5.00, Lewerenz, Des PlaineS, spec. f. Milwaukee, 25.00. (S. -97. 55.)

Church building fund: P. Leeb, Chicago, part of mission fund, see church, 27. 90. Church funds: Zahn, Quincy, 10.00, Steege, Dundee, 17. 94, Strieter, Provifo, 15.00, Engelbrecht, Chicago, 15.00. (p. -85. 84.)

Support fund: P. Rabe, Warsaw, from Mrs. C. Leisgen 1.00. I?. Flach, Hamel, v. s. Gem. 2.00. P. F. M. Große v. d. gem. Conf. of Proviso & vicinity 10. 65. P. Behrens, La Rose, 5.00. P. Jben, Prairie Town, Hochzcoll. Heuer-Hothe, 6. 35. P. Holst, Mt. Pulaski, by Mrs. Henn 25.00. P. Richter, Evansvill', part d. Missionsscoll. s. Gem. 5.00. k. Roecker, Bible Grove, high cll. Thilk Boreither, 3. 41. gem. d.: Gülker, Huntley. 3. 75, Witte, St. Peter, 4. 86, thanksgiving offering v. Wm. Borchelt das. 2.00. Comm. of l.: Traub, Bath, part of missionary coll., 3. 20, Seehausen, Chebanse, 7. 25, Schulz, Orland, part of harvest coll-, 2.00. Derf. v. d. Orland Specialconf 2. 50. Comm. of k.: Wagner, Chicago, 26. 14, Mundt, Montrose, harvest coll, 7. 25, by himself 4.00. P. Jöckel, judging, Thanksgiving coll. s. comm., 15.05. (p. -136 41.)

Needy in India: Fr. Bode, Ash Grove, Thanksgiving coll. s. Sem., 13 70.

Negro School: Teacher Wagner, Chicago, for Teacher Buntrock's Negro School 6.00.

Seminary household at Springsield: P. Flach, Hamel, v. d. St. PaulS-Gem. 13. 53.

School for the poor in St. Louis: k.Seehausen, Chebanse, v. d.Sonntagssch. 1. 30.

Inner Mission: Dch. H. Bolt, Theil d. Missionfcoll. in Geneseo, 30.00. Gem. I>. LeebS, Chicago, desgl. 81. 70. P. G. Schuessler 1. 25. 1>. Holst, Mount Pulaski, part of mission scoll. s. Gem., 50.00. P. Mueller, Ehester, desgl. 40.00. Gem. d. kU.: Tooth Quincy, 25.00, Pieper, Washburn, part of mission scoll., 30. 95, Staats, Rochelle, desgl. 24. 95. 1". Loth, Aurora, v. Frauenver. s. Gem. 12. 32, Theil d. Miffionssioll. s. Gem. 24. 10. Gemm. d. ?t>.: Wende, Welton, 4. 87, Richter, Eoansville, Theil d. Missionfcoll., 20.00, Heyne, Decatur, desgl. 40.00. P. Gr he, Addison, a. d. Miisionsb. 3. 75. Dch. F. C. Schulz, Coll. of Emanuel's congregation in Chicago, 9. 81. parts of missionary coll. of Latin congregation: H. Meyer, Red Bud, 25.00, Traub, Bath, 20.00, Keller, Thornton, 15.00. congregation of P. Engelbrechts, Chicago, 80.00.!?. Schmidt das. v. Theo. Reinhard, 1.00. Dch. H. Arbeiter, Fountain Bluff, v. N. N. 1.00. Gem. P. Leebs, Chicago, 16.00. U. Engelbrecht das. v. G. Kühn 2.00. (S. -558 70.)

Negro Mission: By H. Bolt, part of the missionary coll. of the Geneseo congregation, 10.00. Parts of the missionary coll. of the congregation of the Catholic Church: Leeb, Chicago, 1 pp. 95, Holst. Mt. Pulaeki, 20.00, Muller, Ehester, 25.00. P. Zahns, Quincy, 10.00. Parts of the Missionary Coll. of the Church: Staats, Rochelle, 2.00, Loth, Aurora, 5.00, Heyne, Decatur, 15.00, H. Meyer, Red Bud, 5.00, Traub, Bath, 5.00, Keller, Thornton, 5. 50. p. Mennicke, Rock Island, v. I. A. Lindenberg for negro mifs in Springsield 5.00. p. Enqelbrecht, Chicago, v. s. Gem. 20.00, v. G. Kühn 2.00. p. Schmidt the. v. Th. Reinhardt 1.00. p. Matthias, Evanston, v. s. Gem. 8.00. Dch. H. Workman, Fountain Bluff, v. N. N. 1.00. P. Schmidt, Chicago, of the Lyotaver. 3. 40. (S. -156. 85.)

Jewish mission: by H. Bolt, part of missionary coll. in Genese", 3.00. P. Müller, Ehester, part of missionary coll. s. Sem., 18.00. L. Staats, Rochelle, desql. 2.00. P. Zahn, Quincy, of Mrs. Haas 1.00. L. h. Meyer, Rev Bud, Theil d. Missionsscoll. s. Gem., 5.00. (S. -28.00.)

English Mission: Dch.H.Bolt, Theild.Missionsfcoll. d. Gem. in Geneseo, 5 00, P. Leeb, Chicago, desgl. f. English Mission in Chicago 13. 99. parts ". Missionsscoll. d. Gemm. d. kk.: Pieper, Wusoburn, 18. 48, Loth, Aurora 5.00, H. Meyer, Red Bud, 5.00. Dch. P. Engelbrecht, Chicago, f. Engl. mission in Chicago 18.00. P. Traub, Bath, Theil d. Missionfcoll. s. Gem., 5.00. (S.-67. 47.)

Township of Hartford, Conn: Gem. D. Brauers, Beecher, 10.00. k. Heyne, Decatur, v. etl. Gl. s. Gem. 6. 50, v. Confirmandenver. s. Gem. 5.00. Gem. d. kD.: Seils, Woooworth, 23.06, Jaß, Peoria, 5. 75. (S. -50. 31.)

Retirement Home in Arlington Heights: Gemm. d. DD.: Bartling, Chicago, 10. 28, E. Reinke das. 45.00. (p. -55. 28.)

Saxon Free Church: Theile v. Missionsscoll. d. Gemm. d. LL.. Staats, Rochelle, 3.00, Loth, Aurora, 10.00, Traub, Bath, 2. 50. (S. -15. 50.)

Danish Free Church: Traub, Bath, Theil d. Missionsfcoll. s. Gem., 2. 50. l?. E. Reinke, Chicago, by Franz Bezolo 1.00. (pp. -3. 50.)

Hermannsburg Free Church: D. Staats, Rochelle, Theil d. Missionsfcoll. s. Gem., 1.00.

H College building in Milwaukee: Gem. P. Moldenhauers, Algonquin, Deaf Mute

Chapel in Milwaukee: D. Schmidt, Chicago, v.

Martha Storbech. 25. p. Dalimann, Staunton, v. s. Schult. 3. 81. (S. -4.06.)

Parish at Wharto n, Tex.: L. Mundt, Montrose, v. J. M. 5.00.

Seattle Parish, Wash.: D. Holst, Mt. Pulaski, Theil d. Misfionsscoll. s. Sem., 10.00.

D. Dietz' congregation in Chicago: Gem-D. Müllers, Chicago, 29.05.

Kansas City Congregational Church, Kans.: Bro. Seils, Woodworth, 3:00 p.m.

Community in Königsberg, Deutschl.: L. Große, Addison, v. H. Heider BO.

Congregation in Philadelphia: Gemm. d. Dk.: Jaß, Peoria, 8. 75, Heyne, Decatur, Theil d. Missionsfcoll., 8. 50. Ders. v. Jugendver. s. Gem. 5.00. sS.-17. 25.)

Parish of Spokane, Wash. 1>. Brenner, Pecatonica, part d. 25jähr. jubilee coll. s. Gem., 3. 50. P. Pfotenhauer, Lemont, mtssion hour coll, 2. 80. Gem. d. DD.: Abel, Mt. Olive, 7. 57, J. H. Witte 5. 69, Kuehn, Oorsey, 2.00, Lewerenz, Des Plaines, 12. 68, Wockensuß, Dwight, Reformation Feast!., 9.00. (S. -43.01.)

Emigrant Mission: Dch. tz. Bolt, part d. Misfionsscoll. of Geneseo congreg. 3. 75. congreg. of DD.: Staats, Rochelle, part d. Missionsscoll. 2.00, Ortiing, Golden, 6. 80. P. Bertram, Crystal Lake, spec. f. New York, 3. 75.!p. -16. 30.)

Heathen Mission: Dch. H. Bolt, part of missionary coll. of Geneseo congregation, 5.00. Parts of missionary coll. of the church: Staats, Rochelle, 5.00, Loth, Aurora, 5.00, Heyne, Decatur, 10.00, H. Meyer, Red Bud, 5.00, Traub, Bath, 5.00, Keller, Thornton, 5.00. P. Engelbrecht of Mrs. Schulz 1.00. Dch. F. Kruger, Reformation coll. d. comm. in Allen Grove, 3. 70. (p. -44. 70.)

Indian Mission: Dch. H. Bolt, part of the missions of the Geneseo congregation, 3.00. Parts of the missions of the Latin congregation: Loth, Aurora, 5.00, Richter, Evansville. 2.00, Heyne, Decatur, 6. 58. P. Engelbrecht, Chicago, f. Wisconsin 10.00. D. Staats, Rochelle, Theil d. Misfionsscoll. s. G "M.,S.OO. (S.-31. 58.)

Nebraska Mission: D. Brewer, breaker, Hochz. P. Meyer-Brauer, 19.00.

Mission in CookCounty: Brunn, Reformation coll. d.Gemm. in Lanfing & Oakglen 11. 50.

Mission in London: 1>. Loth, Aurora, Theil d. Missionfcoll. f. Sem., 5.00. D. Traub, Bath, desgl. 3.00. (S. -8.00.)

Mission in Brazil: D. Loch, Aurora, Theil v. Misfionsscoll. s. Sem., 5.00.

Mission to India: D. Zahn, Quincy, v. s. Gem. 5.00.

Polish Mission: Dch. H. Bolt, Theil d. Mssionsscoll. d. Gem. in Geneseo, 1.00.

Taubfiummenmission: Dch. H. Bolt, part of missionary coll. d. Sem. ir Geneseo, 5.00. D L. Zahn, Quincy, v. s. Sem. 5.00. D. Meyer, Red Bud, part of missionary coll. s. Sem., 2.00, v. s. School children 4. 15. L. Schmidt, Chicago, v. Theo. Reinhardt 1.00. D. Erdmann, Conant, Hochz. Comperi-Brewer, 10. 35. (S. -27. 50.)

Orphanage near St. Louis: D. Werfelmann, Strasburg, Erntedankfcoll. s. Gem., 21. 75.

Orphanage at Addison: P. Zahn, Quincy, v. N. N. 1. 25. D. Heyne, Decatur, v. N. N. 1.00. P. Steege, Dundee, v. Wwe. Bankowski 1.00. P. GülkerS Sem., Huntley, . 85. (S. -4. 10.)

Orphanage at Des Peres: D. Pieper, Washburn, Coll. s. Gem., 1. 48. P. Witte, St. Peter, Hochz. Muller-Knecht, 6. 62. (S. -8. 10.)

Students: D. Piehler, Genoa, Hochz. Schmidt-Wafchke for A. Sieoing, Si. Louis, 7. 80. L. Zahn's Gem., Quincy, for L. Seidel das. 10.00. Dch. J. H. Bolt, Reformation scoll. d. sem. at Geneseo for Wm. Brueggemann, Milwaukee, 8.00. P. Dorn, Cvllinsville, Reformation scoll. s. Sem. f. poor stud. at Springfield, 8. 41. L. Grörich, Lost Prairie, Hochz. Wildermuth-Beck f. poor students at St. Louis, 7th 25th L. Engelbrecht, Chicago, v. Fraurnver. s. Gem. f. A. Sieving, St. Louis, 18.00. D. Pound das. v. Young and Young Frver. s. comm. f. F. Kersten, Springfield, 4:00 p.m. D. E. Reinke that of the Women's Association f. Fred. Schröder, St. Louis, 18.00. D. Merbitz das. v. Women's Assoc. f. O. & M. Engel, Milwaukee, 5.00 each. D. Uffenbeck the. of Women's Ass. s. Wm. Kamrath, Addison, 17.00. P. Burgdorf, Lincoln, Reformattonsscoll. s. comm. f. poor stud. in Springfield, 9. 18; f. Negeiftud. Seeberiy, Addison: v. Women's Ass. s. comm. 5.00, Wm. Muller, thank offering, 5.00, Rud. Arndt desgl. 2.00. (p. -139 64.)

Laundromat in Springfield: Prof. Simon v. Frauenver. 2.00. Total: -2046. 64.

811 In the "Lulh. No. 21 read: L. Witte, Mission in Hamburg (instead of Her mannSburg).

Secor, III. Henry Dierking, Cassirer.

Income to the Middle District coffers:

Synodical treasury: comm. of DD.: Scheips, Peru, -10. 63, Zschoche, Soest, Missionsfcoll-, 17.00, Rupprecht, North Dover, 4. 25, Walker, Eleve land, 9. 45, Jaus at Fort Wayne 6. 77, Eirich, Aurora, dch. H. Knipvenberg 13th 70th, Lothmann, Akron, 28th 25th, Querl, Toledo, 7th 35th, Schumm, LaFayell", 52nd 63rd, Stock at Fort Wayne, Reffeftcoll., 26th 00th, Preuß, Friedheim, Reffestcoll., 14th 40th, Niemann, Cleveland, 163rd 70th (p. -354th 13th).

Building Fund: Gemm. d. LD.: Koch, Hamler, 7.09, Brueggemann, Htlliards, 72. 60, Walker, Cleveland, 70.M, Lindhorst, Reynolds, 8th Zahlg., 13. 50, Frank, Evansville, dch. J. W- Bö ane 300.00, Lange, Minden, 4th Zahlg., 4.00, Schlesselmann, Euclid, 47th 25, Zimmermann, Darmstadt, 4th 60, Hof mann, Flatrock Tp., 8th 23rd (S. -527th 27th).

Inner Mission: Gemm.d. LL.: Schrips, Peru, 20.00, Eickstttdt, Hamilton, dch. E. Schmucker 30.00, Schleicher, Lanesville, for Southern Distr. 11. 60, BSster, Kappa, 15 00, Fischer, Columbus, 50.00, Henkel, Woodvurn, Missionfcoll, 10.00, Zuhoche, Soest, desgl. 40.00, Haffold, Fairfield Lmtre, desgl. 40.00, Stühm, Leetonia, 21st 50, Kretzmann, Bincennes, 80.00, Zorn, Cleveland, Missionsscoll., dch. J. H. Welcher 131st 62nd, v. Wwe. C. Bohn, 5.00, v. E. Stegkemper, 10.00, a. d. MissionSbuchse, 3. 25. P. Miller, Fort Wayne, v. Mrs. Fricke, 5.00. Link, Laporte, v. Wwe. S., 2. 50. D. HuSmann" Gem, Berea, Missionsscoll, 7. 25. D. Eirichs Gem, Aurora, dch. H. Knivpenberg 54.00. Mifsionsf:oll. b. Gemm. in Gar Creek a. b. Woodburn 80.00. DeSgl. d. Gemm. d. kD. Frank & Heinicke & etl. guests a. d. Gemm. d. l'k. Mohr, Zimmermann a. Barth 80.00. L. Daus Gem., Hammond, Mission! fcoll., dch. F. Klitzk" 25.(0. Mssionsscoll. of both Gemm. in LouiSville 50.00. Gemm. d. LD.: Walker, Fairfield Co., 4.00, Wilder, Bremen, 42. 76, Thieme, South Bend, Misfionsscoll., 25.00, Querl, Toledo, desgl. 36.00. D. Niemann, Cleveland, a. d. estate of Mrs. Marie Scheips 25.00. (P. -854. 47.)

Negro Mission: Gemm. d. D1>.: Scheips, Peru, 10.00, Eickstädt, Ha milion, dch. E. Schmucker 5.00, Zschoche, Soest, Missionsscoll., 20.00, Hassold, Fairfield Centre, 13.00, Kretzmann, Vincennes, 8. 30, a. d. Mssionsbüchs" 5. 50. Gemm. d.: Zorn, Lleveland, Misfionsscoll., dch. J. tz. Welcher 50.00, Lange, Minden, 6 00, Eirich, Aurora, Misfionsscoll., dch. tz. Kntppen berg 27.01. Missionsscoll. d. Gemm. in Gar Creek u. b. Woodburn 10.00. Desgl. d. Lk. Frank and Heinicke u. etl. guests a. d. Gemm. d. >'?. Mohr, Zimmermann & Barth 25.00. D. Zimmermann, Inglefield, from Mrs. B. Schans 3.00. Missionsfcoll. of both Gemm. at LouiSville 18. 50. Gemm. of LL.: Walker, Fairfield Co., 1. 50. Wilder, Bremen, 21. 37. D. Rimbach, Afhland, a. d. bell-bag 1.00. D. Thieme's Gem., South Bend, Mis stonsscoll., 15.00. P. Niemann, Cleveland, v. H. N. . 25. (S. -240. 48.)

Emigrant Mission in New York: D. Lothmann, Akron, v. I. Grevesmühl 1.00. Misfiensscoll. d. Gemm. in Gar Creek u. bei Woodburn 10.00. D. Schumm, La Fayette, Jubiläumsfcoll. s. Sem., 5.00. (S. -16.00.)

Emigrant Mission to Baltimore: L. Eickstadt's sem., Hamilton, dch. E. Schmucker 2nd 46th D. Kaiser's Sem., Jonesville, 5th 42nd (p. -7th 88).

Jewish Mission: Missionary Coll. of the congregation of L. Haffold, Fairfield Centre, 1.00. Desgl. of the congregation at Gar Creek and Woodburn 5.00. Desgl. of the congregation of Frank and Heinicke and guests from the congregation of LL. Mohr, Zim mermann a. Barth 5.00. P. Schumm, La Fayette, Jubiläumsfcoll. s. Sem., 4. 50. (S.-15. 50.)

Heathen mission: communities of the LL: Scheips, Peru, 5.00, Fischer, Co lumbus, 10.00, Zschoche, Soest, missionary coll., 2. 50, Haffold, Fairfield "Eenlr", also 5.00. Missionary coll. of the communities in Gar Creek and at Woodburn 8. 86. Desgl. of the communities of the DD. Frank and Heinicke and guests of the congregation of the I'I'. Mohr, Zimmermann & Barth 25.00. D. Zimmermann, Inglefield, v. A. & K. Dickmann each . 25. Gemm. d. k?: Walker, Fairfield Co. 1st 50th, Thieme, South Bend, mssionsscoll. 4th 00th, Schumm, La Fayette, anniversary scoll. s. Gem. 10th 00th D. Niemann, Cleveland, v. tz. N. . 25. (S. -67. 11.)

Deaf and Dumb Mission: comm. d. LL.: Haffold, Fairfield Cent"", mission scoll., 1.00, Schumm, La Fayette, anniversary scoll., 15.00. (S. -16.00.)

Lettenmission: Missionsfcoll. d. Gemm. d. DD. Frank and Heinicke and guests from the congregation of the church. Mohr, Zimmermann and Barth 5.00.

Indian Mission: Gemm. d. kb.: Scheips, Peru, 3. 30, Haffold, Fairfield Centre, Missionsscoll., 1.00. DeSgl. d. Gemm. at Gar Creek and at Woodburn 5.00. MPonsfcoll. d. Gemm. d. LL. Frank & Heinicke & Guests at the Gemm. of the D?. Mohr, Zimmermann & Barth 5.00. D. Dau" Gem., Hammond, desgl-, dch.F. Klitzke3.00. Gem. L. Schumms, LaFayette, Jubilee Coll., 5.00. (S. -22. 30.)

Mission in Berlin: D. Lange, Minden, o. H. H. 1.00, ". F. M. . 50. (S. -1. 50.)

English Mission: Gemm. d. kk.: Scheips, Peru, 5.00, Fischer, Columbia, 11. 85. Missionsscoll. of Gemm. of DD. -. Haffold, Fairfield

Centre, 6.00, Frank a. H inicke a. guests a. d. Gemm. derLL. Mohr, Zimmermann a. Ba-th 10.0), Dau, Hammond, dch. F. Klitzke lo.OO. Gem. L. Schumnis, ra Fay-ite, jubUary fcoll., 10.00. L. Biedermann's Gem., Kendallville, 1. 85. (p. "53. 70.)

Mission to Spokane: L. Böstcr, Tipton, of Mrs. Lang 1.00. Gemm. d. LL.: Grog. Fort Wayne, dch. W. Kähler 43. 48, Zorn, Cleveland, Mifiionsfcoll. dch. J. H. Melcher 20.00, Husmann, Berea, oeSgl. 5.00, Ludwig, Tocsin, 3rd 3u. Missionsscoll. d. Gemm. at Gar Creek & at Woodburn 5.00. L. Daus Gem., Hammond, bch. F. Klitzke 7.00. L. Scheips Gem., Peru, 10.00. L. Niemann, Cleveland, v. J. L. F. 1.00. Gem. d. LL.: Biedermann, Kendallville, 5.00, Jen;en, Vöglein, 13. 10. (p. "113 88.)

English Mission in Laleview: L. Husmanns Gem., Berea, Missionsscoll., 7.00.

Glenville Mission: L. Schwans Gem., Cleveland, 78.00.

English Mission at Fort Wayne: L. Kochs Gem., Hamler, 3. 65. Missionsscoll. d. Gemm. in Gar Creek u. bei Woodburn 25.00. (S. "28. 65.)

St. Louis Mission School: L. Lindhorst, Reynolds, v. E. tz. 1.00.

Mission in New Albany: Mission Coll. of the Two Gems in Louisville 3.00.

St. Louis students: L. Scheips, Peru, high;. ZimmermannKrauskopf for M. S., 12. 50. gem. of LL.: Brandes, HmMngton, for G. Käse 20. 19, Wef-l, Cleveland, for O. Tark 27. 18. L. Beyer, Gar Creek, silb. Hochz. Biackmann, 7. 59. L. Querls Gem, Tvleoo, f. A. Sieving 15.00. L. Prcutz, Fnedheim, Hochz. Buuck-Decker f. A. Paul, 7. 70. L. Huge, Bingen, f. Oetting-Bmlemeür f. G. S., 9. 28, Hochz. Könemann-Beiniug f. G. S., 3. 89. L. Niemann, Cleveland, v. Jungfrver. f. W. S. 10.00. (SEE "113. 33.)

Students in Springfield: L. Richter's Gem., Winona, 3. 25.

Students at Fort Wayne: L. Biedermann, KeudaUoille, v.women's ver. P. W. S. 18.00. L. Schwan, Cleveland, high;. Schetzkowski-Pitlack f. S., 5. 21st L. Goings Gem., Elmore, f. A. Oetting 6.00. L. Huge, Bingen, Hochz. Oetting-Buttemeier f. F. B., 9. 28, Rev. Könemann-Berning f. F. B. 3. 89. L. Niemann, Cleveland, a. d. Nachlah of Mrs. M. Scheips f. S. 31. 73, v. Jungfrver. s. S. 10.00. (S. "84. 11.)

Students in Milwaukee: L. Carpenter, Inglefield, Hon. VetteHermien f. G. Heafner, 12.00.

Students at Addison: L. Dau, Hammond, Coll. at foundation party d. Frauenver. f. M. Heintz, 8. 25.

Orphanage ,n Inotanapolis: Kass. G. Wendt, Detroit, 8. 15. L. Levmann, Purcell, thank offering by H. Jöding, 10.00. Bro. Rahrwold at Fort Wayne by teacher Mueller 2.00, teacher Mueller's school k. 8. 45. L. Schumm, La Fayette, jubilee fcoll. 39.00. L. Sauer, Cleveland, high,. Bente-Franz, 5.00. L. Biedermann's Gem., Kendallville, 4. 45. (p. K68 ti5.)

Orphanage at West Roxbury: L. Linohorst, Reynolds, v. E. H. 1.00. L. Ludwig, Tocsin, v. s. Schulk. 1. 20. (S. "2. 20.)

Deaf and Dumb Institution: gem. d. LL.; Kemicke, Evansville, 2. 30, Swan, Cleveland, 47. 70. P. Niemann the., High;. Köster-Günter, 2. 36, a. d. Nachlah v. Mrs. Marie Scheips 20.00. (p. "72. 36.)

Deaf and Dumb Church: from the school k. d. teachers: Paar, Indianapolis, 14. 45, Kors das. 9.00. teacher Lange, Minden, from K. Möller's children . 60. L< hrer Schefft, Newburgh, from s. school k. 6. 50, a. d. MisstonSbUchse 2.09. (p. "32. 64.)

Sachzische Freikirche: L. Heinicke's congregation, EvanSville, 2. 25. L. Tirmenstein, Logansport, v. J. Schcrer 1.00. L. Schumm's congregation, La Fayette, Judiläumsfioll., 25.00. (p. "28. 25.)

Danish Free Church: L. Links Gem., Laporte, by L. Schumm 15. 45. L. Tirmenstein, Logansport, v. J. Lcherei 1.00. L. Schumm's Gem., La Fayette, Jubilee Coll., 10.00. (S. "26. 45.)

Hermannsburg Free Church: L. Schumms Gem., La Fayette, 5.00.

Hospital in Cleveland: L. Ungemach v. school k. etl. members in S. Brooklyn 19. 24. L Niemann, Cleveland, a. d. Nachlah v. Mrs. M. Scheips 25.00. (p. "44. 24.)

Hospital in St. Louis: L. Ludwig, Tocsin, v. s. Schulk. 1. 20.

Brethren in Texas in need: L. Langes Gem., Minden lii.OO. L. Rupprecht, North Dover, Hochz. Meitänder-Limpert, 10. 25, v. A. M. 2.00. (p. "<2. 25.)

Church building sonos: <Mnm, v. LL.: Eirich, Aurora, Lurch H. Knippenberg 10. 22, Heinicke, Evaasmlle, 54 0, Wy >elcn, Convoy, 11.05. L. Ungemach. S. Brooklyn, v. Chr. Koch 1.00. Gemm. d. LL.: Loihmann, Akron, 27 85, Zorn, Cleveland, 'dch. J. H. Melcher 50.00, Jungkuntz b.i Columbia Ci y 11 22. 1°. Keller, Cleveland, v. women's ver. i5.".O, v, Miss. Henriet.e Gröne . 75. gem. d. LL.: Hahn, Arcadia, dch. J. D. Trictsch 10.00, Ungemach, S, Brook.yn, 6. 14, Husmann, Berea, Missionsscoll., 8.i>0, Lehmann, PurceUS, 4. 37, Lange, Fort Wayne, dch. W Memzen 16. 50, Beyer, Gar Creek, 5. 25, Meyr, Brow- Slown, 5. 87, ZimMermann, Darmstadk, 10.05, Rupprecht, Norih Dover, 26. 50. L. Schmiot, Scymour, Daikopscr v. N. N., 25.00. G:mm. d. LL.: Walker, Hocking Co., 4.00, Kuehn, Dubleytown, 9. 16, Scheips, Peru, 20.00, Querl, T "leoo, 14 05, Schuu>m, La Fayette, 15.00, H "ne, Bingen, ReformanonSscull., 10.ll, Eickstävt, Hamilton, bch. E. Schmucker 23 64. L. Stemmann, Liverpool, by grandmother S. 2.00, by H. tz. 1.00, by Mrs. K. . 5). Gemm. d, LL.: Gotlch, Sherwooo, 8. 15, Bisdermunn, Kendallville, 14. 27, Claus, Elkyart, 7.>'2. (S. "3. 8. 67.)

Sl.Marthäus Gemeinde tu Philadelphia: L.KuchlesVcmm., Paris u- Durby, och. J. Sche-derer 6. 50. Missionsscoll. d. Gemm.:n G "r Creek u. ber Woodbmn 5.00. L. Daus Gem., hammonv, dch, F. Klitzke 1. 35. (S. "12. 85.)

Hartford Township: Gemm. d. LL.: Hofmann, Napoleon, 9. 82, Küchle, Paris & Darby, by J. Scheiderer 6. 50. mission coll. of Gemm. at Gar Creek & v at Woovvurn 5.00. Gemm. d. kk.: Dau, Hammond, dch. F nl-tzke 5.00. Hussold, Fairfield Centre, 7. 17. Scheips, Peru, 6.00. (p. "39. 49.)

Church building rn Kansas City: P. Kretzmann, Dincennes, v. Women's Ver. 5.00.

Bethlehem Parish in Sheboygan: k.GotschsGem., Sherwood, 12 75.

Support fund: northern Indiana pastoral cons, 94th 27th comm. d. kk.: Franke at Fort Wayne 15.00, Eickftävl, Hamilton, dch. E. Schmucker 4.00, Lange, Minden, 6 00, P. Walker, Logan, v. Mrs. W. . 25. P. Waller, Llev.land, Hochz. Kroeger-Fortlage, 12. 51, v. N. N. 6.05. P. Wilders Gem., Bremen, 14, 11th Ohio Pastoralconf. 38 15. P. Diemers Gem., S. Rldge. 20.00. (S. 4210. 34.) Total: 43607. 50.

8R. In "Luth." No. 21, under Inner Mission, Negro Mission, Emigrant Mission in New York, Deaf and Dumb Misc. instead of "Gem. P. Wynekens in Convoy": Missionsfcoll. d. Gemm. in Ban Wert Co.

Fort Wayne, October 31, 1900. C. A. Kämpe, Cassirer.

Income to the coffers of the Eastern District:

Synod treasury: comm. of kk.: H. Schroeder 48. 57, Sander, Otto, 20 38, Little Valley 11.05, Walker 10.00, Oylinger 10.00, Muller, Punxsutawney, 7.00. (S. 467.00.)

Building fund: Gemm. Ler kk.: Reisinger, Marion's Corner, 20.00, H. Schröder 15.00. (S. 435.00.)

Pilgrim House: Gem. P. Beyers 11. 59.

Progymnasium: P. Glaser v. C. F. Ketelhut 1. 50, R. Haas 1.00. (p. 42 SO.)

Progymnasium-Baukaff": P. H. Schröder v. H. Reisinger 5.00.

Emigrant Mission in New Dork: Missionary Festival Coll.: Comm. in Albany & Schenectady 10. 60, Comm. in Pt. Richmond 5.00. (S. 415.00.)

Heathen Mission: Peter, N. D., l.OO. P. Biewend v. Gröhnes S.-S class 2. 46. P. O. Schröder o. Frl. Mülls S.-S. class 10.00. MIssionsfcoll.: Gem. in S. Manchester 20.M, Gemm. P. Müllers 5.00. (p. 438. 46.)

Negro Mission: Mission Feftcoll: Imm. parish, Baltimore, 14. 21, St. Pauls parish, Marlinsville, 5.00, Gemm, in Albany and Schenectady 14. 75, Gem. in Pl. Richmond 5.00, Gemm. P. Muellers 5.00, P. H. Schroeder v. R Boehs 3. 60, Dch. P. J. H. Sieker 1.00. (S. -48. 56.)

Jewish mission: missionary coll.: P. Löbers 10. 48, Imm. congregation, Baltimore, 10.00, congregations in Albany and Schenectady 5.00, congregation in Pt. Richmond 2.00. P. Ohlinger, Hochz. Grotze-Dietze, 6. 35. (p. 433. 83.)

English Mission: mission coll.: gem. in A.ban" u, Schenectady 24 00, gem. in Pt. Richmond 2.00. (S. 426.00.)

Mifsion in London: Missionsfcoll. d. Gem. in Pt. Richmond 2.00.

English Mission in Harrisburg: Missionssestcoll. d. Gem. in Pt. Richmond 2.00. Mi sionver. d. Gem. P. Bcunns 2.00. (S. -4.00.)

English Mission in Jersey City: Gemt. d. St. Maith. parish, New A rk, I0O.0O. Mission Stoll. of the Three-Migth Congregation, Brooklyn, I0O.00. (p. 4118.00.)

S lowakenmission: missionfcoll.: congreg. in Albany ".Schenectady 10.00, congreg. in Pt. Richmond 2.00, Dreiemigk. congreg., Brooklyn, 5.00. (S. -17.00.)

Indian Mission: P. H. Schröder v. R. Böhs 2.00. Mission coll.: Coll. in Albany & Schenectady 5.00, Coll. in Pt. Richmond 2.00. (S. 49.00,)

Letten in ission: Missionfcoll.: Gemm. in Albany & Schenectady 5.0V, Gem. in Pt. Richmond 2.00. P. Holthufen v. E. Seidler 2.00. (S. 49.00.)

Mission to New Dork: St. Matt. parish, New Dork, 150.00. Dch. k.. J. H. Sieker 1.00 u. . 50th Mission Coll. of the congregation in New Dork 201. 33. S.-S. of the congregation P. Renz' 10.00. (S. -362. 83.)

Norhieidende in Texas: Gemm. P. Eifrigs, Lonaconing u. Barton, 6.09.

Free Church in Germany: McfsionSfcoll. d. St. Pauls-Gem. in Marlinsville 5.00.

HtNfsfonvS: P. Merkel v. J. H. Bishops, backsrst. Travel money to Synod, 6, 67. missionfcoll. d. Gem. in Pt. Richmond 7. 25. P. Bartling v. N. N. 5.00. (S. 418. 92.)

Inner Mission in the East: Dch. P. J. H. Sieker 1.00 and 27.00. Gemm. of kk.: Duvpernell 5. 25, Arnold, Silver Creek, 5. 41, Farnham 2.09, Thomas 16. 15, Resii-ger, MortonS Corner, 4.00. Missionfcoll. of G-mm. d.: Löber 10. 48, Michel 27.00, Müller 15.00; d. Gemm.: Immanuel, Baltimore, 75.00, St Paul, Martinsville, 25. 55, South Manchester 31. 43, Aibaoy & Schenectady 58.00, Pt. Richmond 20.00, St Paul, Baltimore, 100.00, Dreieinig!., Brooklyn, 10.00. P. Kühn, ges. by Frl. E. N., 1 60. congreg. in MarkhamS 2. 73. p. Steup v. C. Kästner 2.00. p. Köpchen vcn Adelh. v. d. Breli 3.0V. St. Paul's comm. in East Oakfield . 85. (S. -443. 54.!

Spokane Parish: St. Andrew's Parish, Buffalo, 19. 79. Missions to Stutz' Parish 15.00. Missions to Stsuv's Parish 5.00. Missions to Si. Malth. parish, New Dork, 150.00. Misfionsver. d. parish k. Bruno's 4 iy). (S. 4193. 79.)

English Parish in Albany: P. H. Schroeder v. H. Reisinger 5.00.

Parish at Saratoga: Dch. k, J. H. Sieker 1.00. P. Eberleins Gem. 5.00. P. Hamm, Hochzcoll. Schnabel-Zuhn, 1.00. parish. p. Sennes 25. 80th Miffionver. of parish. p. SteupS 5.00. VsmI. of St. Matt. parish,

New York, 200.00. Gem. P. Brunns 8. 64. teacher Kirchhofs v. H. F. 2.00. k. Köpchen v. Frl. Stolz 6.00. (p. -254. 44.)

St. Matthew's parish in Philadelphia: From d.Kasfirern: Keller 18. 42, Kämpe 5.00, Bernecker 6. 50. (S. -25. 92.)

Parish at Prsston, Wd.: Kasi. Bernecker 4. 35.

Deaf and dumb community in Milwaukee: School k. of the community ?. Reisingers 3.00, desgl. of the Gem. in McKeeSport 2. 55. S.-S. of the Gem. k. Millers 18. 20. (S. -23. 75.)

Parish in Röche st er: Missionsb. d. Gem. P. Steups 5.00.

Odnrod o! td" Itsckssmsr: Gem. P. Schallers 5. 50.

Parish in Hartford: Of the Cassirians": Keller 24. 73, Wendt 17. 37, Kämpe 5.00, Bernecker 2. 50. St. Paul's parish in Brooklyn 9.00. St. Paul's parish, Baltimore, 15. 30. P. Hamm, Hochz. Schnabel-Jahn, 1.00. Cong. of the Sl. Matth. congregation, New York, 100.00. P. Brunn's congregation, 8.00. Missionary coll. of the Trinity congregation, Brooklyn, 5.00. Congregation in Pt. Richmond, 6.00. (p. -217. 90.)

Students at St. Louis: Jubilee Coll. of the Parish Fr. Hochstetter's 11th 35th N. J. Pastoral Cons. 15.00 for E. Paul. (S. -28. 35.)

Students in Springfield: Missions"", the P. Brunns congregation 5.00 for A. Olschovsky. S.-S. of Trinity Congregational Church, Brooklyn, 15.00 for Negro Studies (S.-20.00.)

Students in Fort Wayne: St. Pauls-Gem,, Brooklyn, 5.00 f. W. Hinkeldei, 5.00 s. G. Steinert, 5.00 s. F. Pebler. N. Y. Pastoral Cons. 11.00 f.H. Boltz. (S.-26.00.)

Pupils in Nepsran: comm. in Pt. Richmond 8th 17th N. J. Pastoralconf. 9.00 f. H. Hamann. (S. -17. 17.)

PoorPupils: Missionsfcoll. d. Gem. Fr. Michels 15.00 f. E. Rudnick. Comm. Reisingers, Morlons Corner, 5.00. (S. -20.00.)

Deaf and Dumb Mission?. King's Bible Cl. 1. 55.

Deaf and Dumb Institution: P. Bröcker v. Mrs. N. Sckwartz sen. 10.00.

Hospital in East New York: Gemm. in New York: St. Matth. 55. 40, Trinity!. 6.00, Fr. Renz' 10.00; in Brooklyn: Imm. 11.00, St. John's 5.00, Trinity 1.00; at Port Richmond 10.00, at Bayonne 1.00. (S. -99. 40.)

West Roxbury Orphanage: Kasi. Kämpe 10. 18. St. PetriGem., R. Ridge, 14.00. P. King's Schoolk. 3. 78. (S.-27. 96.)

Orphanage at College Point: P. Hamm, Hochz.Schnabel-Jahn, 4.08. Dch. P. J. H. Sieker 37. 40. teacher Kirchhofs of N. N. 1.00. (p. -42. 48.)

Support fund: Gemm.d.kk.: Henkel5. 10,Lohrmann 11. 54, Dubpernell 3.00, Walker 9. 75, Dahlie 6.00, Restin 3. 58. P. Biewend 3.00. Imm.-Gem., Baltimore, 27. 85. Thanksgiving Coll. of St. PaulS-Gem., Martinsville, 11. 40, desgl. of Gem. P. Hochstetters 8.00. P. H. Schröder 5.00. Women's Ass. of Gem. P. Bröckers 25.00. P. O. Schröder 4.00. S.-S. of the congregation 1t Renz' 7.00. N. J. Lehrercons. 20.00. Teacher Krieger 1.00. (S. -151. 22.) Total: -2456. 10.

Baltimore, Md., Oct. 30, 1900, C. Spilman, Cassirer.

Proceeds to the treasury of the Wisconsin District:
(October.)

Synod treasury: Gemm. der??: Sprengeler, Milwaukee, -62.01, Küchle the. 25. 11, Sievers the. 21. 75, tzuchthausen, Laurium, Mich. the. 16. 50. contribution v. Griefe, Plymouth, 1.00. (S. -126. 37.)

Synod Building Fund: P. Hoffmann, Hochheim, of Fr. S. 1. 25. ?. Schlerf, Milwaukee, by Al. Stübs u. Gust. Schmidt, 2.00 each. Wehrlie that. 10.00. N. N., Racine, 5.00. Gemm. d. ?..: Schuetz, Hilbert, 3rd 55th, Schmidt, Coons Lalley, 6th 28th, Pleasant Valley 2nd 15th, Eleva 1st 50th, Feustel, W. Bloomfield, 20th 00th, Wichmann, Cedarburg, 9th 65th, Luebkemann, Forestville, 2nd Sendg., 3rd 00th, Bartlina, Waterford, 3rd Sendg., 7th 25th, Kasi. Theo. Menk, St. Paul, 1.00. (S.-74th 63rd.)

College at Milwaukee: Hochz. Schutza-Krüger, Walltng, Tex., 5.00.

General Internal Mifsion: P. Treffs Gem.,Hermansfort, 10. 85.

Inner Miffton: Gemm. d. ??: Lugenheim, Town Emory, 1. 12, Prentice 1. 61, Schmidtke, Lake Nedagemain, 5. 25, Schilling, Sullivan. 25.00, Hellmann, Glenwood, . 60, Bürger, Nutterville, 12.00, Möcker, Spirit, 1. 70, Ogema 1. 20, Guteku:si, Iron River, 4 92, Lugenheim, Emory, 1. 50, Park Falls . 54, Fackler, High Bridge & Mitten, 20. 38. mission coll. d. Gcmm. d. ??.: Grotde, Clyman, 15. 71; in Milwaukee: Schlerf 30.00, Sprengeler nachtr. D0, Löber 40 00, Schmidt 30 00, Rudolph 18.00, Küchle 60. 58, Sievers 55.V0; Keusche, Town Grant, 8. 11, Lätsch, Chippewa Falls, 10.00, Daid, Merrill, 45.00, Siebrandt das. 25.00, Monhardt, Butternul Junct., 20.00, George', Almond & Buena Vista, 25.00, Schmidt, Re-s ville, 20.00, Eggers, Watertown, 95. 20 Luebkemann, Forestville, 34.00, Jockey, Concord, 50.00, Fuhrmann, Clintonville, 37. 50. 1°. Kuechle, Milwaukee, v. d. Women: Spangenberg . 50, Schabarum, Ebert, Mutzelfeld & Mann, 1.00 each, v. women's ver. 9.00. P. Gerike, Granton v. Fömmel 1.00. P. Hellmann, Glenwood, v. N. N. 2. 50. P. Schlerf, Milwaukee, v. Grotzm. Breßler . 25. P. Wolbrecht, Sheboygan, by Fritz Burhop 3.00. C. H. Griese, Plymouth, 1.00. (p. -716. 67)

English Mission to Milwaukee: Gemm. d. ??.: Schlerf, Milwaukee, 35. 91, Huebner, Adell, 19.05, Loeber, Milwaukee, 7.00, Daib, Merrill, 5.00, Siebrandt the. 5 00, Wichmann, Cedarburg, 4.00, Drögemueller, Hay Creek, 5. 42, Fuhrmann, Clintonville, 2. 50. Contribution of P. Otto, Beechwood, 1.00. (S.-84. 88.)

General deaf-mute mission: P. Müller, Hanover, from Mrs. Schumann 1.00. Mission festival coll. d. Gemm. d. ??.: Krusche, Town Grant, 10.OO, Fuhrmann, Clintonville, 2. 50. For Milwaukee: Schulk. d. Gemm. d. ??. in Milwaukee: Sprengeler 8. 73 u. 19. 35, Sievers 11. 75, Al brecht 8. 58; Prekel, South Lake Linden, 2. 28; dch. d. teachers: Wente, New Minden, III-, 14. 18, Kluz, Milwaukee, 6. 87. 2. Lugenheim, Phillips, of Wm. Koch . 25. p. Schmidt, Otter Creek, by J. Mill 1.00, N. Jempel . 25. ?. Hoffmann, Hochheim, by N. N . 75. P. Prekel, South Lake Linden, by Emtlie Hexham 1.00. P. Sievers, Milwaukee, by N. N. 2.00. Gemm. of the ??.: Schmidt, Milwaukee, 4.00, Rohrlack, Reedsburg, 7. 40, Otto, Beech wood, posttr. . 75. Dch. the Cassirians: Spilman, Baltimore, Md., 102. 25, Dierking, Secor, III., 149.08, Menk, St. Paul, Minn., 50. 90 & 22.04, Bernecker, Seward, Nebr., 188. 22. (S. -615. 13.)

Emigrant mission in New Dort: Gemm.d.??.: Grothe, Cly man, 5.00, Schmidt, Reeseville, 2. 51, contribution v. Griese, Plymouth, . 50. (p. -8.01.)

InnerMission in Washington and Oregon:?. Hübner, Coll. at Adell, 44.06.

General Heathen Mission: Mission Festcoll. d. Gemm. d. 1'1'.: Grothe, Clyman, 5.00, Schmidt, Reeseville, 5.00, Jockey, Concord, 10.00, Fuhrmann, Clintonville, 2. 50. Gemm. d. ??.: Treff, Hermansfort, 10.00, Citizen, Nutterville, 7.00. P. Luebkemann, Forestville, v. N. N. 1.00. (S. -40. 50.)

Needy in India: Fr. Küchle, Mlwaukee, v. Women's Assoc. 10.00. Fr. Daib, Merrill, v. etl. Gl. 3. 25. H. F. Knuth, Kasi. d. WisconsinSynod, 46. 20. (S.-59. 45.)

Negro mission: Gemm.d.?..: Houses, Portage, 2. 50, Grothe, Cly. man, 5.00, Schilling, Sullivan, 10.00, Loeber, Milwaukee, 7.00, Schmidt das. 10.00. 8. Schlerf das. v. Grossm. Breßler . 25. Gemm. of 1'1'..: Kuechle, Milwaukee, 30.00, Sievers das. 19.00, Lätsch, Chippewa Falls, 7. 64, Monhardt, Butternut Junct. 5.00, Schmidt, Reeseville, 5.00, Eggers, Watertown. 22. 55, Fuhrmann, Clintonville, 2. 50. P. Wolbrecht, Sheboygan, by Bro. Burhop 2.00. C. H. Griese, Plymouth, 1.00. (P. -129. 44.)

Indian Mission: Gemm.d.?..: Grothe, Clyman, 5.00, Schlerf, Milwaukee, 5. 91, Löber das. 5.00, Schmidt das. 4.00, Monhardt, Buttern"" Junct., 7.00, Schmidt, Reeseville, 5.00. P. Schlers, Milwaukee, Hochzcoll. Kanieß pond, 3.00, v. Grandm. Breßler . 25, v. boysrver. f. the poor" "ran Davis 5.00. (p.-40. 16.)

Jewish Mission: Gemm. d. ??.: Grothe, Clyman, 5.00, Monhardt, Butternut Junct., 5.00, Schmidt, Reeseville, 5.00. C. H. Griese, Plymonth, 1.00. (S.-16.00.)

Saxon Free Church: P. Hoffmann, Hochheim, v. N. N. 1.00. I'. Daib, Merrill, v. N. N. . 25. contribution by C. H. Griese, Plymouth, . 50. (p. -1. 75.)

Danish Free Church: P. Hoffmann, Hochheim, 1.00, contribution by C. H. Griese, Plymouth, . 50. (p. -1. 50.)

Hermannsburg Free Church: C. H. Griefe in Plymouth, Contribution, . 50.

Mifsion in Londin, Engl.: P. Fuhrmanns Gem., Cltntonvill," 2. 85.

Mission in Berlin: Contribution by C.H. Griese, Plymouth, . 50.

Students in St Louis: contribution by C.H. Griese, Plymouth, . 50. ?. Sievers, Milwaukee, r. boys' rver. f. Edm. Meier 10.00. (S. -l O.öo., students at Springfield: C. H. Griese, Plymouth, contribution, . 50. students at Milwaukee: contribution v. C.H. Griese, Plymouth, . 50. ?. Bartling v. J. Ebert, Watersord, 2.00. (pp. -2. 50.)

Students at Fort Wayne: Contributed by L.tz.Griese, Plymouth, l.OO.

Students in Addison: P. Seuel, Freistadt, Hochzcoll. Dobbersnhl Schösiow s. Th. Wichmann, 10. 73. P. Hoffmann, Hochheim, Hochz. Lichttn berg-Jagow s. Mart. Leyhe, 7.00. Contribution by C. H. Griese, Plymouth, . 60. (p. -18. 23.)

Poor students from Wisconsin: P. Hoffmann, Hochbeim, v. Fr. J. K. 5.00.

University support fund: Proff. and ??. cons. in Milwaukee 22. 50. Mlwaukee teacher cons. 8.00. Wisconsin Valley pastoral cons., Merrill, 12.00. Rock River pastoral cons., Hochheim, 7.00. Gemm. d. I'I'.: Grüber, Sheboygan, lO.aO, Schilling, Sullivan, 10.00, Sprengeler, Milwaukee, 38. 26, Pröhl, Plymouth, 19. 60, Bürger, Nutterville, 10. 50, Eggers, Mater town, 20.00, Feustel, West Bloomfield, 6.03, Wesemann, Graston, I I . 3", Wichmann, Cedarburg, 3. 80, Fredonia Sta. 9.02, Seuel, Freistadt, 46. 80, Voit, Howard, 20. 25, Hoffmann, Hochheim, upper, 10. 25, Grothe, Clyman, 6.00, Fuhrmann, Clintorville, 2. 50, Ebert, Berlin, 4. 25, RoehrS, Clinton, 12. 12. P. Rohrlack, Reedsburg, v. N. N. 1.00. P. Nammacher, Ashippun, Hochz. LabS-Schönicke, 5.S1. P. Huebner, Adell, birthst. H. Panier, 3.00. ?. Muller, Hanover, Ho<tz. Korban-Mlling, 4. 15. Contributions d. ??. -. Pra ger, N. Milwaukee, 2.00, Keller, Racine, 3.00, Otto, Beechwood, 1.00, Oel jen, Muscoba, 5.00, Seuel, Freistadt, 4.00, Bartling, Watersord, 2.00, Muller, Hanover, 1.00. (P. -334. 52.)

Church building fund: Gemm.d.?..: P. Hoffmann, Hochhetm, upper, 9. 50, lower 7. 25, Schilling, Sullivan, 5. 34, Oetjen, Muscoda, 4. 50, Rohrlack, Reedsburg, 30.00. (S.-56. 59.)

Parish at Maiquette, Mich.: Kasi.Th.Menk, St.Paul, 4th <X).

Church building in Spokane, Wash.: Gemm. d.?..: Seuel, Freistadt! 15. 50. Albrecht, Milwaukee, 7. 11. tzuchthausen, Laurium, Mich. 4.00. Eggers, Watertown, 25.00. Jockey, Concord, 9. 75. P. Rohrlack, Reedsburg, v. N. R. 2.00. P. Bartling, Watersord, v. Mrs. L. Haß . 50. (S. -63. 86.)

Christus-Gemeir.de to Hartford, Conn.: Gemm. of I'?: Schmidt, Milwaukee, 5.09, LaUkandi, Fairchild, 11. 51, Huchthausen, Lau rium, Mich., 4.00. (S. W0. 51.)

Philadelphia congregation: P. Schmidt's congregation, Milwaukee, 5.00. P. Otto, Beechwood. Contribution, 1.00. P. Huchthausen's congregation, Laurium, Mich. 4.00. (S. -10.00.)

Kansas City community, Kans.: Huchthausens G "m., Laurium, Mich. 4.00.

Community in Waupun: P. Müllers Gem., Center, 5. 89.

Parish of Granton: Cass. Hy. Dierking, Secor, Ill., 5.00.

Parish of Merrill: Cass. Hy. Dierking, Secor, Ill, 5.00.

Institution for the Deaf and Dumb: 8. Sprengeler's Gem., Milwaukee, 44. 80. contribution by C. H. Griese, Plymvuth, . 50. (pp. -45. 80.)

Orphanage at Wittenberg: Seuel's Gem., Freistadt, 17. 47. 8. Huchthausen, Laurium, Mchl, v. Anna Barschat 1.00. lS. -18. 47.)

Lutheran Children's Friends Society: Geo. Schwickhardt Sr., Milwaukee, 2.00. 8. Küchle das. v. Frauenver. 10.00. 8. Gerike, Granton, by F. Fömmel 1.00. 8. Löber, Milwaukee, by Mrs. S. Popp 1.00. 8. Rohrlack, Reedsburg, by Women's Ass. 10.00. 8. Schlers, Milwaukee, by J. Scholz 2.00. 8. Otto's Gem, Beechwood, 13.00. (S.-39.00.)

Storm-damaged community in Sheboygan, Wis. cass. Hy. Dierking, Ill.-Distr., 5.00. Gemm. d. 88th: Monhardt, Burnett Junct, 14.00, Roehrs, Clinton, 21. 90, Schilling, Logansville, 16.00, Schuetz, Hilbert, 12. 26, Gerike, Granton, 6. 65, Präger, N. Milwaukee, 17.00, Prekel, S. Lake Linden, 17. 85, Kolb, Cecil, 8. 88, Seuel, Freistadt, posttr. . 50, Becker, Sandusky, 16. 84, T. Willow 6. 41, Duerr, Wayside, 11. 80, Borger, Fall Creek, 17. 25, Bretscher, Readfield, 15.06, Sagehorn, T. Rantoul, 53. 50, Huchthausen, Laurium, Mich-, 6.v0, Sprengeler, Milwaukee, 52. 87, Baumann, Kirchhayn, 3. 92, SalteiS 10. 10, Bartling, Waterford, 5. 50, Wolbrecht, Sheboygan, 2nd Sendg, 36. 75, Naumann, T. Washington, 11. 50, Grothe, Clyman, o. 78, Otto, Beechwood, 35.00, Matthes, Milwaukee, 27.00, Brandt, Lebanon, 16. 56. 8. Küchle, Milwaukee, v. Frauenver. 5.00. Kass. Theo. Menk, Minnesota & Dak. dist. 10.00. (S. -466. 88.) Total: -3094. 50.

Milwaukee, Wis. MartinKeller, Cassirer,
237 4tk 8t-, Milwaukee, ÜVls.

Income to the Southern District coffers;

Inner Mission: Missionsfestcoll. d. Gemm. d. 88th: Robert 36.00, Kilian 121. 30, Ernst 59. 60, "achschacher 82. 75, Gem. in Giddings 80.00. 8. Wegener's Fr.- u. Juvgfr.-M'ss.-Ver. >5.00. 8. Krämer v. J. Michal! 1.00. 8. Wunderlich by Fr. Müller 1.00. 8. Desfner, Taufcoll. by A. Schneider, 4.00. 8. Nische by W. Meißner 1.00. Ad. Damkühler, Milwaukee, 1.00. 8. Sieck, missionary hour coll. of, 12.00. 8. Niermann's Gem. 1. 15, v. Miss.-Ver. 2. 50. Teacher Dube v. G. Schurmann . 50. 8. Crämers Fr.-Miss.-Ver. 4. 85, v. Jungst.-Miss.-Ver. 5.05. 8. Oertels Gem. 46. 85. 1>. Kupplers Gem. with guests from Pt. Arthur & Jennings, Missionsscoll. 21.00. 8. Kilian, Baptis. coll. at A. Hohle, 1. 60. (S. -496. 15.)

Synod Building Fund: 8. Büngers Gem. 10.00. Niche v. W. Meissner 1.00. (S. -11.00.)

Deaf and Dumb Congregation in Milwaukee: 8th Niche, envelope coll. sr. Sem., 2. 25. 8th Wunderlich, baptismal coll. at O. Wilhelm, Moffat, Tex., 2.00. 8th Copper Nail by J. Drews & A. Nabe each. 50. (S. -5. 25.)

Heathen Mission: 8th Niche by W. Meissner 1.00. E. Neitsch, Theil d. Missionsfcoll. d. Gem. in Giddings, 10.00.

Support Fund: Conferenzcoll. at Zions Church7. 30. conference coll. in Dallas dch. 8. Robert 6.00. 8. grocer v. J. Michal! 2.00. (S. -15. 30.)

Parish at Spokane, Wash. 8th Grocer v. J. Mikhail 2nd 00th Teacher Dube v. Parish at Winchester 3rd 75th (S. -5th 75th).

Wharton Township, Tex. 8th Wegener's Comm. 52.00.

Parish in Ponchatoula, La.: 8th C. Niermann's Gem. 6.00, v. N.N. 5.00. (S.-11.00.)

Student Fund: students in Winfield: 8th Ernst, baptismal coll. at H Meier, 2. 20. For Ernst Buchschacher: Gemm. d. 88th: Buchschacher 12.00, Gresens 7.00. Baptismal coll.: at Aug. Wacker 1. 85, at P. Walther 1. 85, be, E. Hatzlan 1.00. For Als. Bohot: 8th Buchschacher, baptismal coll.: at P. Walther 1. 85, at A. Wacker 1. 85, at W. Graf 3.00, at E. Hatzlan 1.00. (S. -33. 60.) Total: -643.05.

New Orleans, La., October 15, 1900.

Aug. C. Reisig, Kassirer.
322 8. novel 8t.

Receive" for the orphanage in Addison, Ill.:

From parishes etc. for current expenses: 8. Käppel, Hegewisch, from Mrs. Eva Sippel 2.00 and 5.00. 8. Schröder, Chicago Heights, Hochzcoll. from St. Pauls-Gem. from N. R" 10.00. 8. Rabe, Dorkoill", from Frauenver. d. Gem. 6.00. 8. Schüßler, Joliet, Hochz. Kolstedt-Heiden, 8. 60. 8. Büngers Gem., Chicago, 6/14. 8. Merbitz das. v. H. Steinmeyer 2.00. 8. Engelbrecht das. v. Alb. Stoll 1.00. 8. Heerboth's Gem. of, Wheaton, 3. 50. N. N. of, East Chicago, Ind. of, 4.00. Dch. Kafi. Hy. Dierking, Secor, 111. 90. 8. Werfelmann, Strasburg, half of Ermebankfcoll., 21. 75. 8. Great Gem., Addison, by E. Rosen 5.00. 8. Great Gem., Oak Park, by Mrs. W. Mueller 1. 15. Dch. E. Leubner, Addison, by N. N-, Mt. Olive 1.00. (p. -196. 96.)

Of children etc.: 11. 24. (Acknowledged in the "Kinder- und Jugendblatt".)

Cost: 8th Schmidt, Chicago, v. S. Stumpshaus 12.00. Dch. E. Leubner v. Joh. Heckmann for f. Child 24.00. (p. -36.00.)

Addison, Ill, Nov. 3, 1900, G. Ritzmann, Cassirer.

The undersigned received 2 quilts for poor students through 8th L. Hölter in Chicago from the Young Women's Association's Rähkränzchen. Many thanks to F. Pieper.

For poor students from South Dakota

Received with thanks: 8th Graves, Aberdeen, Hochz. H. Papke, -7. 40. Cass. Menk 14. 60. 8. Bunke, Abendmcoll., 2.05. 8. Messerli, Zions comm. at Delmont, 5.00. Confcoll. at Wentworth 13. 71. 8. Marth, Hochz. A. Freese, 9, 10. 8. Härtling at Menno 7. 30. 8. Lange, Avon, evening coll., 4. 85. 8. Schneider pers. 1.00. Surplus of conference trip 2.01. 8. ThustuS, Hochz. Herbst-Schnell, 10. 70. confcoll. at Wall Lake 19. 53. (S. -97. 25.) F. E. Pasche.

The undersigned hereby certifies that he has received from8. H. Lemke a large number of valuable books for the St. Louis Seminary Library. Likewise, 88th F. Kugele, Th. Reuter and A. Kuring have made gifts to the library. Many thanks to > L. Fürbringer.

For the church building of the poor congregation at Birnamwood, Wis. find the following love offerings received: From the congregation, 8th C. F. EbertS of Berlin, Wis. at -10.00; from the congregation, 8th M. Treffs of Hermannsfort, Wis. at 10.00. May God repay abundantly. I. Eb "rt.

For the building of a parsonage in Wilson Tp., Mich., received in June of this year from members of the congregation at Frankenmuth, Mich. -129. 10; subsequently from M. Beyerlein 2.00. In the name of the congregation sincerely thanks the dear donorsLudwig List.

With sincere thanks, undersigned received for Stud. W. Brandt -8.00 (Hochzcoll. of8. A. Müller, Ottertail, Minn.).

Springfield, Ill, November 3, 1900. I. S. Simon.

Received by 8th Sagehorn from sr. Gem. for the household treasury-75. 82, by R. Finster from d. Gem. in Clinton, WiS., 18.00. God bless the givers. M. J. F. Albrecht.

To have received 25 Cts. for the building of the church for the deaf and dumb in Milwaukee, Wis. through 8th J. Schlerf there from a member of the Women's Association in Chemnitz, certifies with heartfelt thanks T .. Wangerin.

To have received from the congregation at Ashippun, WiS., -25.00, certifies with hearty thanks " C. Plaß.

-The receipts of the cashiers J. H. Abel, O. E. Bernecker and G. Wendt had to be postponed due to lack of space.

Mevirnvevto addresses;

Rev. L. Bergt, R. R. Xo. I, Roopsr, Dockte Oo., Xekr.
liev. W. Berückt, Lsnstngton, 8mitk Oo., Laus.
Rev. 0. Dieckerick, R. 8. D. Xo. 7, 8ort Vkazme, lack.
Rev. L. Lklers, Route 1, Luckukou, Iowa.
Rev. LIdert Oroerick, 8. 8. Xo. 4, 8iuckusxville, 111.
8sv. 3. VV. Raldotk, Oascacke, Skeboxgau Oo., V7is.
Rev. R. Henkel, Route 4, Oreenüelck, Inck.
Rev. R. 8th Roueck, 161 Äoutgvmerx 8t., 8ort Waxne, Incl.
Rev. Oerk. 8. Ruekuert, 2733 8arker 8t., Omak", Xedr.
Rev. 8th tV. Lues, 1718 Kourtk 8t., 8ta. 8, Xew Orleans, Da.
Rev. I,. L. Dina, 65 Hancock 8t., Spriogüelck, blas".
Rev. O. Dusdk", Rstsredurg, Llonros Oo., blick,
Rev. R. L. 0 8aul, X. W. Oor. 30 L. Division 8ts., Spokane, tVnsk.
Rev. Raul Sokula, 420 8earl 8t., XewLIdaux, lud.
Rev. 11. 8pannutk, Svx 64, klascoutak, 111.
Rev. 8. 8toek, 8. 8, D. Xo. 7, 8orr Vaxne, Inck.
Rev. O. Vsrcksrmaoo, Oettxsdnrg, kotter Oo., 8. Dak.
8ev. 8. tVilcker, e. r. m., 931 L. 3ck 8t., kckiskawaka, Incl.
Oscar 0. Il. Ootsck, Route 4, Orsenüelä, lock.
Deon. Rilgartusr, tVsxnesboro, Lu^usta Oo., V".
Luss. V. RoSmann, 69 Homer 8t., Kreexort, IU.
Okas. 8. Ilssssn, Itasca, Du Ra^e Oo., III.
8. L. v. ck. Dags, 320 L. 2ck 8t>, Oranck Islanck, Xekr.
Il. O. Rallmer, 1119 IV. 7tk 8t., Daveuxort, Iowa.
Il. R. Rauscksrt, 612 Oranck Lvs., Rixiu, III.

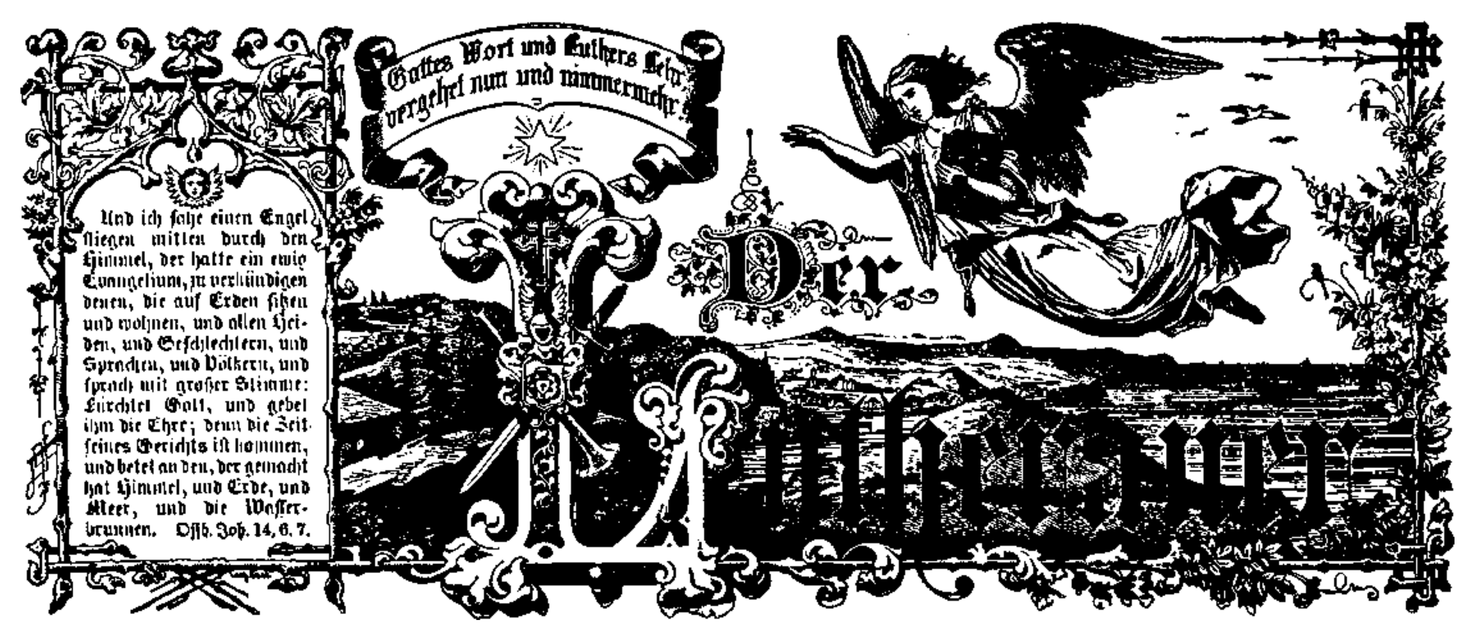
The "ijntheraner" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought in from out-of-town, the subscribers have to pay Sb Cent" Lrägerwhn extra.

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Briefs containing "business", orders, cancellations, funds, etc., are available at the address: Oonvorala kudUMinx Üauss, IlsIlsrso" Lv". L dllnwi St., Si. Ixivis, Llo., to be sent to.

Those pages that contain notices for the paper (articles, advertisements, receipts, changes of address, etc.) should be sent to the editorial office at the address: "LutLsrausr", Ooncorai" Sanainarv. In order to find an exception in the following number of the Bulletin, all shorter advertisements must be in the hands of the editorial office at the latest on the Thursday morning preceding the day whose date the number will bear.

Lutereck at tks rust OKo" "t 8t. Douis, blo., "s secouck-class matter.



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Edited by the teachers' college of the "theological" seminary in St. LoniS.

Vol. 56. St. Louis, Mo., November 27, 1900. No. **24.**

(Wake up! At the end of the church year.

He calls me today; how long shall it be? He calls me no more. Then death's sickle moweth full ears And stalks light and empty. Wake up! life's spring has faded, summer is hastening, autumn is fast slipping away. wake up! soon the last deadline will have passed for the return!

To return, O God, with thy hammer Crush the heart of stone, Let me feel the deep sorrow of sin, The foretaste of eternal torment, That I may fear and flee To the Saviour whom God hath given me, And lie before him on my knees clean from sin!

For Advent.

Through struggle to victory. Psalm 118.

It is a wonderful festive psalm with which we want to enter the new church year. Luther was so strengthened by it that he confessed: "This is my psalm, which I love; it must be called and be mine, because it has earned it for me so often and has helped me out of many great troubles, where otherwise neither emperors, kings, wise men, wise men, and saints could have helped me. The psalm is both a song of the cross and a song of victory for the church of the Lord, which is still struggling but triumphant in hope.

The Advent feast calls us anew to contend for the Lord and with the Lord.

Follow me! Says Christ, our hero;
Follow me, all you Christians!
Deny yourselves, leave the world, Follow my call and shout!

It is for a new year: "Suffer thyself to be a good soldier of JEsu Christ!" The enemies find't verily less now. "They surround me everywhere, they surround me like bees, they dampen like a fire in thorns." There are enemies within and without, enemies on the right hand and on the left, visible and invisible.

Satan comes with his cunning, The world with its flaunting, The flesh by lust, Thee where thou art,
To cut down and catch;
If thou wilt not fight as a valiant hero, thou art gone and cut down already.

How soon is an unclean fire kindled in the unguarded heart of man, and consumes that which is built and planted by the Spirit of God! How great is the multitude of those who walk in broad sinfulness, in hedonism and security! How many vexations break in, by which the weak and wavering are seduced! How bitter is the enmity against the cross of Christ, so that those who love the Lord Jehovah unfeignedly are reviled and attacked!

Our psalm should be the motto for all battles from within and without, against open enemies or against false brothers. There it is said, "I am cast down, that I should fall," but also, "The Lord help me." There it is said, "All the heathen surround me," but also, "In the name of the HER I will smite them." And then the church of the LORD breaks forth into the shout of joyful confidence, "The LORD is my power, and my psalm, and is my salvation."

How then can we attain to such confidence in the midst of strife? Well, by looking not to the greatness and number and power of the adversaries, nor to the weakness and fickleness of our own hearts, but rather to the



more on the almighty succor and helper. "The Lord is with me!" Can we take comfort in this? Yes, if we are really with him, if we seek his glory, if we take hold of his salvation in right faith, and if we pursue his cause in faith and good conscience. And even if we do not see or know the host that is with us, it will still be the same: "There are more of them that are with us than of them that are with them. For

If God be for me, all things are against me: As often as I call and pray, all things are behind me. If I have my head for a friend, And am beloved by God, What can the enemy and the adversary do to me?

Of course, it is then also necessary to demonstrate true faithfulness and vigilance: Faithfulness in the use of the divine word, faithfulness in walking according to the holy commandments of God, faithfulness in guarding and handling the spiritual weapons, faithfulness in union and cohesion with the brethren and fellow-workers. And then is a serious meeting to be dared, well then, "the Lord is with me to help me; and I will see my pleasure in my enemies." Or does not so much laxity in battle, so much small faith and weakness, so much hesitation and complaining, stem from the fact that you yourself are not at your post, and your own unfaithfulness robs you of joy and hope? Arise! Adorn and protect the head with the helmet of hope, the breast with the armor of righteousness! Let not the sword of the Spirit rust in the scabbard; nay, use it valiantly, and say, "In the name of the LORD will I smite them!"

But above all it strengthens our courage and confidence in the battle, if we trust and build on the promise of the Lord and look forward to the glorious goal and end of his ways. The paths through which we pass are often crooked, but he who is in control leads all things out gloriously. Sightings and chastenings are often necessary to us for the sake of the sin that clings to us; the struggles themselves must also always keep the church of the Lord brave and spur it on to prayer and work. "I will not die, but live, and declare the work of the Lord. The Lord chasteneth me well, but giveth me not unto death." Through the cross to the crown Christ's way went; through dying and succumbing His own also go to victory.

Praise be to him who comes in the name of the Lord, a King and Lord, also in the new church year! Let us adorn the feast and our hearts with the May of praise and thanksgiving, and in good confidence call out to him the "Hosanna" which means: "O Lord, help, O Lord, let it be well done! The LORD is the right man of war, LORD is his name. He is a rock and will remain the unshakable cornerstone forever. Let all sorrow over our own woes and the woes of others be swallowed up in joy in the LORD, all pain in hope, mourning and trembling over our distress be swallowed up in rejoicing. "One catches with joy of victory in the tabernacles of the righteous. The right hand of the LORD keeps the victory; the right hand of the LORD is exalted; the right hand of the LORD keeps the victory." Hallelujah! Theo. Dyer.

What does the Bible teach dom Aergerniss?

(Continued instead of ending.)

9.

Evil appearances are to be avoided at all costs, since they are a given annoyance.

This is our ninth and final set.

What is "evil appearance" ?

We have taken this expression, and the first part of our sentence in general, from 1 Thess. 5:22. There it says: "Avoid all evil appearances." For the German word "Schein" stands here in the original Greek text a word which occurs in four other Proverbs. And if we now see what this word means in these four other sayings, we can also see what it means in our saying.

First we find it in Luc. 3, 22. There it is translated "form". The saying is, "The Holy Ghost descended upon him (Jesus) in a bodily form, like a dove." "Appearance" is hereafter as much as form and outward appearance.

Then we find our word in Luc. 9, 29. There it is also translated "form". The saying is, "When he (Jesus) prayed, the appearance of his face was changed." "Appearance" is also hereafter as much as form and outward appearance.

Then we find our word in Joh. 5, 37. There it is translated again with "form". There the Lord Jesus says: "You have never . . . seen his (the Father's) form." Again, "appearance" is as much as form and outward appearance.

Finally we find our word in 2 Cor. 5:7, where it is translated "looking," "We walk by faith, and not by sight." The apostle means to say, Here we walk still in the old body, still far from the new being which we have to hope for with the Lord; here we walk by faith. Here we have and see not yet the new body, and the whole new form, and the new reputation, which we shall once have, and in which we shall once walk. "To look" here is as much as to see the visible form and outward appearance wherewith we shall be gloriously adorned in heaven: that which we shall then have and see. According to this saying, too, "appearance" is as much as form and outward appearance.

"Evil appearance," then, in our saying, is as much as the form and outward appearance of evil.

Therefore, when it is said, "Shun all evil appearances," it means, "Shun all the form and appearance of evil. We are to avoid everything that has the form and outward appearance of evil. We are to avoid evil itself, certainly. But we are also to avoid that which has only the form and the outward appearance of evil. We should avoid everything which looks as if it were evil: all evil appearances.

For such an evil appearance would be a given trouble. By such evil appearances we would give offence. But the apostle Paul writes through the Holy Spirit: "Be not angry either with the Jews or with the Greeks,

Nor of the church of God. Even as I also please every man in all things, seeking not that which is good for me, but that which is good for many, that they may be saved," 1 Cor. 10:32, 33. We would grievously violate this word if we even assumed the appearance of evil. By such evil appearances we would offend all who saw us, whether Jews or Gentiles, or the church of God. We would make ourselves pleasing to them, not for good, but for evil. We might seek that which would please us, but we would not seek that which would please them, that they might be saved. We would seduce them to evil, or encourage them in evil, by such evil appearances; we would, as much as was in us, vex them, make them worse, corrupt them.

For others must always judge by what they see, not by what they do not see. If they see in us the appearance of evil, they must judge that we are really evil and do evil. And so they are annoyed. One receives annoyance only by what one sees, not by what one does not see. If we are evil and do evil in secret, so that no one sees it, we are indeed condemned, but we do not offend others with it, because they do not see it. If, on the other hand, we make ourselves appear to others to be evil and to do evil, we will certainly cause them trouble, even though we ourselves may not mean to be evil and do no evil, for others see only the appearance, not our opinion and not the good hidden under the evil appearance.

Therefore we say: Evil appearances are to be avoided at all costs, since they are a given annoyance.

Yes, we should be very careful to avoid all evil appearances. We should act and walk very carefully, so that we do not give an evil appearance to anyone. For the sake of the evil appearance that this might give, we should abstain from many things that we would otherwise do well. Like Paul, we should not seek what pleases us, but what pleases many, so that they may be saved, 1 Cor. 10:33. Paul also writes, "Let every one of us so conduct himself that he may please his neighbor for the better," Rom. 15:2. But we do not conduct ourselves in this way when we give ourselves an evil appearance. We are not always to do what we might otherwise have power to do, but if by so doing we would give or give the appearance of evil, we are to abstain from it. We should only do what is good for others, what improves others. We should not selfishly and obstinately seek our own, but what is another's, what prevents another's spiritual harm and promotes his spiritual welfare. Paul writes: "I have all the power, but not all the grace. I have all power, but it does not make all things better. Let no man seek his own, but let every man seek his own," 1 Cor. 10:23, 24.

And after the apostle has said this, he immediately brings an example of how Christians should abstain from what is not pious, what does not improve others, because it gives an evil appearance. He takes the example from the Corinthian circumstances of that time, which we have already learned about. He speaks of the eating of things sacrificed to idols and says when this should be done and when not. He shows that one may do this if there is no evil appearance, but that one must not do it if there is evil appearance. Let us hear his words. He says, "Eat all that is sold in the meat market, and examine nothing, that ye may spare your consciences." Buy, he says, your meat in the meat market, and do not inquire or question whether it comes from animals that have been used for sacrifice to idols. But do not inquire or ask about it, lest you offend other people's consciences. For if the answer to your inquiries and questions should be, "Yes, it is sacrificed to idols," and you should eat it after all, you would give an evil appearance to the heathen and to weak Christians that you also take part in idolatry. And this would harm their consciences. Both consciences would be damaged by this. The conscience of the heathen would be even more dulled. And the consciences of the weak Christians would be pushed and beaten. They would either think you ungodly, and separate themselves from you; or they would be moved by your example and the evil appearance you gave, to eat also of the sacrifice made to idols, though they think it sin and real idolatry. After all, it is not really sin and idolatry for a Christian to eat of the sacrifice made to idols. "For the earth is the Lord's, and the things that are therein." A Christian, therefore, may quietly accept and eat all things for himself as God's gift, even if they have been previously abused for idolatry. But if, as has been said, he thereby gives an evil appearance, he ought not to do it in order to spare the consciences of others. "But if any of the unbelievers invite you, and ye will go, eat all that is set before you, and search nothing, that ye may spare conscience. But if any man say unto you, This is an offering made to idols; eat it not, because he hath shewed it; that ye may be spared of conscience. The earth is the LORD's, and the things that are therein. But I say of conscience, not thine own, but another's. For why should I be at liberty to judge of another man's conscience?" I need not have an evil conscience for myself, even if I knew that what I eat is idolatrous sacrifice, and that others make a conscience of it. "For if I enjoy it with thanksgiving; what should I then be blasphemed above that for which I give thanks?" No one then has really a right to condemn and blaspheme me on that account; his conscience may be what it may. But, but, a Christian also ought to avoid all evil appearances; he ought to have the honor of God and the good of his neighbor in mind in all that he does; he ought not to do anything whereby God and his holy gospel are dishonored in the eyes of others, and whereby spiritual harm is done to others, even if what he does is in and of itself quite right. Therefore, eat ye therefore, or drink ye, or whatsoever ye do, do it all to the glory of God. Be not angry neither with the Jews, nor with the Greeks, nor with the congregation of God. Even as I also make myself pleasing to every man, seeking not that which is good for me, but that which is good for many.

...that they may be saved. Be ye followers of me, even as I of Christ." 1 Cor. 10, 25.-11, 1.

Thus teacheth St. Paul. And so we should be very careful and diligent to avoid all evil appearances, for through such we would cause trouble.

Evil appearances are an abominable thing. We present ourselves to others as evil by it! We make others angry with us! Is not this an abomination to God? Is not this an abomination to our neighbor? Should it not be an abomination to ourselves? Tell me, must not a Christian be afraid to let the flag of Satan wave over him by evil appearances in the eyes of his neighbor, to bear the mark of the beast on himself, and thus to give his neighbor trouble? C. M. Z.

(Conclusion follows.)

Missionary vocation of the church.

In his last synodal address, Blessed Dr. Walther laments the ghastly ruin he himself experienced in recent times in the following words, among others:

"Or have not the scoffers come yet, who acknowledge no law but their own lust? Are we not living in a time of licentiousness and subversion? More and more desperate men are appearing who have formed an alliance to overthrow all divine and human order in the world with bloody violence and satanic insidiousness, so that even the respectable world trembles and shrinks back before them. Not only is the respectable world itself in trouble as far as divine order is concerned, but even many Christians have not remained free from the dissolving ideas of this last time."

Then the dear man goes on to say:

"But who can help here? Of course, only God, the eternal Lord and governor of the world, the only governor of hearts, can do this. But He does not want to do it directly, but indirectly through men, and that through His Church. The church is called to be the salt of the earth and to ward off the invading moral and religious rot. It is to be the heavenly leaven that permeates everything, the whole world, every state and world order, even the domestic regime, and makes it again what God intended it to be. The church is to be a dam, which opposes every stream of destruction, and stops and drives back the wild waters flowing from hell in their course. Woe to a church that sighs, laments, and reproaches over the ever more general destruction, but idly lays its hands in its lap, despairing of help. The church is and remains responsible to God above all things for making things different. It is true that the church, its preachers and members, does not win friends when it punishes all invading corruption; rather, it reaps enmity, disgrace, and persecution for it. But she is commanded by her Lord and Head: Shout with confidence, spare not, lift up thy voice like a trumpet; and proclaim to my people their transgression, and to the house of Jacob their sin? (Isa. 58:1) Neither shall we think that we, a small company, are not able to swim against the stream. much less contain it. Look back, and you will see - to the glory of God alone be it said - how the Lord has helped our little group to gain a wholesome influence everywhere, also in regard to Christian morality and order. For truth and righteousness have an irresistible power over men. To this God has given the promise that his word shall not return empty. Therefore let us only be confident and very glad to continue to proclaim the word and especially to punish all ungodly beings that have invaded our land. For a church which is not anxious to destroy all the bulwarks of the devil in the world does not recognize the great mission which it has on earth; yea, it only plays church, as it were, it does not deserve that name, it is no salt, no leaven. Such a church that does not punish, that lies, as it were, on its lees, becomes at last a mockery and a reproach, and is swallowed up by the ruin of the bet itself. The Lord himself says that such "stupid salt" is worth nothing more than to be thrown out and trodden under foot by the people. From such a terrible fate the Lord in mercy preserve our dear Synod!" So far Dr. Walther.

Until now his last wish, expressed fourteen years ago and repeated several times until his blessed end, has been fulfilled: The Lord has not yet cast out our dear Synod, but has preserved it in grace from such a terrible fate. He has still given it and preserved for it a great mission on earth, partly where His spiritual Garden of Eden has already been built and preserved, partly also where there is still much room to sow and reap. Oh, that all the congregations of our Synod and all the members of the congregations would recognize more and more vividly, and never deny, but fulfill more and more vividly, the great, so auspicious, yes, brilliant missionary calling of the church! The time is short, the devil's wrath is great, the earth is near to being cursed, the field is white for harvest. What is still missing?

Lord JESUS, help to keep your church,
We are quite safe, lazy and cold; Give
happiness and salvation to your word, So
that it resounds in all places.

Frs S.

† Fr. Johann Georg Göhringer. †

(Conclusion.)

In 1881, our Goehringer followed the advice of Blessed Dr. Walther in a call to Trinity Lutheran Parish at Sheboygan, Wis. September 13, 1881, he was inducted into the same. Here, too, he worked diligently and restlessly. And even though he did not have to teach school, there was all the more grueling official work on his shoulders. Thus November 10, 1883, the four hundredth anniversary of Dr. Luther's birth, approached, which, as is well known, was celebrated as a great jubilee in the entire Lutheran Church. Father Goehringer's congregation also celebrated this day with a large parade and several festive services. Already in Mascoutah his health had been considerably weakened by frequent attacks of fever. Through the many

Due to his work, especially the excessive exertion caused by these festivities, his lungs were so badly affected that a few days after the celebrations he suddenly suffered a violent hemorrhage. From then on his health was broken forever. On the urgent advice of the doctors, he saw himself compelled to resign his ministry at his dear Trinity Parish in July of the year 1884 with a bleeding heart and to seek healing in the strong climate on the Peccos River in western Texas. He camped there in the open air with the **cow boys** and earned his living by teaching the children of the **ranchers.** After 18 months, he felt strong enough to return to the ministry and answered a call to the church at Staunton, III. On May 24, 1886, he was installed in the church. With renewed zeal he now went to work again, and his love and loyalty were rewarded by his "dear Stauntoners" with an attachment and reverence which has not yet grown cold to this day.

To their great sorrow, however, this congregation also soon had to learn that the old dreaded ailment was gradually returning to their beloved pastor. Their hope that the medical art would succeed in putting a stop to the malady was not fulfilled; rather, it soon appeared with such intensity that he felt compelled once again to seek healing in Texas. He remained there for about six months, but then returned to Staunton and resigned from his position at the local church at the beginning of September 1890. Lack of funds had made it impossible for him to stay longer in Texas. So now it was time to move with his family to a milder climate. He followed a call to St. Paul's Parish in Wartburg, Tenn. without delay, since the climate in the mountains of eastern Tennessee is known for its beneficial effect on lung diseases. He was introduced into this parish by the undersigned on September 28, 1890.

The deceased friend found very sad conditions there, both in the flesh and in the church. His people were mostly poor mountain farmers, but the parish had been completely blown up by a "travelling priest".

Already after six weeks Blessed Fr. Goehringer began his full activity: he held school, preached and began to gather the scattered members. God's richest blessing was then also upon his faithful work. Not only did he succeed in winning back all the members, but there was also a renewed interest in the work of the congregation. The little church was restored, a beautiful parsonage was built, etc. Of course his work in the rough mountains was connected with many strains and physical efforts. Especially the school halls and the riding to the branches miles away attacked him very much. In winter he could not avoid catching severe colds on such long rides. Thus it came about that again and again traces of the old stubborn ailment appeared. But restlessly he continued to work, for he well suspected that the days of his labor in the vineyard of the Lord were numbered. And he was not mistaken. Suddenly, at a time when probably no one expected it, the hour of closing time was to strike for him. On September 6

In 1899 he had still been preaching English in his branch. On September 10 he was so unwell that he could not preach, but went for a long ride to walk a sick child. On the 11th of September he lay down to bed from a slight attack of nervous fever, which, however, soon changed to a persistent pulmonary complaint. When he had to lie down, he immediately declared to his family that this would be his last bed of illness. So he went to order his house, had his parish affairs put in order by the undersigned, and then turned his thoughts to the blessed journey home. On September 26 he received Holy Communion with heartfelt devotion, confessing and lamenting not only his great misery of sin, but also praising and extolling the infinite grace of his Savior, who had forgiven him all his sins. With a cheerful mouth he declared that he wanted to die confidently, confessing the pure Lutheran doctrine which he had now preached for more than 25 years. Concerning his funeral text, he determined that it should be such a text that dealt with the fact "that even the greatest sinner, yes, such a great sinner as I am, is justified and saved only through the free grace of God in Christ Jesus. For this, this alone is my comfort! Yea, Christ's blat and righteousness," etc.

His strength was now failing very fast, and signs of the near end were increasing. "Oh, if only it were over!" he sighed again and again. When the undersigned visited him again on October 16, and now said to him at parting, "Good-bye at the January Conference!" he shook his head with a smile and said, "F--, you will not see me again in this life!" And so it happened'-. After he had talked with his own on Wednesday morning, apparently fresher than usual, and then later had asked his eldest daughter for a drink, suddenly the blessed hour arrived. In a few moments the faithful fighter of Jesus had passed from the contending to the triumphant church. He died on October 25, in the morning at 7:45 a.m., at the age of 51 years, 7 months and 5 days.

On 27 October the funeral service took place in Wartburg. In the house Father Klein of Chattanooga officiated and held a lovely speech about the glory of the heavenly paradise. In the church the undersigned spoke on the basis of Revelation 7:13-17 about "the unspeakable blessedness of Christian cross-bearers up there with Jesus in the light". On the 27th of October the mourning family brought the body to Knoxville, Tenn. where the conference wanted to prepare a little bed for their dear chairman. There the funeral services were held on Sunday afternoon, October 29, at the First German Evangelical Lutheran Church. The Sunday School with its teachers escorted the coffin in honor. The altar and pulpit were draped in black, and beautiful pieces of flowers lay on the coffin. As an older friend of the deceased could not be present, the undersigned spoke on the basis of 2 Tim. 4, 7. 8. about: "The exultant cry of a faithful fighter of JEsu Christ in the face of death: 'JI have fought a good fight,' etc. It is the same 1. a triumphant shout of victory; 2. a delicious glorification of faith in JEsum Christum." Hereupon the Sunday school sang, "Nach der Heimath süßer Stille." Father Klein performed the liturgical part of the divine service both in the church and at the grave.

service. Then, after the family and friends had taken a last look at the sleeping Galten, father and friend, dressed in a surplice, holding a New Testament in his right hand and a palm branch in his left, we belleled him on the beautiful Woodlawn-GotleSack. There now his weary body gently and sweetly sleeps the sleep of God's children. He fought much, suffered much, labored much. Now he rests from all this in the bosom of Jesus. Blessed is he, for he is well!

His family, who mourn his departure, consists of his wife and seven children. She now resides at Staunton, III.

As a pastor, the deceased was distinguished by his high Christian seriousness, meticulous conscientiousness in his ministry, and truly Christian charity. His practice was thoroughly evangelical, free of all legalism, although he also knew how to proclaim the law in a truly shocking manner where necessary. A special gift with which the Lord had gifted him was his excellent preaching ability. It was a real pleasure to hear him preach. He put his heart and soul into it. Above all, however, his attention was focused on presenting the truths of salvation in a generally understandable way. He also had the rare gift of being able to give his fellow ministers profound advice in difficult cases in just a few words, for he had gathered a very rich treasure of Christian experience in the school of the cross, to which the Lord had sent him for so long. His conference and ministry brothers have lost a reliable fatherly advisor in him. That is why we weep. But it is well for us if we diligently contemplate his end and follow his faith. For he who dies like him dies well!

Jul. A. Friedrich.

Report on the status of the General Synod building fund.

The Middle District of our Synod decided at its meeting in August of this year to request the General Praeses "to issue another report in a few months on the state of the building fund and, if necessary, an encouragement to give generously to the same". We comply with this request in the following.

The last Synod of Delegates approved §4000 for necessary buildings in St. Louis; §2000 in Addison; §2000 in Seward; §7000 in Fort Wayne; §38,000 in Milwaukee; §1500 in St. Paul - in total §54, 500. So the sum to be raised is still short of §22,620,08. This shortfall should be contributed by our dear congregations in the very near future, if the General Treasurer is not to be forced to borrow. He does not have the paid-in §31, 879 92 in cash, but has already paid out §31, 343. 48 of this sum, namely for Milwaukee §22,000; for Fort Wayne §4600; for St. Louis §3743. 48; for Seward §1000. The decided buildings are partly executed, partly they are nearing completion, and the supervisory authorities of the various institutions report to the General Treasurer that they will soon ask for further sums to be sent for the completion of the buildings.

The undersigned therefore makes a twofold request: 1. the congregations and individuals who have subscribed but not yet paid contributions for the synodal buildings should, if possible, send their subscribed contributions to the District Treasurer in the near future. 2) The congregations which have not yet considered the synodal building fund would like to consider the importance of this fund in the congregational meeting in the near future and encourage themselves to give to this fund. We recall once again a word of the blessed Dr. Walther.' He once called out to all the dear Christians of our congregations: "You can boldly believe that you cannot use the earthly blessings which God has bestowed upon you by grace more fruitfully, and that you cannot spend them on higher interests, namely, with your God and Saviour, than by offering some of them for the purpose of training and sending out ever greater multitudes of evangelists. Giving for this purpose will not make you poor, but rather rich." In particular, it should be noted that we are right to care for our children and descendants, even in earthly things. But all care, saving of money, etc. for our children is of doubtful value if we do not first of all provide for the training of teachers and preachers from whom our children can hear and learn God's pure Word for their salvation. So let us not forget to take care of our ecclesiastical teaching institutions!

The undersigned, when speaking of the building fund of the General Synod, must still remember one thing. He has also been encouraged to do so by debates at this year's District Synods. It is this: The building fund of the General Synod has a debt of §21,249 from earlier years. This debt arose because necessary buildings were listed in earlier years without collecting the necessary sums. Now, at several meetings of the District Synods, the idea was expressed that we should and could, in the next few months, not only collect what is still lacking for the new buildings, but also the amount of the old debt. A brother from the Eastern District has already contributed 1000 dollars to pay off the old debt of the building fund a year ago. If the debt of the building fund were paid off, the General Synod would be completely free of debt at the end of the 19th century, since no other of its funds has any debt.

St. Louis, November 21, 1900, F. Pieper. [F. P.]

To the Ecclesiastical Chronicle.

America.

A serious, true word about the parochial school is found in the "Pädagogisches Zeitblatt", the school newspaper of the Ohio Synod, from the pen of the director of their school teachers' seminary: "According to our conviction, the parochial school in our Synod has entered into a crisis - it is a question of the existence or non-existence of this extremely important work. In principle, there is agreement, but the practical side of the question still awaits resolution.

Where this lies is not difficult to decide, for the establishment and maintenance of a parish school is a matter for the parish. The energetic promotion of this aspect of parish life will therefore first and foremost be the task of the pastor, who must be the driving force in this matter, as in all other institutions that serve the parish. The fact that difficulties have to be overcome, that sometimes sacrifices have to be made, and that sometimes inconveniences arise, does not release the pastor from his clear official duty and faithfulness to his shepherd. Where this realization has not yet matured, there will, however, also be a lack of the necessary energy to bring about change in the one point that is of such tremendous importance for our pure Lutheranism here in this country. The fact that the unfortunate consequences of neglect have not already become apparent does not detract from the seriousness of the danger. Only the second generation will provide the proof that a healthy Lutheranism in doctrine and practice can only flourish where the youth has been raised Lutheran, taught Lutheran, and accustomed to Lutheranism. It would therefore also be the binding duty of our synodal officials to pay special attention to this part of the church visitation and to intervene with all means of a regulated synodal supervision in a promoting way." It is also evident from other statements in the papers of the Ohio Synod that a number of its members are zealous for parochial education, but that quite a number are indifferent to these efforts. Various perceptions in our own synodal circle show us that we, too, must work ceaselessly for the cause of parochial schools. And the way indicated above is certainly the right one. L. F.

As is well known, the **Presbyterians** decided at their last large meeting here in St. Louis that the individual smaller circles of their church, the so-called presbyteries, should vote on whether or not they are in favor of a change or complete elimination of their old creed, the "Westminster Confession". These votes have now largely taken place, and have turned out very differently. Some presbyteries want to hold fast to the old confession, others want to change it in the points that offend them and then keep it, still others want neither to hold nor change it, but simply to set it aside as a time-honored document that is no longer suitable for our time, and to formulate a new, very short confession instead. The majority of the voices, however, are in favor of an amended or entirely new confession, and so the old Calvinistic rule of faith will probably be abdicated. As pleasing as it would be if the Presbyterians were to eradicate the reformed leaven from their confession, it is not to be expected that they will confess the biblical Lutheran truth in any change. The statements of their leaders have already shown this clearly enough. They will probably adopt a confession that is quite general and, for that very reason, meaningless. L. F.

We reported on the **losses of the Pabst Church** in the United States in Number 21 of the "Lutheran" from the "A. L. K.": "In spite of cunning and violent measures, in spite of its political influence and the enormous sums it withdraws from the public coffers, and in spite of the kowtows which politicians make before it, in this largest Protestant country the Church of Rome does not want to go forward as desired. Not only are thousands of its members falling away every year, but even the priests are becoming unfaithful. Rome has lost for several years no less than 27 priests, most of whom are now preachers in Protestant communities, all of whom have taken leave of the Roman Church for the sake of faith and conscience." Then follow twelve names from priests who have left the Roman Church. Among these is Dr. M. M Smll. The Review, a Catholic paper in St. Louis, claims that "Mr. Merwin Marie Snell" is a convert from Protestantism to Catholicism, and asks us to inform our readers of this, which has been done. If, by the way, "The Review" should think that its numerous reports of converts to Protestantism are a hoax, it is time it had the sting. In Germany, for instance, official reports have for years, and again this year, shown that many more Catholics have converted to the State Church than from the Protestant State Church to Catholicism. The same is true of Ireland and Great Britain generally. In Italy the Pope cries out one time after another against the "Protestant sects" which are spreading under his eyes, and quite the same reports come from fanatical Spain. We could not name a larger country in which the conversions to Protestantism do not outweigh those to Catholicism. The numerous conversions in France and Austria have repeatedly attracted the attention even of the secular press. According to Catholic reports, in Austria alone, more than ten thousand persons left the Papal Church during the last Protestant movement. And if the editor of "The Review" wants to stand up for Christianity with his paper, not merely pretending to do so, but really doing so, there is nothing left for him but to renounce Pabstism, which is essentially nothing but paganism. F. B.

Abroad.

England is a Christian country, and the inhabitants of England like to point this out with great satisfaction. England is especially a country of great missionary zeal, and probably no Christian nation has done so much for the spread of Christianity in this century as England. But for years there have been large factories in this Christian country, too, which are doing a flourishing trade in idols. In the "Luth. Kirchenzeitung" we read the following: "In Birmingham, the home of Joseph Chamberlain, the English Secretary of State for the Colonies, most of the Chinese idols are manufactured. Where there is money, England has no scruples, and gives glory to all the gods. There in the factories are gods of every size and genus: gods of war with scowls and man-killing swords, gods of peace with gentle expressions. An enterprising fabricant in Birmingham supplies gods of all kinds to order at the cheapest prices, according to size, weight, and labour. For -12 a quite decent idol can be had, more distinguished people will let it cost -500 and more. It will be a fine task for English statesmanship, in the present turmoil in China, to tell the people who support the mission, in quite full tones, that Christian England desires the conversion of all heathens, but in the meantime, since the limited Chinese do want idols and smoke opium for once, they are pocketing the wages of sin." L. F.

From Rome comes, as the "Freimund" reports, the complaint that the contribution of the Catholics for the maintenance of the papal see, the so-called St. Peter's penny, is becoming smaller and smaller. "The pope needs annually for his court and for the administration of the churches under the papal see the sum of seven millions. Three millions are secured, four millions must be raised by St. Peter's penny. Until two years ago the income of St. Peter's penny was more than four millions; but for the last two years the sum of two and a half millions has scarcely been received. Since the last war the rich gifts of

Spain out, for the exhausted country can afford nothing more. The American dollars also flow much more sparsely; even in France the gifts have decreased. No country gives so little for St. Peter's pence as Catholic Austria. The Pope has now implored the bishops of Germany in a particularly urgent way to increase the Peterpfennig. It was also decided to hold a large collection four times a year in all the Catholic churches of Germany. - Four hundred years ago Rome had already made fun of the 'sins of the Germans', which were paid for in the form of indulgences, and gladly accepted the money. Now they are again counting on the good-naturedness of the Catholic Germans. Austria, however, the good Catholic, which nevertheless contributes so poorly, is occasionally treated ungraciously. The Pope spoke to an Austrian princess about the "sad conditions" in Austria. If the conditions of this realm are undeniably sad, it is largely due to the fact that for three hundred years the Habsburg dynasty has been so much at the will and service of the Roman-Papal interests. Consequently, the Pope has the least reason to break the baton over Austria. On this occasion, the Pope could not entirely restrain his annoyance that almost no one from the ruling princely houses of the Catholic faith came to Rome for the Jubilee Year. Even the Prince Regent of Bavaria is said not to have permitted any princes and princesses to go to Rome out of consideration for the Italian royal family .

The famine in India seems to be over on the whole. Of the gifts collected in our circles, 2250 rupees have been given to the Hermannsburg and Goßnersche Missions, as well as to the German-American Unirten and the English Church Mission. The representatives of these four missionary societies express their heartfelt thanks to the unknown donors for the assistance rendered. Especially among the mountain tribe of the Bhiis in Gujerat in northwestern India, where the last-named mission is working, the need was terrible. According to a report of August 6, 7,000 people were fed daily at six stations there, and 18 to 25 deaths occurred among them every day, as most of the poor people were almost emaciated to skeletons before the aid reached them. The whole Bhit tribe, according to reliable reports, would have died out if the missionaries had not provided help with the greatest sacrifice. - In the area of our mission only a little of the collected money was used, because there was no actual famine. Missionary Näther in Krischnagiri provided some school children and an old woman who had been abandoned by her granddaughters with food for several months and helped in some special cases of need. From the initial gift sent directly through Fr. Sexton in Clearwater, Nebr. two poor pupils have been fed for several months. In our other stations, only Missionary Freche had the opportunity to use a few rupees for the hungry. In his last report, Missionary Näther writes that reports have come in from all sides that the need is over or that conditions have improved considerably. He therefore believes that further gifts from our side are no longer necessary. - God bless all who have helped to provide bread for the poor and hungry, and grant that the heavy affliction of the last few years, during which Christian love has been abundantly shown to many Hindus, may serve to feed many of them with the bread of life.
F. Z.

A goodly number of missionaries have been sent out by European missionary societies to work in the various mission fields during the last few weeks. It is thirsty, they say According to one report, there was hardly a larger passenger ship that sailed along the west coast of Africa or through the Suez Canal that did not have missionaries on board. Thus the Leipzig mission sent 13 persons to the East Indies. From Basel, 11 missionaries went to the West African coast in August and September, a considerable part of them to Cameroon. The old Berlin Society (usually called Berlin I) sent 8 missionary workers to China and Africa, and Berlin III sent 6 persons to German East Africa. That is 38 persons in the course of a few weeks. By German standards this is a large number, but the English missionary societies reckon with even larger numbers. One of them, the large Church Mission Society in London, sent out no fewer than 137 missionary helpers to the various parts of the world, as far as they are still heathen. The number would be even greater if 15 new missionaries destined for China had not been held back at the last hour to await the clarification of the situation in East Asia.
L. F.

From World and Time.

In the announcement of the recent death of the philosopher Nietzsche in No. 20 of the "Lutheraner", page 313, we had said, among other things, that "a completely unbridled arrogance and an unbridled carnality had led him to complete godlessness". In a letter to us, "one who knew Nietzsche well and had been in contact with him at various stages of his life, and who is also related to him" protests against the expression "unbridled carnality", and further says that Nietzsche was a "thoroughly pure, strictly moral nature, who was completely hostile towards women, as much as they may have courted him". We communicate this in order to do justice to the deceased. We knew nothing more about Nietzsche's private life and knew him only from his writings. We had read the expression "Fleischeslust" in the well-known German newspaper "Freimund" (No. 36, page 179). And everyone who has even glanced at Nietzsche's later writings knows that his moral teachings were quite gruesome and frightening, so that also in the Leipzig "Kirchenzeitung" (No. 45, page 1073), which has just come to hand, a former college and good acquaintance of Nietzsche, the Basel professor of theology, Dr. von Orelli, says that in Nietzsche's "Uebermenschen" man "descends to beast". L. F.

Moltke and the Bible. Certainly every German among the readers of the "Lutheran" knows Moltke as one of the greatest commanders. But does everyone know him as a lover of the Bible, the precious book of God? Probably not. But that he was also a lover of the Bible, he said so himself in the last years of his life. The editor Ernest W. Smith had addressed two questions to him, the first of which read thus: "Which books have had the greatest influence on you?" Moltke replied, "The Bible, Homer's Iliad," etc. The Bible, then, Moltke names first among the books which have exercised the greatest influence upon him. His Bible, which was also used by his wife, was always at hand. He himself had written four sayings on the first, thick sheet, among them as the first the word from the second letter of the apostle Paul to the Corinthians, Cap. 12, 9: "And he (the Lord Jesus) said unto me, Be content with my grace: for my power is mighty in the weak." This is beautiful. My dear reader,

do you always have your Bible at hand? Let the play of this general also provoke you to it. W.

"The results of science, especially of geology or the science of the earth, are **bombproof**!" Such is the slogan of the enlightened world-wise men of our time. To these "results" belongs, among other things, the discovery that the world could not possibly have been created by God in six days about six thousand years ago, for it is clearly written in the interior of the earth that it took so and so many millions of years - a few millions more or less is not important, but millions it must be - for the various strata with the learned names - primary, secondary, tertiary mountains and diluvium - to be gradually deposited one upon the other. This, he said, was so clear that only an obscurantist would dare to deny it. And this discovery has impressed many a poor man so terribly that, in order not to appear stupid, he shouts at the top of his voice: "Yes, the results of geology are bombproof!" - But the longer it goes on, the more it turns out that these results are very uncertain and are beginning to waver. Thus a certain M. J. Goffelet has recently called attention to a point. The Parisian journal "L' Illustration" reports on it in the number of August 18, as follows: "As a rule it is supposed that geological formation has proceeded very slowly fich. But this classical opinion does not seem to be exactly confirmed by the observations which M. J. Gosselet has just made on the sands near Dunklrk. On the occasion of certain excavations which were recently made to enlarge the harbour of Dunkirk, most interesting geological discoveries came to light. There are, among other things, strata of yellow sand 23 to 26 feet thick, full of sea shells washed in by the tide. At the bottom of this deposit were found potsherds covered with a green glaze, a sign that they date from the 16th century. Also found 23 feet deep in this sand layer was the skeleton of a ship from which three large cannons had been removed. One of them bears the date 1581. The sand lay in very solid seams and must therefore have accumulated after the sinking of the ship. There we have the proof that on the coast of Dunkirk between the beginning of the 16th and the end of the 19th century a solid layer of sand of 23 to 26 feet was deposited, that is about seven and a half feet in the century. Furthermore, when an old harbour basin was cleaned out, it was found that between the years 1829 and 1882 a solid seam layer of 4 to 6 feet thick had been deposited in it, although no river or drain empties into it, and the waves only reached it during two or three days a month. These discoveries are far from proving the truth of the old theories." As we read this we were reminded of the beautiful passage in Augustine's "Confessions" (X, 6): "I have asked the earth, it has said, I am not; and all that is in it has confessed the same. I have asked the sea and the deeps, and all that creepeth and liveth, and it hath answered: We are not thy God; seek higher. I have asked the blowing winds, and all the air has answered with all its inhabitants: I am not thy God. I have asked the heavens, the sun, the moon, and the stars, and they have said, Neither are we the God whom thou seekest. And I said unto all them that compassed me about: Ye have told me of my God that ye are not, so speak ye to me of him; and they all cried with a loud voice: 'He hath made us!*" I. A. F.

Who can die quietly?

In the battle of Waterloo an English soldier was mortally wounded and carried by one of his comrades a few steps behind the front under a tree, in order to die there quietly. When he noticed that the latter, when he had laid him down, wanted to return to the meeting, he summoned up the last of his strength and begged most urgently not to leave him until he had read to him something from his Bible, telling him at the same time that he would find it in his knapsack. The comrade fetched the Bible and asked what passage he wanted to hear. He replied, "Read me the end of the 14th chapter of the Gospel of John; I have yet to hear from the mouth of my Savior what he says of his peace." And the comrade read: "Peace I leave you; my peace I give you. Not will I give you as the world gives. Let not your heart be troubled, nor fear." Then the mortally wounded man exclaimed, "Yes, that is what I had to hear once more. Now I die quietly, I have peace in Christ; I am at peace with God through him, at peace higher than all reason." Then an officer sprang up and asked him why he was lying there? "I am dying," he replied, "but I die quietly at peace with God through faith in the gospel of his Son JEsu Christ." The officer hurried back into the battle, and before it was over a shot had fatally struck him also. As he lay dying, he confessed to his comrades standing around him that he was tormented by great fear. "Alas, I am dying," he cried, "but how is it so very different with me from a soldier whom I saw die under a tree to-day! He died quietly because, as he said, he had the peace of God, and he had got that peace through the Bible. Alas! I, too, had a Bible, but I did not read it, but rejected it; now I am robbed of the peace it speaks to the soul, and die a robber of despair!"

A story of small faith.

Woltersdorf had a woman in his congregation who constantly complained about her distress and affliction. As often as he came to her and comforted her, she sighed and complained again and again. One day, therefore, he asked her, "Has she the Porstian hymn-book here?" "Yes," was the answer. "Fetch it here once." The woman went and fetched the book. Woltersdorf opened the hymn, "Was Gott thut, das ist wohlgethan," and said, "I will tear that out now." "Surely you will not do that, pastor!" cried the startled woman. "She doesn't believe it any more," was the reply. The woman pleaded and cried, and the leaf was not torn out at last. But the simple procedure had helped. She was ashamed of her petty grievances and cured of them forever. The leaf was a special blessing to her from that day forward.

What little power with right tre "e can do.

A well-known preacher told the following in a meeting some years ago: This summer an old Fraulein was buried here in Berlin. There are people who fill in the gaps everywhere and who themselves, when they die, leave no gaps, real gap fillers, who, nevertheless, as saintly old ladies, do not concentrate their love on their pug or on their cat, but keep a wide and cheerful heart - what can they do for God's kingdom! There

So she was a piano teacher, and piano lessons don't usually pay much. She gave piano lessons, and do you know what this lady, who died at the age of 78, even poor, raised for our people in the mission parishes and for other church purposes from the year 1840 until the year 1874? Over 150,000 marks (H38,000)! Go and do the same. If you don't have much yourself, you can get other people to do it and learn this art of getting money out of people's pockets without being a pickpocket. If one only knew the history of a single thaler, where it came from, and where it went, and what it did, one could already write whole books; how one love awakens another, and how God's love stands behind these gifts, and how the word of the Lord remains an eternally true word: Prayer, and it shall be given unto you.

Obituaries.

On the 8th of November, in the morning at 5 o'clock, died blessed in the faith of his Saviour, whom he faithfully served seven years, Henry Frederick Hermann Schulze, pastor of Trinity Lutheran congregation at Plum Creek, Wayne Co, Nebr, aged 38 years, 2 months and 16 days. He was given a Christian burial in the ground Nov. 11, the undersigned officiating at the home, 8th I- Hilgendorf at the church and 8th A. Lang at the graveyard. Otto v. Gemmingen.

On the 2nd of November, at the home of his parents in Maywood, N. I., passed away gently and quietly, student Johann Wilhelm Schäfer. After entering the Secunda at Concordia College, Fort Wayne, in September of last year, he was obliged to leave the institution in the spring of this year, owing to illness, in order to be cared for and die at his parents' home. According to the testimony of the director, he was an exceptionally gifted, godly and diligent young man; the Lord, however, according to his inscrutable but wise counsel and will, soon took him home. He died at the age of 18 years, S months and 23 days, and was Christianly buried Nov. 5, in the Lutheran cemetery at Middle Village, N. A. The funeral oration was delivered by the undersigned on Weish. 4, 7, 10, 14, H. C. W. Stech Wood.

New printed matter.

Lutheran Witness Tracts.

No. 8: *Why must Lutherans practice close communion?* By Rev. F. Kuegele. Revised. 29 pages 6^X4^.

No. 9. *Infant Baptism.* By William Dallmann. Revised. 12 pages 6X4.

No. 10. *Christian Giving.* By William Dallmann. Revised. 12 pages 6X4.

Price of each tract: 5 CtS., price of dozen: 50 Cts, price of hundred: -2.00, always postage paid, American Lutheran Publication Board. Pittsburg, Pa.

These are some good tracts that should be disseminated. No. 8 is directed against a frequent mischief, especially in English sectarian churches, namely, that everyone who professes to be a Christian and wants to take communion is also admitted without further ado. That this is not the case in the orthodox Lutheran Church, and why it is not the case, is well and succinctly demonstrated. No. 9 brings clear proof from sacred Scripture that even infants are to be baptized, and points out from Scripture that they are not to be baptized.

The first Christians had infant baptism. The book is a good example of a book that has been published in the field of theology, and the book is a good example of a book that has been published in the field of theology. The Tractate is well equipped and the price of the lot is cheap. L. F.

Sermon on the Gospel of the 2nd Sunday after Trinity, preached by 8th Theodor Groß, and the last sermon of the same on the Gospel of the 8th Sunday after Trinity, preached seven days before his death. With a short biography of the deceased. 16 pages 9^ X 6^. Price: 10 Cts, price per dozen: -1.00, price per hundred: -7.00. To be obtained from Wm. Mercenary, 8. 0. 8ox 2369, Novr Vork Oit^.

These two sermons of the early completed Fr. Th. Groß have been printed by the congregation in a grateful spirit and as a lasting reminder, but will also be dear and valuable to others as a souvenir and because of their good content. The first sermon deals with the blessedness of the wretched, the second with the Lord's warning cry against false prophets and the woe cry against the "HErr, HErr"-sayers. L. F.

Lectionsbuch für ev.-luth. **Sonntagsschulen.** Edited by the pastors P. Graupner and R. T. Vorberg. Second edition. To be obtained from 8ov. 8th Oraupnor, Llmira, Ont, Oan. 40 Lections on 40 pages 7X5. Stiff paperback. Price: 15 cts. postage free; price of dozen: -1. 50 and postage; price of hundred: -10.00 and postage.

We have already discussed this lectionary earlier (volume 66, page 840) in this place and therefore only inform you today that a second edition has become necessary, which is distinguished by a better binding than the first.

Lectures for Children for Christmas Celebration in Church, School, and Home, collected by Bro. Sievers, Lutheran Pastor. 2nd ed. St. Louis, Mo. Concordia Publishing House. 16 pages 7X5. Price: 5 cts; dozen price: 40 cts; hundred price: -2. 50 and postage.

The first issue of these lectures, which appeared a year ago, was rightly so well received that it has now been followed by a second issue, which, like the first, contains a series of carefully selected, appropriate, beautiful Christmas poems. May this new series also serve to keep everything inferior and doubtful, or even silly and offensive out of a celebration of the holy Christmas. Altogether, 14 longer or shorter pieces are presented here, among them lovely poems by G. Schaller, H. Fick, "Vlrtil", "F. W. H.", C. F. Gellert, Hoffmann, E. M. Arndt, as well as the intimate heart-to-heart talk of the church father Jerome with the Christ Child after the story of Valerius Herberger. At the same time, we take the opportunity to recommend the first issue again, and draw attention to the fact that two printing errors should be corrected; in No. 3, verse 2, it should read "litte" instead of "bitte", and v. 8 "schon" instead of "schön". L. F.

Euphonia. No. 76, for mixed choir. Content: Choir: Open up. Baritone: Behold, darkness covers etc. Chorus: But above thee etc. Soprano solo: Aller Heilgen Engel Chöre. Chorus: Up and let us sing to Christ. Conclusion: Glory.

An incomparably beautiful Christmas piece, and not difficult at all. The soprano solo is especially beautiful. - Price: 15 Cts. single; the dozen-1.00 plus postage. For sale at Tdeo.k'. Linier, 314 Vine 8t, kdilackelpdla, ka. H. F. H.

Introductions.

On the 20th of Sunday, A.D. Trin. H. E. Mey er in the discharge of the Hon. President Becker in his two churches at and in Arapahoe, Nebr. introduced by W. F. V. Bäder.

On the 21st of Sonnt, n. Trin. 8th H. P. Dahl was introduced at Schuyler, Nebr. by A. W. Frese.

By order of the Venerable President Walker, Father Heinrich Sander was introduced into his parish at Penfield, N. D., on the 22nd of Sunday, A. D., by G. Mühlhäuser.

Initiations.

On the 20th of Sunday, Trinity, the Immanuel congregation near Tilsit, Mo., consecrated their new church (45x65 feet, tower 92 feet high) to the service of God. Festive preachers: ??. G. A. Müller, J. Pflantz and C. Purzner (English). On Monday preached ?. Rehahn. The consecration act was performed by Alex. Wagner.

On the 21st of Sunday, A.D., the Immanuel congregation at Wheeler, Mich. dedicated their newly built little church (22x34 feet) to the service of God. Festive preachers were Rev. K. F. Müller and (Engl.) K. L. Muller.

On the 21st of Sunday, A.D., the Immanuels congregation at Cole Camp, Mo. dedicated their new church (26X40 feet) to the service of God. Festival preachers: Pros. A. Bäpler and? H. Wacker. I. C. Viets.

On the 21st of Sunday, A.D., the congregation at Mount Clemens, Mich. dedicated their newly built church (81X68X40 feet) to the service of God. Festival preachers: ??. J. Gugel, J. Hahn and F. Dreyer (English).

Th. Engelder.

On the 21st of Sunday, A.D., the congregation of St. John's, Oxnard, Cal., dedicated their new church (30X40 feet, tower 68 feet high) and school annex (16X24 feet) to the service of God. Festive preachers: Rev. J. Kogler and (Engl.)

M. H. Hemann.

On the 21st of Sonnt, A.D. Trin. the Lutheran God's Acre Society, consisting of members of St. Paul's congregation at Aurora, III, dedicated their new God's Acre, 4j acres in size. ES preached A. M. Loth.

KrrbNLunr rrrrd Glrrwvltprrrrg.

On 20 Sonnt, n. Trin. the St. Lucas parish at Town Posen, Minn. celebrated its 25th anniversary in connection with the dedication of its new pipe organ. Festive preachers: Praeses F. Pfotenhauer, Father Chr. Böttcher and Ernst F. Müller.

Krrbttärrrrr urrd mission feast.

On the 19th of Sunday, A.D., St. Peter's congregation at Forestville, Wis. celebrated its silver jubilee combined with mission feast. Festival preachers: ??. Chr. Buehler and L. Schuetz. Collecte: 839.00. A. Lübkemann.

Missronsseste.

On the 13th Sunday after Trinity: The Zion congregation at Rosenberg, Kans. Preachers: ??- Kauffeld and Polack. Collecte: 829. 17th - St. Paul's congregation at Sedalia, Mo. preachers: Fr. Mehl and Pros. Bäpler (English). Collecte after deduction: 815.04.

On the 14th of Sunday, A.D.: The churches in and near Park Rapids, Minn. Preachers: ??. Ahrens and Bouman. Collecte: 814. 20th - The Bethlehem congregation at Milwaukee, Wis. Preachers: Wildermuth and Nickel (lecture). Collecte after deduction: -71. 82. - The Zion congregation at Accident, Md>, with guests from Cove. Preachers: ??- Sieger jun. and Eifrig. Collecte after deduction: 842.00. - The congregation at Clearwater Creek, Nebr. preachers: ??. Luttmann and Sexton. Collecte: -17.00. - The congregation at Lincoln, Tex. Preachers: ??. Buchschacher and Hugo. Collecte: 859. 60th - St. Paul's congregation at Farmington, Mo. with guests from Pilot Knob, Bismarck, Flat River and Flatwoods. Preacher: ??. Fritz, Purzner (English) and A. L. Rohlfing. Collecte: 862. 72. - The congregation tn Staunton, III. preachers: ?k. Obermeyer and Dallmann. Collecte after deduction: 8117.05. - The congregation at Belvidere, III. preachers: ??. Haake and Brenner. Collecte: 851.00. - The Zion congregation tn Tacoma, Wash. and the Trinity congregation from Lake Park. Preachers: Splice, Duchow and Flechmstein (English). Collecte: 831. 25th - The congregation at Hanover Tp, Iowa. Preacher: ??. Von der Au and Linse. Collecte: 854. 10. (And Thanksgiving.) - St. Paul's Parish at Serbin, Tex. Preacher: ??. Bünger and Mürbe. Collecte: 8121. 30th - Immanuel's congregation at Pleasant Valley, Minn. Preachers: ??. Ristau and Kuntz. Collecte: 829. 25. - The congregations at Cordova and on the West Blue, Nebr. preachers: ??. Allenbach and Jäbker. Collecte: 824.00. - The congregation at Bingen, Ind. preachers: Preuß and A. Lange. Collecte: 8103.00. - The congregation at Pine City, Minn. Preacher: P. F. Otte. Collecte after deduction: 812.00. - The Zion congregation at Kappa, Ind. preachers: Böster and Hahn (English). Collecte: -15.00. - The congregation in South Euclid, O. Preacher: ??. Weseloh and Schlesselmann. Collecte: 854.00. - St. Paul's Parish at El Paso, III. preachers: ??. StateS and Kirchner. Collecte after deduction: 853. 24. - The parish at South Sanilac Centre, Mich. Preacher: P. H. G. Schuessler. Collecte: 811.00. - The congregation at Ehester, III. preachers: ??. Rösener, W. Zschoche, and Stud. Kavasch <engl.). Collecte: 880.00. - The congregations at St. Peter and St. Paul, III-, in St. Peter. Preachers: ??. Mundt and Count. Collecte after deduction: 880.00. - The churches at Ruby and Pleasant Dale, Nebr. preachers: ??. G. A. Lohr and Rademacher. Collecte: 829. 25. - The churches at North Branch, Rush City and Wyvming, Mnn. Preacher: ?. Meuschke. Collecte: 815. 50th - The congregations tn Rabbit Laie and Brainerd, Minn. Preachers: ??. Daberkow and Habekost. Collecte: 835. 25.

On the 15th of Sunday, A.D.: St. Peter's parish at Lebanon, Wis. Preachers: ??. Albrecht and Eggers. Collecte: 875. 67th - The congregations at West Ely, Hannibal, Palmyra and North River, Mo. preachers: ??. Drewes, Gallmeier, and Lauer (English). Collecte: 877. 71st - P. Franke's congregation at Fort Wayne, Ind. preachers: Prof. Dorn and P. Miller. Collecte: -65 20th - Zion's church at Concord Tp, III. preachers: ??. Tappenbeck and Blievernicht (English). Collecte: -21. 50.- The St. John's congregation at Alma, Kans. Preacher: ??. Wine and shilling. Collecte: 884. 33.-The Gethsemane congregation at Detroit, Mich. Preacher: Spiegel and Dümltng. Collecte after deduction: 840.05. - The congregation at Fort Smtth, Ark. Preachers: ??. Rittmann (English) and Horst. Collecte: -42. 43. - The congregation at Atlantic, Iowa. Preachers: ??. Markworth and Kolb. Collecte after deduction: -29.00. - The congregation at Washburn, III. Preachers: ??. Hohenstein and Wvckenfoot. Collecte: -51. 24. - St. John's parish at La Porte, Ind. with guests from Tracy. Preacher:

K. Hoffmann and Meinzen. Collecte: -90. 45th - The congregation at Kirkwood, Mo. preachers: ??. Henry J. Mueller and Poppe (English). Collecte: -32.00. - The congregation at New Fane, Wis. Preachers: ??. Wichmann and Huebner. Collecte: 828. 20. - The congregation of St. John at Plato, Mnn. Preachers: ??. E, Kolde and Hertrich. Collecte: 823. 20. - The congregation at Melrose, Mnn. Preachers: ??. Matzat and Ulbricht. Collecte after deduction: P23. 50. - The congregation at Tampa, Kans. Preachers: kk. Mencke and Hafner. Collecte: -42. 40. - The congregation at Sylvan Grove, Kans. Preachers: ??. Arkebauer and J. M. Hahn. Collecte after deduction: -102.00. s

sMortset""" follows).

Receipts to the Canada District treasury: (Closing.)

Negro Mission: P. Bruer of N. N>, Ottawa East, . 50, Theil d. Missionsscoll. in Wesel" 5.00. P. Wahl, Theil d. Missionsscoll. in Tavistock, 3.00. P. Kanold of Mrs. E. . 25. P. Vorberg, coll. at Floradale, 4. 10. ?. Plough from the Suntich. at Mulgrave, 1. 50. P. Kanold from Mrs. Br. . 25. ?. Germeroth, coll. at Chapman, 1. 61, retr. by W. Hörner . 72. ,?. Böse v. P. Wohlsard 1.00. P. Lochner v. N. N. 5.00. P. Kanold v. H. Gruhl, Silver Lake, . 50. Teacher Ritz v. d. Schulk. in Fisherville 1.00. P. Eix, Theil d. Missionsscoll. das-, 5.00. (S. -29. 43.)

Indian Mission: Saar, Theil d. Abendmcoll., . 75.

Retirement Home in Monroe: P. Lochner v. Wwe. Ausser in Petersburg 1.00. P. Battcnberg v. C. Runge, Wallace, 1.00. (P. 82.00.)

Student fund: Fr. Graupner from the Women's Association in Elmira, 2.50. ? Bruer, part of the missionary coll. in Alsseld, 45. 31. P. Pflug, evening coll. in Mulgrave, 2. 50. P. Böse v. Frau Specker, Berlin, for M. Frosch 1.00, v. Lomse Specker s. dens. 1.00, HoLz. Wolsenberq-Schraver 3. 75. P. Lochner, Theil d. Missionsscoll. in Well'sley, 8. 10, thank-offering v. Mrs. Lautenschläger . 50. comm. d. I?: Sander, Jordan, church coll., 2.00, Bruer, Normanby, harvest coll., 38. 16, Weinbach, Sebringville, desgl. 21. 50, Kretzmann, Fisherville, 19. 53. ?- Eix, Hochz. Benner-Schweyer, 3. 40. Dch. tzrn. Jaus, Theil of the Mssionöfcoll. m Middleton, 6. 15. Gemm. d. ??.: Germeroth, Chapman, Resormationssestcoll., 185, Lochner, Petersburg, 6. 15, Pools 4.00, Wellesley 10. 80, Graupner, Elmira, Reformationfcoll., 13.04, Böse, Berlin, desgl. 13. 86. P. Böte. Hochz. Vöge-Ericksen, 3. 25. Gemm. der ??: Kanold, Augsburg, 2.00, Batienberg, Grey, 1. 50, Wallace, Jubilee Coll., 11. 23, Moll, Ottawa, Theil d. Judilcoll., 20.00. P. Lochner v. Geo. Helm, Mufselbucg, . 80.? Battenberg, Kindtauscoll. at Phil. Schienbein, 2.00, Hochz. Dörsam-Schmidt 5. 45. P. Vorberg by Frl. Philippi"" Hartwig, thank offering, 1.00, Hochz. Jawbi-Stahlbaum 2nd 90th P. Eix of Mother Georg Hartwich, Fisherville, 1.00. P. Dorn, Chrismcoll. at Stonebridge, 2nd 97th, at Lumberstone 3rd 52nd P. Graupner, Coll. b. Evensong d. Cnnf-, 10th 32nd ?. Bruer, Hochz. b. Chr. Gädkc, 2. 45, v. W. Huth 1.00, N. N. 1.00, v. Mrs. Bridegroom in Mamtod" 1.00. P. Bruer 1.00. P. Kanold, Coll. in Silver Lake, . 70. P. Battcnberg, Coll. d. Gem. in Wallace, 5. 55. P. Weinbach v. Mrs. G. Eggert . 50. v. N. N. . 50th P. Battenberg, Coll. at Grey, 2nd 60th, v. I. B-, Wallace, 1st 00th P. Landsly, Hochz Wols-EiSler, Logan, 8th 31st ?. Minor by Helena Mews, Ottawa, 2.00, by Aug. Garske . 50. P. Dorn, Hochz. Schabel Joung, 2. 76, v. N. N . 24th P. Weinbach, Hochz. Fischcr-Apel, 3rd 60.

?. Spilman v. N. N., Stratford, 2.00. P. Böse v. Mrs. Andres, Berlin, f. M. Frosch l.00. R Erx v. G. Däscher, Fisheroille, 2.00. P. Graupncr, Hochzcvll. Feldbvsch-Eisendach s. M. Froich, 6. 75. P. Böse v. Phil. Luft, Berlin, f. dens. l.00. P. Graupner v. Mr. Piau . 50. K. Böie, Ostercoll. in Berlin, 15. 50, v. Mrs. Kamminzky 1.00. Ostercoll. dch. d. KK.: Wembach, Sebrinqville. 25.00, Saar, P lmer Rapids, 1.00, Germeroth, Chapman, 1. 89, Magnetawan 1. 75. R. Moll v. a friend, Ottawa, . 25, P. Eix, Hochz. Mackie-Schweyer, 3. 70. 1'. Eifert, Easter coll. at Dashwood, 10. 55. ?. Kretzmann of B. D. H. S. 2.00. Fr. Bruer, thanksgiving offering from Mrs. Georg Herbst, Normanby, 1.00. Fr. Wahl, Coll. b. Confavttesd. in Tavistock, 6.00, from Mr. Fuhr das. 1.00. Fr. Lochner, Easter coll. in WelleSIey, 11. 25. Fr. Battenberg, Krndtaufcoll. with Bender in Wallace, . 70. R. Dorn, Eastercoll. in Humberstone 2. 85, in Stonebridge 5 50. P. Kanold, Coll. in Augsburg, 2. 28. P. Zimmermann,'Coll. in Pembroke, 5. 60, Eastercoll. in Allice 7. 75. ?. Baitenberg by Mrs. H. Wahl 2. 00. P. Landsky, Hochz. Wiltner-Ahrens, 4.00. Fr. Graupner of the Women's Ass. in Elmira 5.00, by Friedr. Pfau . 50. ?. Böse, Hochz. Vöge-Günzler, 5. 15. P. Oldenburg, Coll. in Monkton, 3 42. ?. Kretzmann by B D. H. S. 2.00. R. Eix, Hochz. Paul Reicheidtz-Clara Arnold, 6. 45, Confcoll. in Fishermlle 15. 10. P. Bruer, Theil d. Missionfcoll. in Howick, 32.00. P. Pflug, Coll. in Bowman, 3.00. P. Baitenberg v. C. Runae, Wallace, 1.00. P. Graupner, Hochzcall. Bricker-Pfaff for M. Frosch, 5.00. K. Lochner, Theil. of Missionfcoll. at Petersburg, 3.00, at Pools & W- llesley 8. 35. P. Landsky, Coll. at Mitchell, 11. 25. P. Graupner, Evening Coll. at Elmira, 10. 77. (S--545. 56.)

Support Fund: P. Saar, Coll. d. Gem. to Palmer RapidS, 2.00. U Graupner v- Women's Ass. in Elmira 2. 50, Evening Coll. 11. 97, v. N. N-, Ottawa Tast, 1.00. P. Bruer v. N. N-, Alsfeld, 2.00, P. Bruer 2.00. Ü. Wente v. Mrs. N. N-, Germanicus, 1.00. P. Dorn v. Ed. Graf, Humberstone, 1.00. P. Pflug, Coll. d. St. Pauls-Gem., Bowman, 4.00. P. Kretzmann v. N. N. 1.00. P. Böse, Uebersch. v. d. Excursion to Elmira, 22. 35. U. Zimmermann, Hochz. Strehmann-Gvldt, 5. 30, by Fr. Germeroth 1.00. U. Lochner, Theil v. Missionsicoll. in WelleSIey. 10.00. Fr. Sa- der, Coll., 2.00. Teacher W-idner, Thanksgiving offering from N N., 2.00. Fr. Bruer, Thanksgiving in Carrick, 1.00. Fr. Germeroth, Hochz. Heimbecher-Härlen, 3.75. Fr. Wente, Rev. Krohn-Bochart, 3. 26, v. Wm. Büloff 1.00. P. Kanold, Coll. at Augsburg, 3. 30, at Silver Lake 1. 25. P. Moll, Theil of Jubilcoll. at Ottawa, 20.00, by Franz Pranschke 1.00. P. Borberq, evening coll. at Floradale, 3. 97. Fr. Wahl v. Anon. 1.00. Fr. Bruer v. Johs. Gross, Carrick, 1.00, Nick Koch, Howick, 1.00, Fr. Bruer 1.00. Fr. Kanold v. K., Beittag, 3.00. P. Moll v. Mrs. N. N., Ottawa, . 50, v. Jda Fabricius . 50, coll. at Ottawa, 4. 35. U. Baitenberg v. J. B. . 75, N. N. . 25. p. Moll v. Carl Winges 3.00. U. Saar, Easter coll. at Palmer Rapids, 2.02. p. Kanold, coll. at Augsburg, 2. 27, Silver Lake 1. 45, v. Mrs. B. 1.00. p. Zimmermann, Hochz. H. von Klatt-Vollberg, 3. 40. P. Graupner, thank offering v. N. N-, Elmira, 2.00. U. Pflug v. B. H. Pflug 1.00. P. Moll, Coll. in Ottawa, 16.00, thank offering v. Mrs. Robt. Hupp 1.00. P. Graupner by Friedr. Pfau . 50. (S. -168. 64.)

Missionary school in London: Fr. Graupner v. the young people at Elmira 5. 60. Fr. Eix v. the rubble, at Fishermlle 2. 50. (S. -8. 10.)

Danish Free Church: K. Eix, Theil der MissionSsestcoll. in Fisherville, 1. 60.

Heathen Mission:? Bruer, part d. Missionfcoll. at Aisfeld, 15.00, v. N. N., Ottawa East, . 50. Oldenburg, part d. Mifsionsfcoll. at Wartburg, 6.00. R. Wahl, deSgl. at Tavistock, 3.00. Fr. Sander, Coll. at Jordan, 2.00. Fr. Wente, Hoch;. Wolfgram-Kaian, 8. P. Sander v. N- N. 1.00. P. Baitenberg, highz. Döriam-Schmidt, 2nd 70th P. Zimmermann v. Mrs. Daniel Bcasch 1.00. R. Bruer 1.00. P. Baitenberg v. Oscar Battenderq 1.0S. P. Moll from F. K., Ottawa, 2.00. P. Vocberg from Mrs. Jacob Gross -25. P. Graupner a d. Centkasse d. Montagssch. 1. 92, from N. N. 1.00. ?. Moll v. a friend in Ottawa . 25. K. Eifert, Coll. in d. M.ssionsflunden in Dashwood, 4. 75. R. Zimmermann v. Mrs. Otto Demants 3. 50. ?. Oldenburg, Coll. in Wartburg, 5.09. Theile v. Mssionsfcoll. dch. the

: Bruer, Howick, 10. 40, Eix, Fisheroille, 5 00, Graupner, Elmira, 8. 50.

?. Minor, Hochz- Prauschka-Mipch, 7. 31. (p. -91. 49.)

General Synod Building Fund: P. Graupner, theil d. house coll. in Elmira, 30.00. K. Germecoih v. Loren; jun. in Ferne . 50, F Rausch, Comanba, . 25. K. Saar, Coll. m Palmer Rapids, 2nd 25, of limbs in Rosenthal 1.00. Dch. Mr. Jaus, Coll. at Mdvleton, 5. 10. P. Sander, Coll. at Jordan, 1. 50. P. Moll, Theil d. Jubilcoll. at Ottawa, 20.00. Plough, Coll. at Bowman, 4. 50. P. Graupner, 2nd Theil d. House Coll. in Elmira, 13. 10. P. Moll v. a friendm in Ottawa . 25. P. Germeroth v. Hugo Haufe, Comanda, . 50. K. Pflug, Coll. in Bowman, 2.00. P. Dorn v. Mrs. Graf 1.00. (P. -81. 95.)

Church building of the deaf and dumb in Milwaukee: Of rubble, dch. d. ??.: Dorn, Stonebridge, 4. 15, Humberstone 2.00, Wahl, Tavistock, 7. 80, Wcinbach, Sedringville, 19.00. P. Böse, Berlin, 5 84. P. Weinbach nachir. 2. 90. Teachers Bruer & Hartwich v. d. Schutt, in Ottawa 38 05. B. Kretzmann p. d. Schutt, sr. Gem. 4. 45. Graupner v. d. Schutt. 8. 70. (p. -92. 89.)

Taubstummenmifsion: B. Graupner a. d. Centkasfe d. Monday School in Elmira 3.00. B. Kanold v. Frau B-, Augsburg, . 50. P. Wahl v. Anon. 50. (S. -4.00.)

General Synodal Fund: Bro. Bruer, Thanksgiving Coll. in Mt. Forest, 2. 95. Bro. Kanolv, Coll. in Augsburg, 3.00. Bro. Moll v. a friend . 25. (S.-6. 20.)

Districts Synodalkafse: Fr. Moll, Theil d. Jubilcoll. in Ottawa, 10.00.

For P. H. W. Schroeder at Windom, Mo.: P. Moll 22. 50, by Mrs. Alb. Brunke . 50. p. Kanold by Wwe. Kant . 50. (S. -23. 50.)

Jewish Mission: R. Vorberg, Chrismcoll. at Linwood, 2. 59. P. Wahl v. Anon . 50. L Eix, part d. Missionssestcoll. in Fisherville, 2.00. (p. -5.09.)

Latvian Mission: L. Bruer 1.00.

Church building in Lindoch: L. Wente, Coll. in Germanicus, 7. 79. Coll. in Ottawa dch. L. Moll 1. 25. (S. -9.04.)

Emigrant Mission: L. Vorberg v. N. N., Floradale, 1. 10.

Mission in Brazil: By Anon 1.00.

Mansura Rectory: Don Anon 1.00.

English Mission: L. Vorberg v. N. N., Floradale, . 10. L. Eix, Theil d. Missionsscoll. in Fisherville, 5.00. (S. -5. 10.)

Total: -2178. 31.

Carl Nuppel, Cassirer.

Proceeds to the Treasury of the Illinois District:

Synodal treasury: Gemm. d. LL.-. Hansen, Worden, -8. 75, Schwankt, New Berlin, 6. 71, s. Filial 2 07, Hornung, Sadorus, Resormationsfestcoll., 8. 21, Bünger, Chicaoo, 12. 59, Brecht, Darmstadt, Resormationsicoll., 6. 60, Große, Oak Park, half desgl., 12. 31, Dornseis, Troy, desgl-, 10. 25. Dch. F. G. Reinhardt v. d. Dreieinigk.-Gem., Peoria, 15. 28. Gemm. d. LL.: Lohrmann, Snow Loak, 3. 50, E. Werfelmann, Chicago, 23. 35, Hilb, Reformation coll. 10. 00, Bohlen, Summit, desgl., 5 33, Merbitz, Chicago, 6. 70. (S. -129. 55.)

Synodical Building Fund: L. tzerrmanvs Rural Congreg., Nokomis 12 60th L. Plehn's Congreg., El Paso, 5th 49th L. L. Hölter, Chicago, v. N. N. 1.00. (S.

Support fund: comm. of LL.: Ruhland, Altamont, 6.06, Benecke, Danvers, 8. 25, W. H. Meyer, Bonfield, 10.00, Graupner, Rcformationfcoll., 5.00, Holst, Campbell Hill, Theil d. Missionsscoll, 15 00, Noack, Arlington Heights, 16. 16, Röcker, Bible Grove, 3.01, Küffner, P'ainfield, Reformattonssestcoll., 6. 55. L. Bünger v. d. Chicagv Pastoral Cons. 15. 85. Gemm. d. LL.: Dallmann, Brunswick, Ernteda: ksestcoll.. 10.00, W. C. Kohn, Chicago, 16. 26, Flat, Hamel, ResormotionSscoll., 9. 96 A. C. Mennicke, Geneseo, 9. 71, Klettke, Lydda, Resormationfcoll., 6. 36. Dch. Teachers Appeal from Chicago Teachers' Conf. 31 50th L. Heyne, Decatur, resormation scstcoll. s. Gem., 24th 26th L. v. Strohe, Collinsville, surplus travel money, 1st 75th Dch. J. C. Bockelmann a. d. Klingelb. d. Gem. P. Wangerins 12. 76. k Dornseif Troy, v. Casvar Tilkemeier 1.00. P. H, Sieving, Manito, resorniattonsfccll. s. Gem, 5. 70. P. Käselitz, Jukr, Coll., 1. 60. Hild, Elmhurst, v. John P ell 1.00. P. Castms Gem., Gilmer, 7. 60. Schwarzkopfs Gem., Wtllow Springs, 4. 75. P. Brunn v. d. Oak Glen,Pastoralcons. 2.00. G. Schroeder v. d. Fox R'ver-Pastoralcons. 4. 60 (S. -236. 67.)

Church building fund: by F. G. Reinhardt of the Dreicimgk. congregation in Peoria 5.05. P. Buenger, Chicago, part of the mission coll. s. congreg., 8. 96. Th. Kohn the., same, 10. 41, coll. of school to Crawsord Ave. 2. 83. ?. I. A. F. W. Muller' Gem. of, Ehester, 9. 65. ("- -36. 80.)

Needy in Texas: gem. of: Raven, Warsaw, 8. 83, Parts, Woodworth, 173. 85, Zagel, Esfingham, 2. 60. (pp. -185. 28.)

Inner Mission: Fr. Hansen, Worden, v. Wwe. G. Lüker 5.00. k. Hieber, Chicago, by Mrs. Lotz 1.00. Jöckels Gem, Richton, Reformation Coll. 10. 75. F. & E. F. Ullmann, Staunton, 2.00. Gem. d. kk.: Beck, Jacksonville, 6. 50, Bett, Ehester, Theil d. Missionsscoll. s. Mission in III., 20.00, C. H. Mueller, Mt. Carroll, Resormation Festcoll., 4. 31, Holst, Camvbcll Hill, part of Mifsionsfcoll., 30 00, Mariens (2), Danville, desgl., 50.00, Dietz. Chicago, 25.00. By F. G. Reinhardt of the Trinity Church, Peoria, 40.00. Churches in Chicago: Bünger, part of the Mifsion Church. sions'coll., 44. 79, Tb. Kohn, Resormationsfcoll., 24. 76, Pardieck, Theil d. Missionsscoll-, 20.00, Merbitz desgl. 40.00. P. A. Wagner das. v. Wwe. Suhr 1.00. P. N. Reinke das. v. d. Gem. in Roseland 29.00. Gemm. d. ??.: Bogt, Dwight, Reiormationsfestcc ll. in Goobsarm, 11. 55, L-ßmann, Okawville, 6 42, Sippel, ThowviUe, Missionsscoll., 38. 10, Coll. 3. 40. Lohrmann Millstadt, Mttsionsfcoll. 27 03. P. L. Lochner, Chicago, proceeds of, a parish wife's, & Steinsath's bequest, 14. 40 Dch. C. G. Blum, Collinsville, n. k^. v. Strohe's Gem. 20.00. Gemm. d.: D-tzer, Niles Ce: ter, 6. 25, Wehrs, Glenview, 7. 26. P. Röcker, Bible Grove, 3.00. (S. -491. 52.)

Deaf and Dumb Mission: P. Hansen, Worden, by Wwe. G. Lüker 5.00. F. & E. F. Ullmann, Siaunton, 1.00. Succop, Chicago, p. I. Demien 1.00. Gcmm. d. LL.: Beil, Chestnut, Theil d. Mission Festcoll., 10.00, Mariens (2), Danville, dsgl., 10.00, Pardieck, Chicago, dsgl, 10.00. L. Kirchner, Secor, v. N. N. 1-00. L. Dietz's Gem., Chicago, 5.00. Max Ullmann, Staunton, 1.00. P. E. Werfelmann, Chicago, v. Karl Mose 5.00. L. Merbitz das. v. Ch. Zumalln 1.00. L. Matthius das. v. Minna Stephan 5.00. (S.-55.00.)

Negro Mission: L. Hansen, Worden, by Wwe. G Lüker, 5.00. M. LL.: Beil, Chefimtt, part of Mifsionsfcoll. for mission at Springfield, 10.00, Mariens (2), Danville, part of Missionsscoll., 20.00, Dietz, Chicago, 5.00. Dch. F. G. Reinhardt v. d eiciniak. congregation, P-wria, 13. 36. congregation L Pardiecks, Chicago, part of mission scoll., 15.00. L. Merbitz's congreg. that, desgl, 11.05. Dch. L. G. Blum, Collinsville, by L. v. Strohe's Gem. 10.00. L. E. Wagner, Chicago, v. Jungsrver. s. Gem. 20.00. (p. -109. 4l.)

Heathen Mission: L. Hansen, Worden, v. Wwe. G. Litt^r 5.00. Gemm. d. LL.: Mary's (2), Danville, Theri d. Missionsscoll., 10. 25, Buenger, Chicago, deSgl., 8. 96. (S. -24. 21.)

Jewish Mission: L. Mariens'2 Gemm., Danville, Theil d. Misstonsfcoll., 5.00.

Indian Mission: L. Mariens' 2 Gems, Danville, Theil d. Mfstonsscoll-, 5.00. L. v. Strohs, Collinsville, by Rosma Kalbfleisch 10.00. (S. -15.00.)

English Mission: P. Mariens'2 Gemm., Danvtlle, Theil d.MissionSfcoü., 5.00. By F. G. Reinhardt v. d. Dreieintgk.-Gem., Peoria, 13. 35. Theil v. Missionsscoll. d. Gemm. d. in Chicago: Pardieck (for Chicaqo) 10.00, Merbitz 15.M, Di-tz 6.00, Bünger 17. 82. (p. "72. 27. 1

Emigrant Mission: Dch. F. G. Reinhardt v d.Dreieinigk. P. C. H. Lükers Gem., Bethlehem, s. New Bors 6.00. (S. H 18. 35.)

Mission to Brazil: N. N., Bloomington, 1.00.

Outer Mission: Fr. Dietz'Gem., Chicago, 10.00.

Regerkapell" in Southern PineS, N. C.: P. L. Hölter, Chicago, v. Jungsrver. s. Gem. 4.00.

City Mission in Chicago: Gemm. d. in Chicago: Holiday 8 41, Hieber 18. 10, Frederking, Reformation Scoll., 6.00, Merbitz, Theil d. Misfionsscoll., 10.00. (p. "40. 61.)

Deaf Mute Chapel in Milwaukee: Succop, Chicago, v. Wilh., Heinr., Ernst & Sophia Nuofser 3. 60. P. J. A. F. W. Mueller, Ehester, Hochz. B.-P., 4th 50th Dch. C. Bockelmann, Sollitt v. R. N. a. P. Wangerins Gem. 6.l>0. Dch. C. G. Blum, Collinsville, v. 4°. v. Strohe's Gem. 8. 30. (p. "21. 30.)

Deaf and Dumb Community" in Milwaukee: v. Strohe, CollinSpille, v. Joh. Ottmann 1.00. Dch. C. Bockelmann, Sollitt, v. N. N. a. ?. WangerinS Gem. 1.00. (S. "2.00.)

Deaf and Dumb Institution: Fr. Lücke, Chicaao, v. Emma Möller 1.00.

Saxon Free Church: P. C. H. Lükers Gem., Bethlehem 2 40.

St. Louis school for the poor: teacher Kellermann's school k., Troy, 6.00. tt. G. Schroeder, Linckley, by Martha Buhler . 50th teacher Albers' pupil, Bemis, 6.K7. (S. "11. 17.)

Household in Springfield: W.H.Meyers Gem., Bonfield, 7.00.

Home for the Aged in Arlington Heights: P. Filling's Gem., Chicago, 8. 56.

College building in Milwaukee: Reformation coll. d. Gemm. d. ??.: Blanken, Buckley, 2". 70, C. Schroeder, Chicago Heights, 7.00. (p. "33. 70.)

Students and pupils: P. Gräfs Gem., Blue Point, f. Negro students, Springst, 3. 6", st H. Kowert, Addis, 3.00. P. Hansen, Worden, v. Wwe. L. Lüker f. A. Hansen, Springs, 6.00. L. Bebrers' Gem, La Rose, 8. 20, in 8arna 10.05 s. P. Drignat. 1?. Mießler, Carlinoille, Resoimattonsscoll. s. Gem. st arme Stud., Springst, 12. 53. P. G. Schröder st holiday, St. Louis, v. s. Gem. in Sguaw Grove 8. 52, in Willow Creek 9.W. P. H. Engeldrecht, Chicago, v. Jungfrverein f. Gem. s. A. Drögemüller, Addis., 15.00. Fr. E. Reinke the. v. Women's Assoc. s. Gem. st Heerwagen, St. Louis, 18.00. r. Dallmann's congregation, Brunswick, f. G. Guntlach St. Louis, 6. 50. k. W. C. Kohn, Chicago, v. Women's Ass. s. Gem. f. W. Glawr, St. LouiS, 15.00, f. W. Lrüggemann, Muw., 10.00. p. Succop das. v. Youngerver. s. Gem. s. W. Brueggemann, Milw., 16.00, s. poor Stud., Springs., 14. 80. ?. C. A. Mennicke, Rock Island, v. women's s. comm. f E. Rietz & C. Mennicke, Springs., 9.00 each. P. Wunder, Chicago, v. young women's s. comm. f. A. Häntzschel, St. Louis, 13.00, f. A. Breither, Milw. at 1 p.m. P. L. Hölter das. v. Jungrver. s. Sem. f. Stupid! 6.00, v. Junglver. f. dens., Svnngst, 5.00, f. Suhr, Milw., 10.00. Dch. C. E. Keller, Troy, St'ftungsfestcoll. d. Jünql.- u. Jungsrver. f. H. Dornseif, Springst, 10. 16. teacher Burkhardt, Collinsville, v. boysrver. of comm. f. dens. 7.00. Dch. Mrs. Blum das. v. Women's Assoc. f. dens. 10.00. Dch- Prof. Slreckfuß v. C. Müller 2.00, v. N. N. 3.00 a. b. Gem. P. v. Strohes st dens. I?. E. Reinke, Ch cago f. Scheer, Addis. v. Jünglver. 16.00, v. Jungfrver. 16.00 f. Meyer das. v. Jünglver. 16.00, v.s. Gem. f. Schroeder 6 p.m. dd. E Werfelmann, Chicago, v. Women's Ver. st A. Wahl, St. Louis, 8 p.m. (p. "337. 50.)

Gerietnde in Wharton, Tex Prof. R. Pieper of St. John's parish, Chaiham, 4.00. F. & E. F. Ullmann, Staunton, 7.00. tt. W. H. Meyers Gem-, Bonfi-ld, 10.00. Succop, Chicago, v. I Demien 1.00.

B-cks Gem., Jacksonville, 5.00. P. Beils Gem., Chestnut, part of d. Misstonsfcoll-, lo.OO. tt. Th. Kohn, Chicago, part of a coll. of St. MarcusSchme, 12.00. A Wagner das. v. d. Wwen. Diener & Pilgrim each, 1.00, v. R. N. 1.00. W. Kalb, Nile s 2.00. P. Seils' Gem., Woodworth, 10.00. k. E. Flach, Hamel, v. N. N. 1.00. P. P. Luecke, Chicago, v. Heinr. & Louisa Mülles j-1.00. Max Ullmann, Staunton, 1.00. P. Merbitz v. Ch. Zumalln 1.00. P. Hieber v. H r. Kämpe 5.00. (S. "86.00.)

communities in Hartford, Conn., and Philadelphia, Pa.: ?. Düd-ileins Gem., Dencdy, s. Hartford 7.00. Dch. tz. Schweer v. d. Gem. ?. F. E. Brauer's First, Th-u d. Reformation coll. f. Philadelphia, 20. 20, desgl. f. Hartford, 20. 20. (p. "47. 40.)

Gerreinde in Spokane: Dch F. G. Reinhardt v. d. Dreieinigk.Gem., Peoria, 10.00. Gemm. d kk.: Bünger, Chicago, Theil d. Misfionsfcoll., 8. 96, E. Flach, Hamel, desgl., 12. 60, Brockmann, Hoffman, Reformationsscoll., 6.00. (S. "37. 46)

Gerreinde in Königsberg, Deutsch!: P. Zagels Gem., Effingham, 2. 60.

Orphanage in Addison: Dietz's Gem., Chicago, 11 Aug. P. L. H. Lüker, Bethlehem, Hochz. Buth-Schulze, 2. 20. P. G. Schroeder, Hinckley, v. s. Gem. in Sguaw G ove 10 85. Dch. H. A. Block Reformation coll. d. St. Paul's parish, Rockford, 7. 89. P. Z. ". F. W. Mueller, Ehester, v. H. Bünger 1.00, s. verk. Reports . 50. lk. Brecht, Darmstadt, by A. M. Gaubatz . 60. p. p, Lückes Gem., Chicago, 19. 50. Zapfü Gem., Maywood, Reformatioasfcvll., 10. 35. (p. "63. 87.)

Orphanage at West Roxbury: P. Succop, Chicago, v. Rudolph & Adolph Wellen each . 25, Wilh-, yenrr., Ernst & Sophia Nuoffer 6.00. tt. Bünger, Chicago, by A. Roloff .05. (p. "6. 55.)

Orphanage near St. Louis: lk. links comm., Red Bud, 10.00, v. N. N. 5th(0. (p. "15.00.)

Des Peres Orphanage: P. Grass, Blue Point, by Father H. Meyer 1.00.

Danish Free Church: N.R., Bloomington, 1.00.

Total: "2137. 96.

8R In "Luth." No. 22 read under "Parish in Kansas City, Kans.": ?. Brauer, Crete, Theil d. Erntedankfest!, (instead of Misfionsscoll.), 28.00: in No. 23 under "Taubstummmmission": L. Erdmann, Eonanl, Hochz. CaupertBrun" (instead of Eompert-Braaer- 10. 35.

Secor, III, Nov. 19, 1900. Henry Dierking, Cassirer.

Proceeds to the treasury of the Iowa District:

Synodal treasury: Gsmm. of: Krog, Manilla, "2. 75, Däumler, Abendmcoll., dch. Chr. Waßmann 11.00, H. Wehking 17.00. P. Aron, Ueberschuß v. Reisegeld, 7.00. Brauers Gem. in Dorktown 10.00. P. O. H. Horn a. d. Wohlthkasse s. Gem. IO.M. (p. "57. 75.)

Synodalbaukafse: Gemm. der k?.: Markworth, Dexter, 10. 50, Heinke 14.00, Brituer, Doiktown, 20.M, Wolstam 10. 18. (p. "54. 68.)

Inner Misston in Iowa: Theile v. Misfionsscoll. d. Gemm. of : Faulstich 40.00, Hesse 38. 35, Schwenk 30.M. Däumler dch. Chr. Waßmann 54.00, C. Wehking 83. 70, Jobst & Gem. at Dorktown 61.M. A "m. in Pomeroy dch. C. R. George 50.00. Gemm. d. I'I?: Busse 12. 44, Heinke 7. 50, Don der Au 80.00, L. A. Muller 62. 96, Jipp 40.M. P. Kitzmann, Hau,weihcoll., 15.00. L. D., H. N. & N. N. each I.M, E. S. . 26th Gemm. d. l'I>.: Händswke 8. 35, Clöter 60.00, Steege 28. 50, Willner 18.00, Krog 24. 85. Dch. Ferd. Möller, synodal coll., 86. 78. Gemm. d. kl?-: Frese, Pigeon, 26. 80, Linse, Jda Grove, 27.M. Dch. Aug. Blaas v. d. Gemm. at Rockwell City & Rnierim 60.00. Gemm. d. Baumhöfener 43. 76, Wolter 7. 50, De lehke I6.M. H. Tiaikü 5.M. Bischer subsequent . 50. Gemm. d. I'I'..: Schlegel, Immanuel, 25.00, A. Ehlers 60.00, Oehlert 40. 28, Bräuer Doik town, IO.M, Kreutz 19. 16, Andr. Müller 25.00, A. Amstein 20.M, Wischhos 3I.M. P. Grimm, Abendmcoll. v. s. Predigtplatz, 4. 25. Gemm. d. 10'.: Markworth, be.de, 30.00, Lothringer 20.00, Runge 54. 10, Niemand 27. 25, Otto 20.M, J. P. Günther 40.M, Nuoffer, Meriden, 20. 50, Paullina 6.M, Brammer 49. 74, R. Amstein 30.(0, Haar 35. 68. P. Kreutz v. Christ. Gutleu himself I.M. Gemm. of t>I>.: Dornseif 30.00, P. Schaller 100.00, Traub 3. 10, Burkhardt at Dayton 34.M. P. Jobst v. D. Rosgue IO.M. P. Steege v. Frl. H. 5.M. P. Welcher v. N. N. I.M. Gemm. d. I'I'..: Händschke, Ernt,dankfestcoll., 10. 30, Miller 30.M, Enseleit 35.M, Nolte 18. 50, H. Wehking 50.00, Römer 48. 60, C. E. Günther 28. 60, Schnitter 6. 25. (S. "1870. 64.)

Negermission: Theile v. Missionsfcoll. d. Gemm. d. kk.Faulstich IO.M, Wolfram 13. 50, Schwenk 5. 25. Dch. C. R. George v. d. Gem. in Pomroy IO.M. P. L. A. Müller's Gem. IO.M. Kitzmann v. R. N. 1.00. I?. Clöters Gem. IO.M. J. Merting I.M. P. Steeges Gem. 9. 50. P. Willner v. Blankenbühlers Kindern 5.M. Dch. Aug. Blaas von d. Gemm. bet Rockwell City u. Kniertm 13. 98. H. Tiarks 5.M. Gemm. d. ?I>.: A. EHler" 20.00, Andr. Müller 5.M., Lothringer 2. 50. Otto 4.M. k>. Lothringer from the Youth Association s. Gem- IO.M. Dornseif" Gem. 10. 25. I?. Horn from the Benevolent Fund, see Common Council 9.00, ". Heinr. Richter 2.M. Mm. Mm. Mm. Mm. Weh. klng IO.M, P. Schaller I6.M. (p. "181. 98.)

Indian Mission: Theile v. Missionfcoll. d. Gemm. d.: Faulstich 10. 20, Schwenk 5.M, Jobst & Gem. at Dorktown 5.00. Dch. C. R. George v. Gem. at Pomeroy 14 75, Gem. d. L?: Jipp 4th 25, Deletzke 5.00, Schlegel, Immanuel, 10th 85, A. Ehlers 7th 60, Andr. Müller 2. 25, Markworth. be:de, 5 M, Lothringer 2. 50, J. P. Günther 2. 97, Haar IO.M, Dornseif IO.M, H. Wehking 5.00. P. Wolframs Schutt. 4. 80. P. Merlins by Mrs. Osthoff I.M. (p. "106. 17.)

Deaf and Dumb Missions: Parts of Missionary Coll. of the Gemm. of the I'I'..: Schwenk 5.M, Steege 9. 50, Lothringer I.M, H. Wehking 5.00. L. Horn v. Heinr. Richter 2.M. (p. "22. 50.)

Oklahoma Mission: k, Markworth v. a Grateful 2nd M.

Emigrant Mission: Fr. Markworth v. a Grateful 2.M. I'. Lorraine, part of Missionsscoll. s. Gem., I.M. (S. S3.M.)

Heathen Mission: Theile ".Missionsscoll. der Gemm. d. ttk.: Jipp 5.M, Steege 9 50, Wolter 5 00, Bräuer 11. 37, Lothringer 5.M, Brammer IO.M Enseleit 30.00, tz. Wehking 7. 50, Grönow, Imogene, 4. 66, HastingS 9. 15, Oakland 4. 55. H. Tiarks 5.00. tt. Tisza v. C. Harther 2. 50. (p. "109. 12.)

Esthen- und Lattenmission: ?, Lothringer, Theil d. MisfionSf" coll. s. Sem., I.M. tt. Mattbaideß v. R. N. 2.M. (p. "3.00.)

Polish Mission: P. Lothringer, Theil d. Misfionsscoll. s. Gem., I.M.

St. Louis City Mission: L. Lorraine, Theil d. MisstonSscoll. s. Gem., 1.00. Fr. Studt v. Fr. Bolz I.M. (p. "2.00.)

English Mission: Theile v. Missionsscoll. d. Gemm. d. kk.: Clöter 7. 36, A. EhlerS IO.M, Bräuer IO.M, Andr. Müller 5.M, Markworth, both, 4.00, Lolhrincer I.M, Otto 5.M, tz. Wehking 6.M. (p. "47. 36.)

-Jewish Mission: Dch. Meeting I.M. P. Lothringer, Theil d. Missionsfcoll. s. Gem., I.M. H. WehkmgS Gem. 5.00. (8. "7.M.)

Mission in Brazil: Fr. Lothringer, Theil d. Misfionssestcoll. s. Gem., I.M.

Mission school in London: P. Lothringer, Theil d. Missionsfcoll. f.. Gem., I.M.!>. h. WEngs G-M. 5.00. (S. P6.M.)

Poor Iowa students: Heinke's congreg. 7. 69. Schwenk's congreg., Evensong coll., 6. 23. P. Kitzmann, Hochz. Schultz-Dahlmeyer, II 34. ?. J.P. Güntaer, Hoch!. Pröschold-Bockwaldt, 3. 86. Tbeiß, Hochz. Rin derknecht-Gerhold, 11.M. Horn a. d. Wohltbkaffe s. Gem. IO.M. I. P. Günther v. Frauenver, s. Gem. IO.M. P. Fürstenaus Gem. IO.M. k.

Jobst, Hochz. Herzberg-Wegener, 11.00. Fr. Horn, s. a. d. Geburtstf. d. Heinr. Richter, 7. 45. 1". S. Amstein, Thanksgiving Day, S.OO. P. Studt, Hochz. Studt-Rosburg, 4. 25. P. Schnitter, Conserenzcoll., 11. 50. P. P. Schaller" Gem. 7. 80. (S. "l 18. 93.)

Students in Milwaukee: P. BaumhöfenerS Gem. for Als. Dörffler 7. 20. P. Discher, Conserenzcoll. f. Paul Fetten, 7.IS. (S. -14. 35.)

Students in Springfield: P. A. Amstein, Theil d. Missionsfcoll. s. Gem., 6. 50.

Iowa District Relief Fund: Gemm. der??: Krog, Manilla, 5. 55, Markworth at Van Meter 5. 80. P. Schütz v. Mrs. Grumm 2.00. Teacher Voigt 2.00. P. Steege 2. 50. Gemm. d. ??.: Welcher 11. 80. Hör" a. d. Wohlthkasse 10.00, Fü.stenau 10.00, Knies a. d. Klingelb. 16. 20, A. Amstein, Thanksgiving call, 4. 50. P. Discher, silb. Ho<bz. Johann & Caroline Bueschen, -. 35. P. Llöter v. Mrs. Petri 5.00. (p. -81. 70.)

Armenichule in St. Louis: Schutt, d.??.: Wolfram 4. 80, Nolte 2.08. (p.-6"8.)

German Free Church: P. Jipp, part of the missionary coll. s. Gem., 2.00. H. Tiurls 10.00. Gemm. d. ??.: R. Amstein, part of missionary coll. 10.00, H. WehUng 5.00. (p. -27.00.)

Danish Free Church: P. Jipp, Theil d. Missionsfcoll. s. Gem., 2.00. ?. Markworth from a grateful 1.00. (p. -3.00.)

Hermannsburg Free Church: Theile ".Missionsscoll. d. Gemm. d. ??.: Lothringer 1.00, R. Amstein 7.00. P. Berner v. etl. Gl. s. Gem. 2.00. P. P. Schaller v. N. N. 25.00. (S. "35.00.)

Children's Friendship Society of Wisconsin: P. Brüggemann, silb. Hochz. W.ll. Uage & wife, 4. 25.

Orphanage in Advison: P. Wolfram, Kretzfchmars silb. Hochz., 2. 85. 1?. Lorraine v. F. J. Evers s. fortunate. Enlbindg. s. wife 2. 50. (p. "5. 35.)

Fremont Orphanage, Nebr.: Fr. Lorraine v. Maria Burmann 2.00.

Orphanage near St. Louis: P. Lothringer v. F. J. Evers f. happy! Entbindg. s. Frau 2. 50.

Iowa District Church Building Fund: P. Wolfram v. Frauenver. s. Gem. 5.00. ?, Berner v. etl. Gl. s. Gem. 3. 60. P. Jobst v. J. Schrüwe 2.00, W. Hartstack 1.00, J. K. Sundermann . 50th P. Händschke, Erntedankfcoll. s. Gem., 10. 30th P. Fürstenaus Gem. 15. 49th P. Jobst, Erntevankopser v. H. Otte sen., 3.00. P. H. Wehkings Gem. 16. 50th P. Horn v. Phil. Richter 5.00. P. C. E. Günther's Gem. 28. 50. (p. -90. 89.)

Parish of Spokane, Wash.: Dch. N. N., St. Ansgar, 1.00. ?. Grimm's preaching place 3.00. P. Janzow v. Jüngl.- u. Jungsrver. s. Gem. 6.00. P. Jobst v. Mrs. Wm. Sundermann 1.00. Dch. Conrad Werning, Abenbmcoll. by P. Matthaideß' Gem., 8. 83. Gemm. d. ??.: Brandt 3 56, Baumhöfener 5. 50, Willner 5.00, Theiss, Abenbmcoll., 20. 23, Anbr. Müller 5.00, A. Amstein, Theil d. Müsionsscoll., lu.OO. P. Wolfram v. Frauenver. s. Gem. 2.00. P. Berner v. etl. Gl. s. Gem. 2.00. P. Steeges Gem. 7. 35. ?. Matthaideß v. N. N. 1.00. (p. -81. 47.)

Parish in German City: P. C. Wehking 2.00. P. A. Amstein v. etl. Gl. s. Gem. 4.00. P. NcemanbS Gem. 5.00. P. Zürrer, Ueberschuß d. Coll. f. arme Pastoren a. d. Synode, 12.M. P. Aron 3.00. P. Andr. Müllers Gem. 5.00. P. Berner v. etl. Gl. s. Gem. 2.00. P. Wolter desgl. 7. 50. (S. -41.00.)

Deaf and dumb congregation in Milwaukee: P. Markworth, communion coll. s. comm. at Van Meter, 4. 25. P. Lothringeds Sonntschül. 3 52. Gemm. d. ??: Grimm 5.00, Runge 10. 25. Mrs. L. Bilow S.OO. P. Schlegel v. Sonntschulk. 1. 55. P. Wol,ram v. Frauenver. s. Gem. 5.00. P. Krog 1.00. 1" Berners Schulk. 3. 75. I". St-phans Gem. 20.00. Fr. Händschke v. John Dreiers children 2.00. Fr. A. Enseleit v. etl. Schulk. . 70. Fr. Matthmdeh' Gem. 18. 35. (p. -80. 37.)

Parish of Hartford, Conn.: Gemm. der??: Baumhöfener 5. 25, Jobst a. d. Opstrkasse 7.00, Steege 7. 30. Dch. Conr. Werning, communion coll. by P. Matthaideß' congreg. 9. 30. (p. -28. 85.)

Congregation in Rock Rapids, Iowa:?. Willner's congregation, 10:00 a.m., Div. Ferd. Möller, evening coll. of Ft. Dodge congregation, 10:00 a.m. Dch. Chr. Ripke of Fr. Mattfeld's congregation, 2l. 45. P. Jobst, Hochz. Her-berg, 8. 50. P. Wolfram v. Frauenver. s- Gem. 3.00. Gemm. d. ??.: Riedel 9.00, Bonovsky 7.00, Steeae 16. 50, Düumler, Abendmcoll., dch. Chr. Waßmann 26. 51, Knies 6. 86, Baumhöfener 14. 13, Schnitter S.OO. (S. -137. 95.)

Parish in Philadelphia, Pa.: Gemm.d.??: Andr.Müller 5.00, Berner v. etl. Gl. 2.00, Jobst a d. Opserkaffe 5.00, Steege 7. 35. Dch. Conr. Werning, evening coll. by P. Matthuib>ß' Gem., 9. 30. (p. -28. 65.)

Parish of Iowa City: Gemm. der??: Baumhösener 28.00, Dornseif v. Fiauenver. 10.00, v. etl. Gl. 32.00. (S. -70.00.)

Parish in Sheboygan, Wis.: Fr. Wolfram v. Women's Ass. s. comm. 2.00.

Parish at Wharton, Tex.: P. BonovSkyS Gem. 3. 80.

Parish in Königsberg, German!: Fr. Wolfram v. Frauenver. s. Gem. 1.00. Fr. Jobst v. F. FneUng 1.00. (S. -2.00.)

Widows and orphans in Transvaal: P. Merting v. etl. Gl. s. Gem. 16. 75.

Galveston, Tex.: Gem of the ??.: Nobody 20.00, Heinke 38.00. ?. P. Schaller v. R. N. 5.00. Dch. Ferd. Möller, Coll. of Gem. at Fort Dodge, 41.05. (p. -104 05.)

Starving people in India: P. Kitzmann v. H. F. 1.00, H. K. . 50, H. W. 1.00, C. R-4.00. P. J. P. Günther v N. N. 5.00. P. Merüng v. etl. Gl. s- Gem. in N. N. 12. 50. P. Berner desgl. 5.00. (S. -29.00.)

Fort Dodge, Iowa, November 1, 1900, J. H. Abel, Cassirian.

Income to the Michigan District coffers:

(October.)

Synod Treasury: Lisbon -11. 30, Redman 6. 27. (S. -17. 57.)

General Building Fund: Frankenmuth 47.00 & 25. 50. Sebewaing 12. 75 & 9.00. (S.-94. 25.)

General Inner Mission: Mission coll.: Sanilac Centre & Cafh 5 00, Bingham 10.00. Tawas City, from the mission b., 3. 31. (S. .-18. 31.)

Heathen Mission: Mission Scoll.: So.SanilacCentre 3 00, Bingham 2.00. P. N.N. 5.00. ^Jda 7. 14. Cass. Soll a. d. Mnh.-Distr.-Syn. 1.00. ?. Gräbner v. Mrs. Elts. Schriller . 50. (S. -18. 64.)

General English Mission: Bingham, Mission Coll., 5.00.

Mission in London: Bingham, Missionsscoll., 2.00.

Deafmen's Mission: Mission Scoll.: Sun. Sanilac Centre 3.00, Bingham 2.00, Town Taylor 4. 40. (S. -9. 40.)

Community in Berlin: Manistee 10.00.

Parish in Königsberg: Manist-e 5.00.

Danish Free Church: P. N.N 2. 50.

Saxon Free Church: P. N. N. 2. 50.

Indian Mission: Mission Festival Coll.: Sanilac Centre & Cash 2. 21, Lisbon, Gd. Raptds & Muskeqon 22. 11. (pp. -24. 32.)

Greensboro, N. C: L.hrsr Rieß'Schutt. 1.00.

Negro Mission: Missiovssestcoll.: Monroe 25 00, P. Gugels Gem. 10. 22, Sanilac Centre & Cash 5.00, Bingham 3. 25, Lisbon, Gd. Raptds & Musksgon 60.00, P. G. A. Bernthal's Gem. 10. 33. P. H. Frincke v. N. N. 5.00. Hadley 2, 25, Jda 8 00. New Boston 5.00. (S. -134.05)

Baltimore Emigrant Mission: Frankenmuth 23. 28.

Emigrant Mission to New Dork: Frankenmuth 23. 27.

Inner Mission: MlssionsfestcoU.: Monroe 32.00, P. Gugels Gem. 15.00, So. Sanilac Centre 5.00, Lisbon, Gd. Rapids & Muskegon 100.00, New Boston 20.00, Town Taylor 25.00, P. Dümlings Gem. 25. 70, ?, G. A. Bernthal's Gem. 3l.Ü0. Marion Springs 2. 88, Port Sanilac 6.00. women's ver. in Adrian 7.00. P. N. N 5.00. Jda 14.00. P. Arendt v. Mich. Forester 2.00. Lake Möge 5 45, Muskegon 7. 27, Jonia 8. 20, Pontiac 1. 50, Arcadia 6. 37. (P. -319. 37.)

Support fund: Waldenburg (?. Biedermann) 2. 36, Marion Springs 1. 38, Adrian 8.00. ?, Umbach, Hoch". Hofmeister-Schauer, 2.00. Hemlock 4. 26. P. G. A. Bernthal's Gem. 10. 31. From d. ??.: N. N. and G. Sp. 3 00 each, C. B. 1.00, A°. A. 2. 50, F. T. and F. D. j- 5.00, E. L. I. 1. 50, H. B. 2.00, G. S. 4.00, N. N. u. J. M. G. 3.0v each, F. C. B. 5.00 H. K., H. A. B. & F. L. Sch. 2.00 each, Wm. L. 5.00, I, A. H., G. B. & G. B. each 2.00, A. D. 1-00, G. H. Sch 1 SO, J. C. H. & J. F. each 2.00, W. Sch. 1. 50, O. B. 3.00, H. & L. A. W. j" 2.00, C. J. P. 3.00, E. P., W. Sch. & E. G. F. each 2.00, F. W. G-, B. H. S & H. H. each 1.0", Fr. W. 3.00, P. N. 2.00, L.L. 1.00, tz. Sch. 2.00, W.D. 4.00, C.L.W. l.OO. Of d. teaching n . P. S. 1.00, P. 2.00, G. C- B. 3.00, L. E. K. 1.00, G. D. 2 00, H. D. 3.00, H. K. 2.00, J. F. 3.00, H. W. Sch. 2.00, L. F. 3.00, M. T. P. 1. 25, H. G. 3.00, C. Z., O. Sch., C. N-, J. ". L. W., H. P. and Chr. M. 2.00 each, J. N. 1.00, L. ". 2.00, J. G. W. 2 50, F. St. 1. 50, J. A. W. 3.00, J. G. A. u. A. G. R. 2.00 each, H. H. 2.00 and 1.00, F. W. 1.00, N. N. and G. W. 1.03. (P. -189. 59.) - 88. In the August receipt read: P. Todt of N., instead of K. Below.

Deaf and Dumb Institution: P. Succop, Hochz, Holtz-Schipper, 3.00. ?. Hügli v. Frau Bübler 1.00. Frankenmuth, tzuchz. Götzmger Hubmger 6. 90. ?. N. N. 4.00. Armada 2. 30. P. Huglis Gem. 39.09. P. Schatz' Jungsrver., Snfkungsfcoll-, 17. 30. Teacher Wiedewalas Schulk. 1. 17. (S. -74. 76.) Old People's Home in Monroe: Monroe (Sspt.) 5.00. P. G. Spiegel's Frauenver. 10.00. Sebewaing 21. 11. P. Gefs.rt v, Mrs. N. N. . 50th Waltz 6.00, Millers 6. 18th P. G. A Bernthal's Gem. 4.00. P. Krafsi v, F. Jäger. 25. Kaff. Soll'. d.Mich.-Distr.-Syn. 3. 35. P. Todtv.J.T. 1.00. (S.-57. 39.)

English Mission: mission scoll.: Monroe 7.02, Sanilac Cenire & Cash 4.00, New Boston 1. 80, Town Taylor 5.00. (S. -17. 82.)

Poor Michigan students: Frankenmuth 3l. 50 Port Sanilac, mission fcoll., 5.00, Adrian 3. 25. P. DUmlmg v. Mrs. N. N. 10.00. ?. Honey' women's ver. 15.00. P. G. A. Vsrnthals Jungsrver., Stiftungvscoll., 12. 75. ?- Bekemeier v. N. N. 2.00. Sebewaing 22 39, Manistee 5.00, Waldeuburg <?. Schröder) 11. 44. (p. -118. 33.)

Students in St. Louis: Wyandotte for O. Zeschien 8. 25. ?. Hüglis Frauenver. for K. Krotke 18.00. P. Meinecke's Gem. for M. Kühner 18.00. (S. -44. 25.)

Students in Springfield: Port Hope f. O. Tribe 10. 20.

Students in Addison: P. Schatz' boys' rver. s. A. Hememann 5.00. Parish in Marquette, Mich: P. J. L. Hahn 1.00.

Ktrchbaufonds des Michigan-Districts: Sebewaing, Usbersch. of Mission Fest Excursion to Saginaw, 39. 10. Tawas City 8.00. (S. -47. 10.)

Kinderfreundgesellschast in Michigan: Lebrer Käselitz' Schulk. 6. 81. P. Treffelt v. F. C. Walter 1.00. P. Umbach v. F. K. 1.00. P. Todt v. W. Ohst . 50. (S. - 9. 31.)

Deaf and dumb congregation in Milwaukee: Etl. Glied, at Benona 1.(0. Eloridge 2. 60. Schutt, at Jackson 4. 15. Jda 9. 86. P. Krafft v. A. Engler . 10, Bro. Hunter . 25. (S. -17. 96.)

Congregation at Pontiac, Mich.: Ludington 8. 25. Utic" (?. Wilson) 12.00. Women's Ass. at Adrian 7.00. Bingham, Missionary Coll., 2.00. ?. Claus' congreg. mission coll., 17. 88. Fr. Huegli's congreg. 23. 46. Fr. Schatz' congreg. 15.00. (p. - 85. 59.)

Congregation in Dearborn, Mich.: Women's Assoc. in Adrian 7.00. ?. Claus' Gem., Missionsfcoll., 17. 88. (S. -24. 88.)

Oregon and Washington District Mission: Manistee 10.00.
Mission school at St. Louis: From school c. dch. d. teachers: Rots 7. 52, Regener 4.00, Riedel 5. 13, Palmreuter 1. 50; Tawas City 2. 37. (S. -20. 52.)
Community at Wharton, Tex.: Manistee 10. 14.
Distressed brethren in Texas: P. Todt of A. P. 1.00. Etl. Limb, at Montague 7. 15. Claybanks 4. 40, Grant 4. 25. (S. -16. 80.)
Orphanage and Hospital in St. Louis: P. N. N. 3.00.
Parish at Spokane, Wash.: Bingham, Mission Coll. 2.00. ?. J. L. Hahn, 1.00. Farmington, 5.00. Waltz, 10. 50. Benona, 5. 21. (S. -23. 71.)
Congregation at Hartsord, Conn: Kilmanagh 3.00, Farmington 5.00. J. Hueglis Gem. 11. 73. (S. -19. 73.)
Philadelphia Township: Kilmanagh 2. 50, Lenox 9. 50. (S. -12.00.)
Kansas City parish, Kans.: P. Huegli's parish 11. 73, total: -1532. 27.
Detcoit, Mich. November 1, 1900, G. Wendt, Cassirer.
1372 LHIitarx Lve.

Receipts into the treasury of the Minnesota- ". Dakota Districts: (From October 1 to November 1.)

Inner Mission: Missionsscoll. der Gemm. d. ??.: Messerli, Zion and Emanuel at Delmont. -79 63, Buescher, Lester Prairie, 25.00, Drews, Plainview, 49. 44, Elba 11. 80, Ostjen at Blue Earth 11. 60, Ahrens, Bertha, 10.00, Janzow at Spirit Lake 35.00, Strasen, Janesville, 30.00, Rumsch, Llaremont, 50.00, Böttcher, Springfield, 2nd 80, Luebke, Mansfield, 44.00, Kvhlmeür, Jasper, 20.00, K. Reuter at Green Isle 5.06, Agather, Grlman, 55.00, Klemp, Raymond, 10th 20, Krenzien, Butte, Nebr, 60th 50, Ulbricht, Unity, 24th 25, Rörig at Alexandria 23rd 45, Eifert at Wilmot and Corona 53rd 70, Thusius, Immanuel at Flensburg, 69th 00, Gross, Havelock, 9th 90, Meuschke, N. Branch, Wy oming & Rush Cily, 15. 50, Michlau, Fair Haven, 21. 10, Kohlhvfs, Northrop, 12.00, Ehlen, Scotland, 95.00, Schneider, Naper, Nebr, 3Ü. 70. P. Rörig by John Lehmann, 1.00. Pres. Pfotenhauer, Hamburg, by G. Schweigert, 5.00, by N. N. and N. N., 2.00 each. P. Wohlseils Gem. of, Tower and Delafield, Missionsscoll. of, 42.00. P. Kat stensen by N. N. a. the NorthGem. at Parker, 20.00. MrssionSfsstcoll. of the Gemm. of the ??..: Uhlmann, Howard, 30.00, Hannemann, Cedarville, 45. 15, Melinat, Webster, 67. 32, Stirrup, St. Paul at St. Thomas, 52.00, Haderst, Brainerd & Cedar Lake, 33.00, Kraft at Delmont 49. 10, Richter, Melrose, 23. 50. Gemm. of ??.: F. H. Kolde, Howard Lake, 7. 50, Ferber, Belvidere, 11. 15, E. Kolde, Glencoe, 13. 10. Bros. Arndt of St. Louis Park 2. 60. P. Schultz v. H. Rabe, Hinckley, 1.00. (S. -1262.02.)
Synodical treasury: comm. of ??.: Schoknecht, Valley Creek, 7.07, Dubberstein, Wykoff, 7.05. (S. -14. 12.)
Synod building fund: Gemm. der??-: Luebke, Mansfield, Church Coll., 47.00, J. Brewer, Hart, 22. 30, Pfotenhauer, Hamburg, 69, 24, Koehler, Mountville, 3.00, Fackler, Osseo, 17.00. (S. -158. 54.)
Students leave: P. Hannemann, Hochz. Kramer-Meier, Cedarville, 7.00.
Pupils at St. Paul: Fr. Kuntz, Hochz. Janzow-Dorn f. Wachholz, 11.00. Fr. Hilgendors, Hochz. Knaak-Krüger s. Fierke u. Drews, 8. 20. (S. -19. 20.)
Pupil in Addison: P. Klemp, silb. Hochz. at F. Bruß f. L. P. Marquardt, 7.00.
Support fund: P. Kollmorgen, contribution f. 1901, 5.00. Gem. at Helvetia, 9. 51. P. Doge v. Mrs. Dubbe, Hartford, S. Dak., 2.00. ?. Hertrich, Conscoll. at Plato, 18.00. 1?. K- Reuter, contribution, 5.00. P. Friedrichs Gem. at Waconia, 22. 78. P. Drews, H.^chz. Bölke Götz u. Höller-Götz, Plainview, 12. 10. P. Hertwig, contribution, 5. 77. Pres. Pfotenhauer v. N. N., Hamburg. 5.00. P. Freys Gem. of, Fairmont, 6. 87. P. Ub', gold. Hochz. Joh. & UlrckeRsinke, Willow Creek, 6. 50. P. J. L. Meyers Gem., Fergus Falls, 9. 33. P. Fackler v. N. N., Corcoran, 5.00. Gemm. d. ??.: F. H. Kolde, Winstsd, 4. 50. Nickels, Rochester, 10.00. (P. -127. 36.)
Negro Mission: Gemm.d.?..: Buescher, Lester Prairie, 10.00; Strasen, Janesville, 10.00; Nickels, Rochester, 3. 50; Agather, Gilman, 5.00; F.H. Kolde, Howard Lake, 2. 35. (S. -30. 85.)
Emigrant Mission: P. Roberts Gem. at Arlington 5. 41.
Heathen Mission: Fr. Messerli by Ferd. Bterwagen at Delmont 5.00. Gemm. d. ??.: Buescher, Lester Prairie, 6. 50, Janzow at Spirit Lake 5.00, Rumsch, Claremont, 3.00, Kohlmeier, Jasper, 3. 35, Rörig (St. Petri) 5.00. Pres. Pfotenhauer v. N. N-, Hamburg, 3.00. (S. -30. 85.)
Indian Mission: Gemm. of the?..: Strasen, Janesville, 3.00, Baumann, Luverne, 3.00, Hardwick7. 75, Richter, Lake Henry, 1.00. (S. -14. 75.)
Deaf and Dumb Mission: P. Strasen's Gem, Janesville, 3. 75. ?. Naumann v. H. Krüger, Luverne, 1.00. P. Nickels' Gem,, Rochester, 3.00. (S. -7. 75.)
Needy in the East Indies: P. Rosenwinkels Gem., Woodbury, 5.00. P. Ahrens v. J. Milrath, Bertha, 1.00. P. Frey v. Mrs. Hndel, Fairmont, 2. 50. P. Schneider v. Karl Richard, Naper, Nebr. 1.00. (S. -9. 50.)
Relies fund for Galveston, Tex.: P. Th.ReutersGem., Princeton, 8 3k.
Tarbstummeniirch" in Milwaukee: P. Ahrens' Gem., Bertha, 9. 25. P. Czamanske's pupil, Vernon Cmtre, 6. 91. P. Böttcher v. Lehmann's children, Springfield, 1. 70. P. Richter's pupil, Melrose & Lake Henry, 3 29. v. O. & H. Knebel, PaynesMe, . 20. (pp. -21, 35.)

Children's Friend Society in Milwaukee: P. Doege of Mrs. Dubbe, Hartford, S. Dak., 2.00.
Saxon Free Church: P. Friedrichs Gem., Waconia, 10.00. ?. Naumann v. N>, Luverne, . 25. Gemm. d. ??: P. Ulbricht, Unity, . 75, Rörig (St. Petri) 2.00. (S. -13.00.)
Danish Free Church: Gemm. der??.: Frederick, Waconia, 5.00, Rörig (St. Peter's) 1.00, Rossnwinkel, Woodbury, 3. 71. (S. -9. 71.)
Parish of Spokane, Wash.: Gemm. of the??.: Buescher, Lester Prairie, 12 00; Frederick, Waconia 6. 70; Agather, Gilman, 13. 82; Bruß, Inver Grove, 11. 10; Hannemann, Galena, 8.00. P. Fackler v. N. N., Corcoran, 5.00. Prof. Arndt of St. Louis Park . 50th P. Richters Gem. of Melrose, 6.06. (p. -63rd 18.)
Parish of Hartford, Conn.: Gemm.d.??: Friedrich, Waco nia, 5.00, Koehler, Mountville, 6. 56, Judge, Lake Henry, 3. 40. (S. -14. 96.)
Philadelphia Parish: Fr. Friedrich's Parish, Waconia, 5.00. ?. Naumann, thank offering ". Mrs. H. W. B., 5.00. (S. -10.00.)
El Paso Congregational, Tex.: P. Richter's Congregational, Saul Center, 2.00.
Church building funds: P. Brinkmann's Gem., Blue Earth, 7. 22. P. Fackler, estate of F. C. Schulte, Offeo, 50.00. (p. -57. 22.)
Home for the aged in Belle Plaine, Minn..: P. Bruß v. Wm. Franz meier Sr, Inver Grove, 5th 25.
bllS. The -4. 73 by Fr. H. W. Rörig listed in the receipt of July 1 under "Eschen- und Lettenmisston^ were intended for the converted Catholics in Austria.
St. Paul, Minn, Nov. 1, 1900, Theo.H.Menk, Cassirer.

Proceeds to the treasury of the Nebraska District:

Synodal treasury: Grmm. d. ??.: Young-3. 95, Grass 5.00, Harms 1.00, Becker 18. 76. (S.-28. 71.)
Synodal building fund: Gemm.d.?..: A.Firnhabsr5. 10,Leimer lu.vo, Rittamel 40.00. (S. -55. 10.)
Indian Mission: Gemm.d.?..: Jung 5.00, Meske 8.00, Becker 8. 48, F. H. Iahn 2. 50. (S. -23. 98.)
Inner Mission: Gemm. d. ??.: Jung 69. 75, Eckhardt 6. 66, Seltz 55.00, Gras 5.00, H. SchUtz 60.00, Batzke 12. 85, H. W. Meyer 67.00, Ma tuschka 60.00, Meeske 28. 90, Harms 5. 38, Tiemann 25. 35, Holm 60. 37. Becker 60.00, Haack 20.00. Gemm. zu Cordova u. Blue 12.00. Gemm. d. I'I'-: Kühnert37. 15, Lück22.00, Giese36. 78, Hildebrandt21. 21, F.H.Iahn45. 47, Rittamel 50.00. (S. -761. 87.)
New construction in Seward: Gemm. d. ??.: Lang, a.d.Klingelb., Itt.oo, Leimer 10.00. (S.-26.00.)
Negermission: Fr. Eckhardt, Hochz. Friday, 8. 30. parts of Mis sionsscoll. d. Gemm. d. ??.: Butzke 12. 85, Matuschka 10.00, Becker I >. 67, Haack 5.00. Gemm. zu Cordova u.Blue 5. 75. Gemm. d. ??..: F.H.Zahn 2. 50, Rittamel 8. 67. (p. -64. 74.)
Heathen Mission: Semm. der??.: Eckhardt 8. 30, Seltz 5.00, Haack 5.00, Predöhl 22. 50. Gemm. to Cordova u. Blue 6.00. Gem. P. Leimer" 5.00. (S. -51. 80.)
English Mission: Gemm. der?..: Matuschka 6.00, Becker 1l. 30, Haack 3. 50, Leimer 5.00. (S. -25. 80.)
Free Church in Germany: P. W. Flach a. d.Klingelb. 3.00.
Widows and Orphans Fund: Gemm. der ??.: Grass 5.00, F. L. Iahn 8. 16. (S.-13. 16.)
Orphanage in Fremont: Teacher Dürings Schulk. 3.00. ?.Haack, Hochz. Aberle-Wulf, 5.00. P. Lübker a. d. Klingelb. 6. 25. P. Jäbker, Hochz. Radmann-Schusse, 5. 21. P. Brakhage, Hochz. Pohlmann - Behring, 7. 36. (S. -26. 82.)
Districts church building fund: P. Beckers Gem. 17. 19.
Mission to the deaf and dumb: Fr. Jung's parish 5.00.
Parish ofSpokane, Wash.: Gemm.d.??: Zagel 9. 78, Holm 2.00, Leimer 6.00. (p. -17. 78.)
Hastings Parish, Nebr.: P. Seltz's Gem. 3.00.
Necessity suffering Glcuben brothers: Fr. Seltz' Gem. 20.00.
Students of Buhl in Addison: P. Beckers Gem. 8.07.
Deaf Mute Church in Milwaukee: Gemm. der??.: W.Flach 11. 50, F.H. Iahn 6. 30. >S.-17. 80.)
Poor students: P. Seltz v. N. N. 1.00. P. Oehlschläger, High,. Hasse-Rogers, 11. 34. (S. -12. 34.)
Hermannsburg Free Church: P. W. Flachs Gem. 2.00.
Danish Free Church: P. W. Flach a. d. Klingelb. 1. 70. Fr. Hanssen v. Mrs. A. 2. 50. (p. -4. 20.)
Parish in Königsberg: P. Hanssen v. Mrs. N. 2. 50.
Philadelphia Parish: Fr. Holms Gem. 3.00.
Orphanage in West Roxbury: P. Oehlzchläger v. MrsR. . 25.
School for poor children in St. Louis: Fr. Oehlschläger v. Mrs. R. . 25.
Students in Seward: P. W. Flachs Gem. 5.00.
Kansas City Parish, Kans.: P. Leimers Gem. 6.00.
Orphanage in Des Psres: Fr. Rittamels Gem. 5.00.
Total: -1209. 38.
Seward, Nebr. 31 Oct. 1900, O. E. Bernscker, Cassirer.

Income to the Western District coffers:

Synod Fund: Gemm.: Orchard Farm -2. 50, Harvester 2. 30, Mei nert 4.00, Carrollton 11. 25, Freistatt 5. 60. (S. -25. 65.)
General Building Fund: Gemm.: Stover 3. 50, Eisleben 20.00, Ft. Smith 26.00, Concordia 30.00, Stratmann 18. 30, Freistatt, 6th Zahlg., 24.00, Altenburg, 2nd Zahlg., 92. 35, Emmaus, St. Louis, 48.00, (S. -262. 15.)

Progymnasium at Concordia: Gemm.: Houstonia 3rd 55, Sweet Springs 8th 18, Black Jack 18th 85, Lincoln 10th 50, Ft- Smith 5th 00, August" 4th 55; m St. Louis: "ethania 25th 63, St. Paul 25th 00, R. Klugs 5th 00. (S. "100th 2".)

Inner Mission of the District: Theilev.Missionfcoll. d.Gemm.: Diggins &, Renner 5. 63, Memphis 33. 50, Eisleben 25 00, Osage Bluff 6:.00, Emmaus, Ei. Louis, 50.00, Bethlehem das. 80.00. KrcuzGem., St. Louis, Missionfestcoll., 169. 55. Gemm.: Lütle Rock, Mo., 4. 15, Orchard Farm 15.00, Caitello 6. 70, Altenburg 14. 30, Fr. Bernthals, St. Louis, 50.00, Christ das. 12. 93, Bethlehem das. 9.00, lllm 3. 70, Craig 4. 75, California 35.00, H. K. 3.00. Fr. Ehlers, Norborne, by Bro. Kuhlmann 2.00. Fr. Bartels, St. Louis, v. eil. Gl. 3. 30. P. Höneß, Lincoln, by Joh. Meuschk" sen. 1.00.

Kruger, Farrar, Hochz. Fritsche-Cordes, 6, 51st (p. "595 02.)

City Mission in St. Louis: Theile v. Miisionsfcoll. d. Gemm. in St. Louis: Bethleh. 20.00, Emmaus 40.00; Eisleben 5.00. From Si. Louis: ?. Bernthal's Gem. 5.00, by Mrs. Strübing 2.00, Christ Gem. 10.00, ?. Bünger by C. Lowes 1.00, Kreuz Gem. 20.00 & 38. 18, P. Barteis, Hochz. Lange-Ude, 8.00, N. N. . 80th Gem. orchard farm 2nd 60, Stuttgart 8th 48, Beaufort 3rd 80, Farrar 13th 81, Ehas. Purzner, Jefferson City, 1.00. teacher Peters, Concordia, v. Youth Assoc. 6.04. (S. -179. 58.)

City Mission School: Schult, d. Teachers: Eichmann, Alma, 4.00, Köllina, Perryville, 10. 87, Wismar Chicago, 1. 68, Ulrich, Jonia, Mich., 9.00, Gotsch, "lack Jack, 5. 75 and Chr. Poggemöller . 25, Stirrup, Uoung America, Minn, 7th 76, Wukasch, Concordia, 2nd 22, Zastrow, Ehester, 4th 00; in Si. Louis: Horn, Schäfer and Meyer, 24.06, Wendt, 2.00, Mangelsdorf, 2. 59, Grosse . 90, Krenke, 2. 50, Gempel v. Karl Hoge . 25, Runge 2. 90, Miss Hölter 5. 12, Hölter 2. 66 and v. Theo. Rüder 1. 00 and Mrs. Mieger. 10, Poll 1st 75, H.H. Meyer 2nd 35, Rohm 1st 76; d. RR.: Both, St. Louis, 2nd 38, Brinkmann, Blue Earth, Minn. 4th 79, Röcker, Bible Grove, Ill, 2nd 00, Wrlkening, llnionville, Mich. 5th 50, Keller, Palmer, Kans, 5. 35. teacher Dorn, Hammond, Ind,, v. Sam. & W. Bootv 2.00. N. N. in N. N. 30.00. Frank Kahn in Brooklyn, N. D., . 20. Emily Schneider, Paterson, N. I., 1.00. N. N. in St. Louis 1.00. Kaff. G. Wendt 20th 82nd Ges. dch. d. cl. Alb. Tisza, Oakland, Cal. 3. 11. P. Mäde, Wheeling, Ill, by Mrs. Nolting 1.00. Math. Purzner, Jefferson City, . 50. Mart. Kommer, Llyde, N. U-, . 50. Dch. k. Herzberger . 50. (S. -175. 82.)

Negro Mission: Parts of Mission Coll. of Gemm.: Eisleben 5.00, Bethlehem, Si. Louis, 20.00, Osage Bluff 10.00, Emmaus, St. Louis, 10.00. Gemm.: Orchard Farm 2. 50, P. Bernthals, St. Louis, 15. 52, Lockwood 7.00, California 5.00. M. S. Tirmenstein v. Geo. Peters, Montesano, Wash, . 50, Wm. Fellworth, Oak Grove, Wis. -50, Wm. Frankfurth, Philadelphia, Pa., . 50, N. N., Orange, Cal., 5.00. (S. -81 52.)

English Mission: Theile v. Missionfcoll. d. Gemm.: Eisleben 5.00, Bethlehem, St. Louis, 10.00. (S. -15.00.)

Judenmission: Theil d. Missionsscoll. d. Gem. zu Eisleben 1.00.

Gentile Mission: Parts of Mission Festcoll. of Gemm..- Osage Bluff 10.00, Bethlehem, St. Louis, 4 90. Gemm.: Orchard Farm 2. 50, P. Bernthals, St. Louis, 10.00, Christus das. 5.00, Prairie City 1. 90. A member a. the Gem. in Alexander 1. 60. (S. -35. 80.)

Mission to the deaf and dumb: Eisleben 1.00, Emmaus, Sl. Louis, 10.00. Gemm.: Stratmann 1. 65, Concordia 7.00. Fr. Hallerberg v. the deaf and dumb 5.08. Fr. Höneß, Lincoln, v. Joh. Meufchke sen. 2.00. (S. -26. 70.)

Emigrant mission: congregation in Frohna 10. 35.

Support Fund: Gemm.: Perryville 10th 75th, Antonia2.00, Harvest" 4th 18th, Palmyra 9th 60th, Kiel 8th 00th, Craig 10th 00th St. Louis Teachers Cons. 4. 50. R. Falcon, Forest Green, Hochz. W. Sp.-J. B., 6. 80. P. Roschke, Freistatt, high;. Korff Meyer, 8.00. R. Kruger, Farrar, highz. Versemann-König, 7.00, comm. 4. 80. (S.-72. 60.)

Orphanage near St. Louis: Kaff. G. Wendt 1. 50. congreg. at Concordia 10.00. P. Roschke, Freistatt, Hochz. Deschner Quade, 9. 50. (S. -21.00.)

Hospital in St. Louis: Gem. in Kirkwood 6. 50. Kaff. G.Wendt 1. 50. Gem. at Harvester 3. 75. (S. -11. 78.)

Institution for the deaf and dumb: comm. in Beaufort 3. 50.

Indian Missron: Theile v. Missionfcoll. d. Gemm.: Bethlehem, St. Louis, 20.00, Eisleben 4.00, Osage Bluff 5.00. Gemm.: Millbrook 4. 80, Calisornia 2. 50. M. S. Tirmenstern v. N. N-, Orange, Cal., 6.00. (S. -42. 30.)

Students at St. LouiS: Pslantz at Gordonville, Kindtaufcoll. at Albert Schwad, 1. 60, Deinr. Gerecke 3. 40, Heinr. Sübekum 2.00, Hochz. Daume-Lorberg 3. 25 for Daniel Kleist. Women's Ass. at Concordia f. C. Wiebusch 16 00. p. Lentzsch, Craig, Hochz. Jdeker-Lentzsch f. Heerwagen, 10.00. (S.-35. 25.)

Students in Springfield: teacher Wukasch Concordia, from s. School Distr. 2.00 for Jac. Müller. Gem. in California for M. Büsche 5. 25. (S. -7. 25.)

Seminarians at Addison: congregation at Kurreville for Joh. Huschen 3. 83 u. 1. 17. Cross congregation, St. Louis, f. G. Wolt 15.00. (S.-20.00)

Pupils in Concordia: By G. Niemann, Alma, Hochz. KoggePeter f. Alw. Rohlfing, 4.00 u. f. Schnürch 4.00. P. Brinks Gem", Sweet Springs, 8. 50. ,S. -16. 50.)

Students at Fort Wayne: Kruger, Farrar, Hochz. Dr. LlldersEggers, 7th 86, Bachmann-Mahnken 6.07, stlb. Hochz. Joach. Lohmann 2. 75 f. Lrih. Lohmann. Cross Congregational, St. Louis, f. J. Ansorge 15.00. (p. -31. 68.)

Sludiring Orphans: R. Bünger, Sl. Louis, v. Women's Ass. 5.00, by Mrs. R. . 25. teacher Meyer's pupil, West Ely, 1. 34. R. Schmid:, St. Louis, v. Miss Hoppe 1.00. <p. -7. 59.)

Students at Winfield: comm. m Memphis 13.00.

Church building funds: Gemm.: Harvester 2. 61, Emma 6. 83, New Wells 9.00. Young people and young women of the Eisleben congregation 8. 15. Fr Krüger, Farrar, Hochz. König-Deffen, 6.01. (p. -32. 60.)

Danish Free Church: P. Fühler, Eisleben, v. N. N. . 85.

Deaf Mute Church in Milwaukee: Dch. J. G. Kühnert, Altenburg, v. Wwe. Zeih . 50.

Parish at Spokane, Wash.: Gemm.: New mile 6.00, Orchard Farm 4.00, Mora 3. 25, Millbrook 4. 85, Immanuel, Cole Camp, 9. 50, Lake Creek 10.00, Emmaus, St. Louis, Theil d. Missionfcoll. 10.00. R. Bernthal das. by F. Lilienkamp 1.00. (S. -48. 60.)

Hartford parish: Millbrook parish 4. 85.

Kansas City, Kans. parish: Cross parish, St.LouiS, 28. 30. parish in New mile 4.00. (S. -32. 30.)

Philadelphia Congregational Church of the Cross, St. Louis, 28. 33.

Congregation at Wharton, Tex. v. P. Hoess, Lincoln, by Joh. Meuschke, Sr. 2.00. Congregation at Concordia 8.00. Teacher Peters'Schulk. das. 3. 50. Congregation at Corning 7. 83. Chas. Purzner, Jefferson City, 2.00. M. S. Tirmenstein o. tz.-F. L. Eo., St. Louis, 20.00. P. Lentzsch, Craig, by H. Stünkel 1.00. (S. -44.03.)

Cong. in Charlottesville, Va: Cong. in Concordia 8.00. EmmauS Cong., St. Louis, Theil d. Missionsscoll., 9. 70. (S. -14. 70.)

Total: -1998.03.

xs Please use the forms sent to you when sending in funds.

St. Louis, Mo. November 17, 1900, H. W. C. Waltke, Cassirer. 15258t .

Received for the church building in Marquette, Mich: From E. Bollmann, Calumet, Mich-, -28.00. Through Treasurer M. Keller, Milwaukee, WiS-, 4.00. On behalf of the congregation, heartfelt thanks to the dear donors. Thanks. C. Aeppler.

For the building of a church at Rock Rapios, Iowa, by Cassirer Abel, from several congregations of the Iowa District -l4l. 45 received. Our heartfelt thanks to the dear donors in the name of the congregation. Max Friedrich.

For poor" pupils received: From k.G.H. Löber-1.00. teacher Barthel 1.00. P. Th. Hoffmann from Mrs. Matter 1. 78, N. Giese . 50. Heizl>chen thanks to the donors. M. J. F. Albrecht.

Received from the members of Immanuel's congregation, Baltimore, for the building of the church at Preston, Mb., -102. 78. To the "dear" givers, on behalf of the congregation, hearty thanks. R. W. Hübsch.

With sincere thanks for discharge of debt of the comm. to Phillips, Wis. received from N. N.-8.00. O. Lugenheim.

Correction.

In "Lutheraner" No. 22 (September-Qmttung) read: Synodalb aukaffe stattSynodalkaffe. Martin Keller,
Kassirer deS Wtsconsin-DistrtetS.

The receipts of Messrs. Kassirer A. C. Reisig and E. Leubner had to be postponed due to lack of space.

Changed addresses:

Rev. Laamavu, Box 4SS, HiZd auck ?ark, III.
Rev. v. 2. as well as, Copperas Oove, Oorxell Oo., Rev. ü. O. Socke, V7est Oulutd, ölinn.
Sov. II L. Srnnckt, p. 8. blo. 2 ^"iertowu, Vls.
Rev. II l? vaftl, 8oüuxl "r, Ooltax Oo., ökedr.
Rev. S. R. Relckelker^r, Lvroraville, zVausdara Oo-, Akis.
Rev. 3 Roeusss, 415 Holmen 8t., 8t ckosepü, ölo.
Rev. R. Rauolck, 69 Serdam 8t., ypvst Roxdurv, Boston, Ickass.
Rev. Otto lliismanu P. k O. l7o. I, Victor, love 6o, Iowa.
Rev. 6. sodrmauu, tVolootts vM", tlo, 17. v,
Rev. Iransott ölexer, Vorktorvn. Sa^e Lo., Iowa.
Rev. ole. dklcdel, Soutderu Siues, 17. 6.
Rev. 3. Icbneuleder, P. lt eco. II, Oarlxl", III.
Rev. p. 6. 8okws.nüovsüx, Rortd v' troit, ^apn" Oo., ölicd.
Rev. Ried Troelrsoü, ö1ac< md, ölaeomd Oo., Lkiolr.
Rev. R Voss, Rraukeumutd, 8ag;iuavv Oo., ölicd.
" R R. Laumsart, 1095 2Ktd 8t., öli waukee, IVio.
6so. O "linj"-wskl, R R. I). blo 1, Vict r, Iowa Oo., Iowa, O. oil Kote-b, Rim's 7, Kort tVuxns luck.
II. O. S. Scbmickt, 1256 RsssZ 8t., Snnvidal, "lo.
ölartln Sebreioer, 627 7lb L.ve., Oonnoil SlnSs, Iowa.

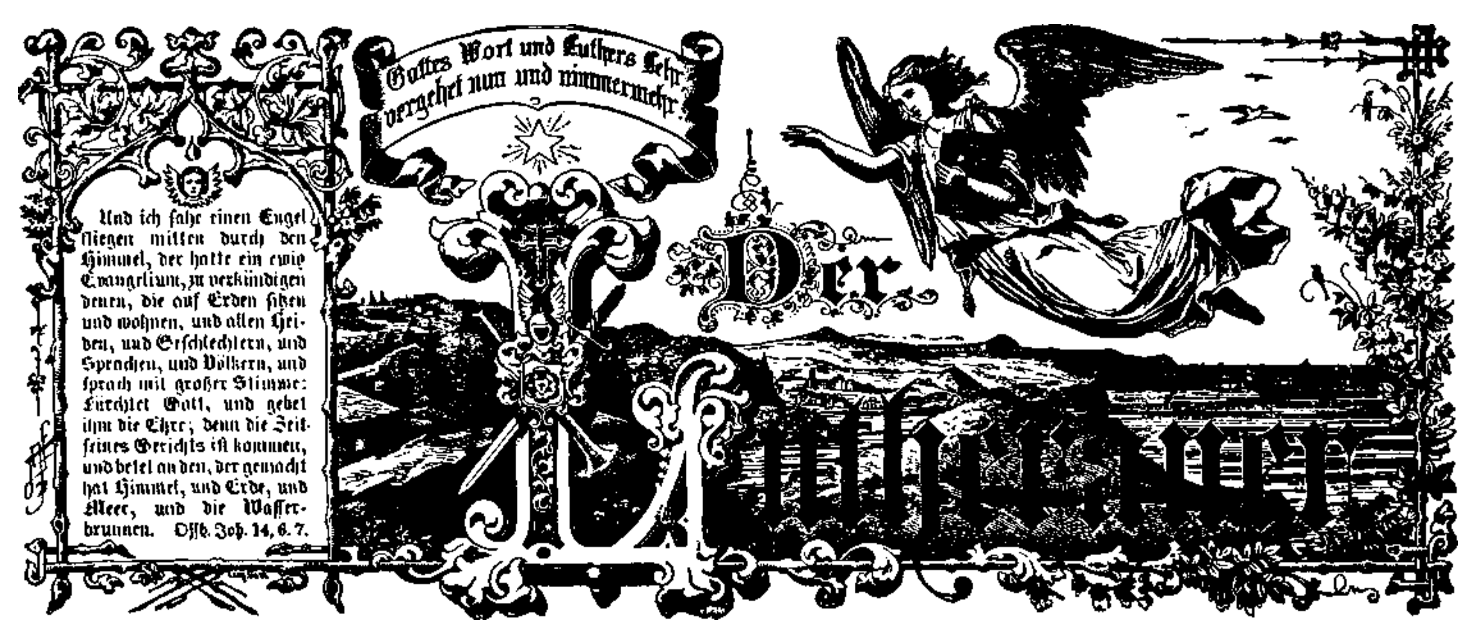
The "hntheranrr" appears: every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is published by Dräamm inS Hau! qebrachl, the subscribers have to pay Sb Cents Dragerlohn extra.

To Germany the "Lutheran" is sent by mail, postosrei, for hl.rs ders.

Letters" containing business, orders, cancellations, monies, etc., are to be sent to the address: Ooncoraia kubUsltiux Sense, ckeSorsop Lve. öd Lllaml 8t., 8i. Ixrnls, anberenden.

Those briefs which contain notices for this! Articles, advertisements, receipts, address changes, etc., are to be sent to the editors at the address: "I-utdernuer", Oouoraut 8smiuurr. In order to find an exception in the next issue of the paper, all shorter announcements should be received by the editors at the latest on the morning before the Tuesday whose date the issue will bear.

Lvhsisck "i tü" Lost OLv" "t 8t. Louis, ölo,, "s sscouck-class mattar.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited before" the teachers' college of the "theological" seminary in St. LouiS.

Vol. 56. St Louis, Mo., the 11th of December 1900. No. 25.

For the Second Sunday of Advent.

Luc. 21, 28: When these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

The 126th Psalm.

When the LORD shall deliver the captives of Zion, we shall be like them that dream. Then shall our mouth be full of laughter, and our tongue of praise. Then shall they say among the heathen: The Lord has done great things for them. The LORD hath done great things for us: we rejoice. Turn, O Lord, our prison, as thou dost dry the waters at noon. They that sow in tears shall reap in joy. They go and weep, and bear noble seed, and come with joy, and bring forth their sheaves.

when our Saviour shall come at the last day to free all the pious from their bonds, when he shall lead them to his throne, gloriously adorned with the crowns of heaven.
And concedes his inheritance to them:

Then they will be caught as in a dream With eyes full of delight hanging on JEsu's sweet face
And blissful the delighted eyes Dive into the sea of joy That breaks from the gate of heaven.

The struggle, the trouble and the complaint, The sorrow, the tears of the earth Will then vanish in a moment!
The mild radiance of the heavenly sun, The sweet bliss of eternal freedom
Now fill the heart with proud rest.

And whooping, cheering will resound
From joyful mouth and echoing
Through all heavens far and near - like the thunderous roar of many waters, To which all ears tremble to listen -
An eternally joyful hallelujah!

"Let all the Gentiles hear",
Praise JEsu people in loud choruses,
"The Lord has done great things for us:
Blotted out sin by his dying, And made us God's heirs, Therefore worship him with gladness!"

O Lord, wilt thou not appear soon? we, thine, wait with longing,
That thou liftest us into thy bosom!
On wings of desire we strive fervently for eternal life In the high, blessed castle of peace.

O come with thy great day!
Let the plague of the earth end,
Let us see your glory.
Make a mockery of the enemy!
Come soon, and from all bonds let thy people of choice go to freedom.

E. J. S.

What does the Bible teach about trouble?

(Conclusion.)

Evil appearances are to be avoided under all circumstances, since they are a given annoyance.

Last time we showed in detail from Scripture that evil appearances are to be avoided at all costs, because they are a given source of trouble. Now, in order to bring this truth home to us, we will give some more examples from life and show how evil appearances cause trouble. Of course, we cannot name everything that gives rise to evil appearances and causes trouble. We will only, as I have said, give some examples. A Christian mind will then already know in every case whether something gives evil appearance and causes trouble or not.

Some young people of our churches join, or wish to join, the so-called Y. M. C. A.'s (Young Men's Christian Associations) of the false believers, or would like to do so. If you ask them why they do this, they answer: "Oh, there we find nice opportunities for physical exercise, there are reading rooms with all kinds of magazines and books, there are fine food and drink.
Concerts and entertainments are given there, and there we can also have very good instruction in all kinds of secular sciences, if we find members. We do not take part in the religious things that are done there." No, perhaps not. But you give the evil appearance as if you belonged to the whole being, and become the cause of other young people also entering in and taking part in everything, and are seduced and lost to the orthodox church. "Avoid all evil appearances!" For it is a cause of trouble.
Some church members, especially in larger cities, are habitual theatergoers. They not only give evil appearances, but they really do evil, and in this way set an evil example and arouse suspicion. The theatre, as it is to-day, is an institution set up for carnality - yes, an institution set up for rather low carnality. We once asked an educated man of the world if it were not so? "O yes!" said he, "there is no doubt about it." We then asked why it was so? The answer was, "Because it wouldn't pay otherwise." So it is. A theatre which wanted to bring only good, noble, pure, excellent things, would in a short time stand empty and go bankrupt. The great mass of all classes are low lewd and foolish, and therefore want to see and hear low lewd and foolish things. A habitual theater-goer therefore shows what a child of the mind he is. He is wicked and does wicked things, and gives wicked examples and annoyances. - Now there are also Christians who go to the theatre only once in a while, namely, only when so-called "classical" plays, that is, plays famous in literature, are given. We would like to ask these Christians something. Namely this: Do you not, by your occasional attendance at the theatre, give yourselves the appearance, the evil appearance, as if you approved of the theatre at all? Do you not thereby set a bad example and arouse suspicion? Will not many refer to your example and also visit the theater - and not only when good plays are performed there, but also when the theater is not in use? always and without distinction? Dear friends, what do most people know about "classical plays"? To most people theatre is simply theatre, and that's that. When they see me go, they think that they certainly cannot be denied a visit to the theatre. Is it not so? The Lord saith, "Shun all appearances." How will you cope with this word when you go to the theatre to see the "classical plays" performed? The Lord says, "Be not angry with the Jews, nor with the Greeks, nor with the congregation of God." How will you deal with this word? The apostle Paul writes by the Holy Spirit, "Even as I also please every man in all things, seeking not that which is good for me, but that which is good for many, that they may be saved." Do you not want to follow Paul? He writes: "Be ye followers of me, even as I of Christ," 1 Cor. 10:32-11:1. Friends, ye must not go to the theater to see the classical plays performed; ye give thereby evil appearances and offence.

One more example we want to bring.

A Christian keeps a saloon, a tavern, perhaps connected with a grocery or a restaurant. He says that he runs it in a perfectly orderly, proper, and unobjectionable way, just as a Christian should run a business. - Here we want to insert a question right away, namely this question: Friend, hand on heart, is this really true? Do you, can you, really run your saloon business the way a Christian should run his business, that is, for the glory of God and the benefit of your fellow man? Or do you think that in a saloon business it is not necessary that it be conducted for the glory of God and the benefit of fellow men? If you think so, you are very much in error. The Holy Ghost says, "Whatsoever ye do, do it all for the glory of God." And, "Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father through him." And, "Let every man therefore stand among us to please his neighbour for good, for correction." 1 Cor. 10:31; Col. 3:17; Rom. 15:2. Well? Can you conduct your saloon business, your serving of beer, wine, and all kinds of brandy-can you really conduct it for God's glory and your neighbor's benefit? Can you fold your hands in your closet and say to your heavenly Father: "Dear Father in heaven, I know from your words that my business is a business pleasing to you and that I earn my living in a way pleasing to you. Bless my saloon business. And help me to conduct it at all times for your glory and for the benefit of my fellow men!"? Can you pray like that? - But if any one could really, which seems to us almost impossible, conduct his saloon business in a perfectly right, orderly, unoffending manner, as a Christian ought to conduct his business-there would still remain a misgiving. For the saloon business in general is that business by which the devil does more mischief on earth than by any other business not directly and absolutely forbidden by God. For we admit that the serving of spirituous beverages is not absolutely forbidden by God. But, as we have said, by no other

the devil wreaks more havoc than through the saloon business. Shall we explain this further? No, there's no need. Every even halfway honest man admits that. That is why the saloon business is almost the most disreputable of all businesses. There is no other business against which one has more and fairer prejudices than against this one. Shall we prove that? There is no need. Everybody admits it. If a Christian now conducts a saloon business - O thou knowest what we are about to say - is there not at least the very gravest danger that he will give himself the evil appearance of being in the service of the devil with his business? And is there not, therefore, the very gravest danger that he will give offence and annoyance by his business? "But," says the saloonkeeper in question, "the people can watch how I run my business." So? Can the people? How can they in a big city? "Folks," says the saloon keeper, "shall not care for appearances, and shall not take umbrage. As long as they don't see anything wrong in my business, they shall not think it." Yes, dear friend, but the good Lord says, "Avoid all evil appearances." And just concerning such evil appearances he says, "Be not angry neither with the Jews, nor with the Greeks, nor with the congregation of God." If, therefore, thou only make a bad show with thy saloon, and cause trouble only by such a bad show, thou must not keep the saloon, but must give it up. Have you anything to say against this?

We have shown what evil appearances, especially in a large city, are inherent in the saloon business, no matter how carefully it is conducted. And we know that every evil appearance also causes trouble. But what and of what kind is the nuisance that is given in this case?

It is not difficult to see this. First, there are the sincere and well-meaning Christians in the church. They are saddened. "Alas," they say, "what has our church come to! We are becoming more and more worldly! Now even one of our brethren has a saloon business open and free! It is bad enough that so many saloons are kept by worldlings. But now one of our own is starting something like this! It's bad enough that so many of our members go to saloons. Or what shall become now, when even one who goes with us to the Lord's table puts out the saloon sign?" And some of these sincere Christians are in danger of becoming quite insane, and of despairing that Christian discipline and morality can still reign in the congregation, if the trouble is not soon counteracted. In the surrounding congregations and in the whole synod similar things are said and sighed when the case in the sister congregation becomes known.

But then in every congregation there are also careless and loose spirits. They talk about it differently. They say: "That is right. The hypocrisy and muckraking must stop some day. Why not keep a saloon? The business is just as good as another." And they get even looser and even more frivolous. They get angrier. They get annoyed. By what? By the evil appearances that are attached to the saloon business after all, however neatly conducted. Some want... then imitate it and also start a saloon - and what a saloon! a quite ordinary boozer and drinking house. If you try to stop them, they will refer to the example of the man we are talking about now. If you tell them that he runs his business properly, they laugh and say, "He runs it just as properly as we do, and we run it just as properly as he does. Saloon is saloon." In neighboring congregations and throughout the Synod, too, people frivolously refer to the example given.

Thus a saloon business has an evil appearance, and thus one gives trouble by it. And where this is the case, a Christian should avoid it. "Avoid all evil appearances."

But enough of examples. May God help every Christian to avoid evil appearances at all costs, since they are a given offense.

We have now finished our work on the question, "What does the Bible teach about trouble?" When we say that we are finished with it, we do not mean that we have said all that we could say about it. We have not even said all that we ought to have said. The Bible's doctrine of trouble is such a rich one that it is out of all proportion. Every single sentence that we have written contains so many things. We lack the ability and space and time to say even approximately everything that could and should be said about this important doctrine according to Scripture and for the piety of Christians. But we have nevertheless given a small and orderly insight into the Scriptural doctrine of anger. May God bless what has been said for the good of his dear Christians.

Here, for the sake of overview and memory, are the nine propositions established and treated.

1.

In Scripture, "trouble" means an obstacle in the way that is likely to cause anyone who encounters it to stumble or fall. So spiritually, "trouble" is anything that is likely to cause a person to stumble and fall into error and sin in the way of Christian faith and life.

2.

The origin of the aversion is not to be attributed to God, but to the devil and the sin of man.

3.

The "given" offense is all outwardly conspicuous evil in doctrine or life, by which others are provoked and seduced to error or sin, or may be provoked and seduced to it.

4.

A Christian, for the sake of his own salvation, must beware both of giving offence to others, and of receiving offence from others. He must also fight against the offense given by others.

5.

The "taken" trouble is the offence which unbelievers and weak believers, by virtue of the erroneous delusion or the evil desire and the evil will of their hearts, cause themselves out of a good thing.

6.

A Christian, for the salvation of his soul, must beware lest he take offense.

7.

If others take offense at the pure doctrine or at the life of a Christian commanded in God's Word, the latter should seek to instruct them, but not give way to them.

8.

If weak believers take offense at such actions of a Christian, which are within Christian liberty, a Christian must instruct them; but if this does not succeed, for the sake of love he must abstain from the "improper use" of his Christian liberty; provided that thereby the confession is not violated, and that other weak believers, in turn, do not take offense at such abstention.

9.

Evil appearances are to be avoided at all costs, since they are a given nuisance. C. M. Z.

† Father Johannes Rermecke. †

"He that fitteth under the shelter of the Most High, and abideth under the shadow of the Almighty, saith unto the Lord, My confidence and my fortress, my God, in whom I hope," Ps. 91:1, 2. The truth of this word of God was abundantly experienced by the deceased. He belonged to the pioneers of our Synod, therefore a memorial should be set up for him in the "Lutheran". His youthful history is treated in more detail because it is not only a comforting reflection for many an old brother minister and praises the truth of the above Word of God, but also because it is a picture from a bygone time. The deceased himself left records of it.

Johannes Rermecke was born January 24, 1826, at Capseden, Governorate of Courland, Russia, two German miles northeast of Libau. His father was employed by his grandfather as a farmhand when our Rermecke was born. Several years later, however, his father rented a farm himself. When Johannes was about ten years old, his parents took him to a German family to learn to speak and read German. He stayed there for about six months and during this time he often visited his uncle in Libau on Sundays; after that he came back to his parents.

In 1838 his uncle, with the permission of his parents, took him to a Christian friend who owned an estate near Grobin. There he was taught writing, reading and German with the owner's brothers; in 1839 his uncle took him to Libau, where he attended an elementary school. In 1840 the school inspector came there to select new pupils for the higher district school, and for this purpose took an examination in the Prima, where Rennecke had been transferred shortly before. The latter passed the examination against all expectations. On Monday of the following week he was to appear at the district school with the other pupils who had been examined. His uncle, however, was against it. He wanted him to become a servant of the Church, possibly for missionary service among the heathen. Since, however, there was neither a missionary society nor a missionary institution, he should, according to his uncle's will, at least become a Latvian parish teacher, which Rennecke himself wanted to do. A short time before, a Christian friend of his uncle, teacher Bergmann, who ran a parochial school and a private seminary for the training of Latvian parochial teachers, had visited him and promised to take the boy into his institution. Therefore the inspector had to be refused admission to the district school.

So in September 1840 our Rennecke came to Bergmann's private school, which was well known in Courland. He received instruction in music, as well as in the German and Latvian languages. He especially enjoyed religious instruction and music. But Rennecke was hardly allowed to stay with this capable, friendly teacher for two years. His uncle took him back to Libau in 1842 so that he could join the district school. That happened. Here four teachers were employed, who taught in different subjects. In the following year Rennecke was confirmed and soon took over a position as a house teacher.

In the meantime, however, his uncle and one of his friends had decided to let Rennecke and another young man emigrate to America. The journey was to take place in the summer months. Shortly before, his uncle had been in Memel to inquire among his friends whether the Prussian government would issue passports to the emigrants once they had entered Prussian territory; the Russian government did not issue emigrant passports. Therefore, when Rennecke arrived in Prussia, hidden in a box, everything had been arranged by his uncle. The district administrator of Memel had agreed to issue passports to the young people, which was done. From Memel they went on a fishing barge through the Curonian Lagoon and then on foot to Königsberg. From there they went by steamboat to Danzig, and from there again on foot through Pomerania to Stettin, which they reached after many ten days of marching on the best country roads. In Stettin they had come within the range of the railways and therefore no longer needed to walk for some time. They were astonished when they saw a locomotive and its wagons for the first time in their lives. From Stettin, making immediate use of the new facility, they traveled to Berlin for one Prussian Thaler, or about 90 English miles for only 75 cents.

They arrived in Berlin shortly before sunset. But because all the beds in the inn were taken, they had to sleep in the hayloft. Before our travelers left Berlin, they first saw the sights of this royal city. From here they went to Hamburg. At that time, however, there was no railway connection between Berlin and any seaport on the Elbe or the Weser. So the journey went first by train to Magdeburg. On the way, however, they had to spend the night in Wittenberg, and were also able to see the gate of the castle church on which Luther nailed his theses. In Magdeburg our travelers took lodging in the baker's and butcher's hostel. The next morning, however, a misfortune befell our Rennecke. When he had got up and washed himself, he looked for the comb and stood in front of the spittoon.

gel to comb his hair. But no sooner had he set the comb in motion on his head than the landlord seized him by the arm and drew him away from the mirror toward the table, pointing to a large jug of beer and declaring, "All the guests have to drink this, and you have to pay for it." This outraged Rennecke; he had to "trie" in Germany. He protested, "My dear man, that is quite curious to me. How can you ask me to pay for this beer, which I did not order, and for such a mass that 12 to 15 oxen could drink their fill of it, if they were beer drinkers at all." The innkeeper, however, drew him aside to the wall, where it was posted on a large slip of paper, "Whoever combs in the great room must pay for a jug of beer for the benefit of the guests present." Rennecke paid. For it was so orderly in all the inns of the town, to maintain cleanliness, certainly also to get cheap beer sometimes.

Now they wanted to take the steamer to Hamburg. However, because they were not craftsmen, they were not supposed to travel on the deck, but in the cabin, which they did not want to do. So they took the train to Hanover. From there they went partly on foot, partly by wagon through deep sand to Brake on the Weser. On the way, however, both were lured into a house by the sound of an organ. Closer acquaintance revealed that the organ builder was a carpenter who had built his instrument, a melodion, himself. Rennecke played it with relish. They became more intimate, and so Rennecke complained to the young man of his distress. His travel money was not enough. The carpenter took the two young travelers into his house and went with them to some pastors and other Christian-minded people to ask for help; yes, the friendly man even went to the North German Misfion Society and asked whether Rennecke could not be supported. But all efforts were in vain. Then Rennecke resorted to the only means left to him - he sold his fine skirt to a Jew. He got three thalers for it, just as much as he still lacked in travel expenses. Rennecke's traveling companion gave him a skirt that he had left over.

From Brake they sailed on a two-master for 23 Thaler to America, namely to Philadelphia. The captain was a benevolent man and warned his passengers against those who would be the first to board the ship in the new country; they should only entrust themselves to the man who would come alone with a thick book. This was the agent of the German company.

They followed the advice of their captain and did not regret it. On September 14, 1844, Rennecke and his traveling companion set foot on the soil of the New World without money. At an innkeeper's, who belonged to the German society, they received free of charge what they needed, as long as they had to stay there. Rennecke had a recommendation from a pastor in Germany to a gentleman in Philadelphia, who advised him to find a school position west of Philadelphia. He also found it in Berks County, where he held school through the winter. The following spring he worked for a farmer for four weeks. After that he went to Fort Wayne, partly on foot, partly by ship, where Rennecke arrived on the Saturday before Trinity.

(Conclusion follows.)

Preliminary report on our mission in Brazil.

Certainly the dear Christians within our Synod will have long expected and wished to receive further news about the state and progress of our mission in Brazil, especially since the first report ("Lutherans" No. 15 and 16) showed, in addition to "bright sides, also great dark shady sides". The Commission would have reported long ago, if there had not been valid reasons for which it seemed necessary to hesitate a little longer with the publication of a report. This delay cost the Commission no small amount of self-denial, since it had only the most gratifying things to report. And although, for the reasons mentioned above, it must limit its report to general information for the time being, what is communicated to the dear Christians this time will encourage them once again to praise and thank God and to further intercession and support of our mission in Brafilia, which is truly not in vain.

Yes, the news that Brokers sent to the Commission in his last letters is gratifying. On his missionary journeys, God led him into an area that justifies the most beautiful hopes. In his joy he began his letter, dated July 2, with the words: "I struck oil, and some of the finest quality." One can only imagine the joy of our missionary...
think. After many dreary experiences, which at times filled him with great discouragement, the Lord had now led him to the place where he was allowed to found the first truly Lutheran congregation, initially with seventeen families. The seventeen families were for the most part Pomeranians (the new area, as Brokers reports, "has 10,000 people, mostly Pomeranians"), and "four families of stalwart and confessing Lutherans, who for years have called upon the good Lord to send them a faithful preacher. These four families (German Russians) held services every Sunday." While Fr. Brokers complained in his earlier reports that the lodge system had eaten away at everything, he now reports of the new hopeful field: "Not even a Freemason!"

These seventeen families - the number has grown in the meantime - have organized themselves under Father Broders' guidance as an Evangelical Lutheran congregation, adopted a constitution and requested a pastor from us and for this purpose sent a vocation to the Commission. The Commission has already taken the necessary steps and hopes to God that the person called will accept the call given to him. Besides this first congregation, a second one has requested a pastor from us. But since this one, as Father Broders reports, is provided with a teacher, a "Lutheran faithful to the confession," the commission of this congregation will, God willing, send a pastor in the coming spring. Until then, it will apparently be necessary to send a third to Brazil.

On August 3, Fr. Broders wrote of the newly founded congregation: "We will experience much joy in the congregation; I inform the Commission that the consecration of the church will be held in two weeks. Soon afterwards he reported: "I inform you that on the 11th Sunday after Trinity we held a joyful church consecration. A large crowd

had gathered for this, and only joy could be read on the faces of our fellow believers here under the Southern Cross in Brazil. Not a cloud clouded the sky, although the rainy season has now arrived. From near and far and especially the faithful Lutherans from ... (the congregation which has the above-mentioned teacher is meant) had appeared with their teacher to rejoice with the festive congregation. Many a tear has flowed, many a sigh has risen to heaven, many a silent prayer of thanksgiving has been spoken. . .. The colony occupies an area of 244,000 square feet and has a church hall (24x40 feet), which also serves as a school; two spacious parlors serve as the parsonage. The large house is of massive construction, and is built of brick. A cross adorns the entrance. The whole is 'whitewashed' inside and out. School desks, tables, crucifix, altar cloth, candlesticks, etc., have been purchased by the parish."

Broders reported on October 8: "As far as our congregation is concerned, I must give it the testimony that it appreciates God's word and shows great zeal for God's word. The people come to church very diligently, and the children are urged by their parents to attend the services. I had a lot of work and trouble with the young people at first, but now they are turning out for the services as well. I note every Sunday how many listeners turn out for the service: on September 2, 45; on 9, 78; on 16, 81; on 23, 78; on 30, 76; on October 7, 63 listeners." - "The congregation has good prospects of increase. . .. More! Now the people of this and the adjoining county know ... To whom and where to turn for a pastor. Out of . . . there were people in our service today, and it pleased them very much to hear a proper (as they say) sermon for once, and they declared, "If we have need of a pastor or teacher, will we turn to your successor or directly to you?" Father Broders enjoys great love, confidence and respect from our fellow believers there. His Pomeranians say of him: "He is a good fellow." That's surely only an expression of their good opinion. And that is worth a lot. - It should also be noted that the congregation has decided to introduce our hymnal.

Finally, Fr. Broders' report on the parish school there (no tuition, free schooling) is also gratifying and interesting. He writes: "There are 22 children in the school; three will be added in November. After Christmas the number will rise to 30. But what trouble and work it costs me to teach the children the Bible story and spiritual songs! Lacking books, I have to recite everything to them until they know the stories and songs by heart. I also practice Christmas carols, because at Christmas, God willing, a tree should gladden the hearts of the children. The children are fairly well versed in four Christmas carols. From the hymn book they have learned by heart and by heart: 'HErr, wie du willst' etc.; 'Ach, bleib bei uns, HErr JEsu Christ' etc.; 'Nun ruhen alle Wälder' etc., and especially the verse: 'Breit aus die Flügel' etc.; 'O Gott, du pmer Gott' etc. ... In biblical history we find at the story of little Moses. The story of little Joseph was of particular interest to the children. For the time being I am busy memorizing the Small Catechism. That my tongue is not "oily" after school, I do not need to write to the Honorable Commission. But I am glad that I have already been able to sow many a seed through school. The children are very obedient. . . Occasionally I ask the children if they have also told their parents at home which Bible story I have gone through with them. The Honorable Commission can see from this that I am eager to do missionary work through the Christian children's school. Yes, if we want to do missionary work here at all, we must especially use the school for this purpose."

Is not all this, dear reader, most gratifying? Must not "there" fill us with ardent thanksgiving to God that he has so visibly and abundantly blessed the work of our dear missionary? Well, may the faithful God continue to command this work of mission among our fellow believers in Brazil; but we also want to diligently remember this work in our intercession and willingly offer our gifts also in the future.

On behalf of the Commission für Allgemeine Innere Mission L. Lochner.

Dr. Martin Luther's

Stemmtliche Schriften,

published by

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Sixteenth volume.

Reformation - Writings.

First part. Documents belonging to the history of the Reformation. Against the Papists. (Continuation.)

From the years 1525-15S7.

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XXVIII pages (preface and tables of contents) and 2325 columns (text), bound in sheepskin. Price: $4. 50.

This new volume of our large and beautiful Luther edition, completed in time for the Christmas table, closely follows the content of the fifteenth volume published last year. As this volume brought the numerous writings and documents from the years 1517-1524, which are so very important for a more detailed knowledge of the Reformation of Dr. Martin Luther and the first history of the Lutheran Church: so now the new volume contains the writings and documents, which are so extremely necessary for the understanding of the further history of our Church in the years 1525-1537. The first chapter deals with the terrible peasant revolt and the death of the pious Elector Friedrich (41 documents). The second chapter reports on the imperial congresses held in Augsburg, Speier, Esslingen and Regensburg in the years 1525-1529 (23 documents). The third chapter tells of alliances of papal princes against the confessors of the Protestant Church.

The fourth and most important chapter deals with the great Diet of Augsburg in 1530, with the confession handed over there to the emperor, and with Luther's stay in Augsburg. The fourth and most important chapter deals with the great Diet of Augsburg in 1530, the confession presented to the emperor there, the so-called Augsburg Confession, and Luther's stay at Coburg during the Diet (300 documents). The fifth chapter reports on the meetings of the Protestants at Schmalkalden and the so-called Schmalkaldic League, which was concluded for mutual protection, as well as on the first Nuremberg religious peace (23 documents). Finally, the last chapter tells of the negotiations between the imperial and papal envoys on the one hand and the Protestant estates on the other about the convening of a council (38 numbers). Sixteen letters of Luther follow as an appendix. So it is an extremely rich content that this volume presents, which we can not go into more detail here. But this is what we want to say: Whoever is already somewhat familiar with the history of the Reformation from a larger or smaller description of Luther's life, is offered here, through the sharing of all relevant writings, such an insight into the great history of that time, as he can not otherwise receive. This applies especially to the eventful and highly interesting time of the Imperial Diet in Augsburg in 1530, in which the fundamental confession of our church, the incomparable Augsburg Confession, was adopted and handed over.

But the reader must not conclude from the contents just given as if this volume contained exclusively historical writings and documents. Not at all. For in it there is not only a very exact and most careful reprint of three confessional writings of our church, the Augsburg Confession, the Apology or Defense of the same, and the Schmalkaldic Articles, but also one of Luther's main writings, the great writing "von den Conciliis und Kirchen" ("Of the Conciliates and Churches"), which he worked out with very special care. It was written in the times described in the last chapter of this volume of the negotiation of a concilium (general church assembly) to be convened, at which the screaming grievances in the Papal Church were to be remedied. But the pope had already repeatedly promised such a council, without ever keeping his promises, so that Luther begins his writing with the words that every hope for a true council or for real reforms of the church under its alleged head, the pope, is hopeless. In offering the Council, the pope is like people who offer a dog a piece of bread on a knife and then, when it snatches at it, strike it on the snout with the handle. The right church must completely abandon the pope and consult itself with God's help. Now the question arises whether the church could not be reformed according to the decisions of the older conciliar churches and the writings of the church fathers. But Luther states in the first part of his writing: the pope and the bishops would not suffer this in any case. Also, he says, the churches and the fathers often disagree among themselves. The best churches and church fathers, such as the great teacher Augustine, referred by themselves to the One Holy Spirit. Scripture; outside of it everything is uncertain and untenable. If, therefore, one adheres to the Conciliar and the Fathers, one will read this out of them, another that out of them, according to his own liking, and argue and quarrel about it, while one knows nothing to preach to the poor souls, but leaves them "to be beaten and hanged.

In the second part of his writing, Luther then goes into the first great "Hauptconcilia" of the old church and explains how they certainly did a great job by their clear, bright testimony for the deity of Christ against the arch-heretic Arius and his associates, who denied the deity of Christ. But, mind you, in their confessions and resolutions they did not set forth new articles of faith, but only those which had long since been set forth much more abundantly and powerfully in the One Gospel of John. From this Luther deduces the task of a council, a church assembly, and thus arrives at the main reason why he wrote his booklet. A council, he explains in a powerful way, has no power to establish new articles of faith, but is rather to suppress new articles of faith according to the holy Scriptures and is to preserve the old faith and confess it anew. It has no power to enjoin new good works, for all good works have already been taught by the Holy Spirit in Scripture, and are summed up in the commandment of love. On the other hand, a council is to condemn the evil works that are contrary to love, and not only the obviously evil works, but also fine vices, holy idolatry, and the fictitious works of special holiness, such as were prevalent in the papacy. A council does not have the power to interpret new ceremonies to Christians, which should be kept in danger to the conscience, but should rather condemn such ceremonies as unchristian according to the Scriptures. Nor has it the power to interfere with secular law and government, but rather to condemn and cast into the fire those papal laws which do so. It has no power to decree that bishops and priests may command as they please, and that every man should tremble and obey; but, on the contrary, it must reject and condemn such intolerable tyranny, according to the words of Christ: "Let the greatest among you be as the youngest, and the chiefest as a servant." (Luc. 22:20.) This and other things are the task of a general church assembly, and there is certainly enough material for such an assembly in all the accusations against the abominable pope, who denounces the article of blessedness by grace alone for Christ's sake through faith, imposes unbearable burdens on poor souls, and fills the world with his innumerable lies and idolatries. But Luther has no hope at all that a right, Christian council will come about, and he commands the whole matter of the church to the right judge, the merciful God.

To these remarks on the conciliarities Luther then adds a third, especially splendid part on the nature of the church in general. He is somewhat dissatisfied with the unclear and unclear name "church. The "holy, catholic (that is, general) church" of which the third article speaks is nothing other than the holy Christian people who believe in Christ and for that very reason are holy.

and is sanctified by the Holy Spirit continually through the forgiveness of sins and the mortification of sins. But how is this people to be recognized? Luther answers: By the sanctuaries or means of salvation which God has given to it. These are the holy word of God, baptism, the Lord's Supper, and the keys, the use of which consists in the public and private forgiveness and punishment of sins. Fifth, the church is known by the fact that it ordains or appoints ministers who, by Christ's appointment and in the name of the church, are to administer and practice the four aforementioned sanctities, since the whole multitude cannot do this. Furthermore, God's people are known by public prayer, praise, and thanksgiving, and seventhly by the "holy cross," in that true Christians must suffer persecution and temptation from the devil, the race, and the flesh for the sake of Christ and his word, and in this way are not only made holy by the Holy Spirit, but are also made blessed according to the words of Christ: "Blessed are ye, when men shall revile you, and persecute you, and shall speak all manner of evil against you, because they lie against you. Be glad and of good cheer: for your reward shall be in heaven." (Matth. 5, 11. 12.)

Summa, it is a quite excellent, masterly writing of Luther, this writing "of the Concilii" and churches", so important also for our time, in which one has often forgotten what actually the church is and what power it has. May the new edition of this writing serve to ensure that it is diligently read and studied, and may the entire new volume, which is also so beautifully decorated on the outside, soon find a place in many Christian homes. L. F.

To the ecclesiastical chronicle.

America.

So-called overproduction of pastors. It was said at the Bay City Synodal Conference: "As long as the command of Christ remains, 'Preach the gospel to every creature' - and it remains until the end of time - there will never be too many preachers. It is a sad sign when there is a so-called overproduction of pastors in a church; indeed, the word overproduction in this connection is an evil, nasty, unchristian word, which has already done great damage to the church. Christian preachers are not something that we make, but rather gifts that God the Lord gives us for our blessedness. Thus it is written in Eph. 4:11, 13: "He hath appointed some apostles, and some prophets, and some evangelists, and some pastors and teachers; that the saints should be prepared for the work of the ministry, edifying the body of Christ: and of the gifts which the exalted Christ giveth unto men for their salvation," v. 8, the apostle also calls preachers. If there seem to be too many of them, namely, if not all candidates have a profession in their hands immediately after their examination, then beware of the evil, ugly word 'overproduction,' and rather complain of lack of demand. We need all the preachers and teachers God gives us; the fault lies with us that we do not recognize it and do not claim it. Let us gratefully accept God's blessing, which he bestows on us with of a large number of preaching and school board candidates is poured out upon us, then the need and demand will not diminish, but, God willing, will always increase. " F. B.

Concerning the growth of our parochial schools, this year's report of the Synodal Conference states: "How is the growth of the parochial schools in our districts? When we make statistical comparisons, we are confronted with the remarkable fact that our schools have not grown nearly as much as the parishes. From time immemorial the progress of the parochial schools has been undulating. Now, quite obviously, after a period of prosperity for our schools, a time has come which we must describe as a period of standstill, indeed, if we look at the growth of our congregations, probably even as a period of decline. Let us not close our eyes to the danger that threatens the existence of our Lutheran Church from here! If we are to be helped here, we must be clear about the causes of the moderate decline of our parochial schools, so that we can attack the root of the problem. One of the main causes is the ever-increasing indifference to God's Word and the low esteem in which heavenly and eternal goods are held in comparison to temporal and earthly treasures and honors. In many cases it is considered sufficient if the children learn only so much of God's Word that they can at most be confirmed and regarded as church members. The greatest service is believed to be rendered them if they possess only the broadest possible worldly knowledge. And because interest in the Christian church school thus dwindles, avarice has an easy time of closing its hand when sacrifices for its uplift and promotion become necessary. The sermon must always take this into consideration. In actual school sermons, for example, the sacred duty of all parents to lead their children to Christ should be explained in detail every year. And this must then also be inculcated in the individual in the given case convincingly and with a heart full of compassion for parents and children. Another cause is probably that the fathers of the children who are now to fill our schools learned little in the parochial school in their youth, because it was still very poor at that time. They blame the system instead of the circumstances, and even now think little of the achievements of our parochial schools. It is therefore most important to set up the parochial school in such a way that it satisfies all reasonable requirements. The teachers must be well educated, and must continue to improve themselves by private study. The pastors who hold schools should disappear more and more in our congregations and school teachers should take their place. Congregations and pastors must see to it that the school deserves the full confidence of the parents. In addition, there are causes in other areas, such as the fact that the schools in the cities are no longer mission schools to the same extent as they once were. A sad social condition is also to blame for the slower growth of the schools, namely, the smaller size of families, the 'two and three children system'. And so many other causes could be cited. Let us heed the admonition which this thesis urges upon us! Let us use all the levers at our disposal to care for, elevate, and promote our parochial schools, lest our Lutheran Church suffer a setback from which it will not recover!" F. B.

As zealously as missions are carried on in **all districts of our Synod**, news keeps coming that there is still so much to be done, especially among Lutherans of the German tongue. Thus the "Ev.-luth. Gemeinde-Blatt" reports that the Presbyterians in South Dakota are eagerly endeavoring to proselytize among the Lutherans there and to gather German Presbyterian congregations. Already

they are said to have succeeded in founding five such congregations. Such occurrences are a reminder for us to continue to send out traveling preachers and missionaries who will search every village in an orderly manner in order to find any Lutherans and serve them in church, so that they do not fall prey to the sects. Of course, it is then also necessary to put even more workers and even richer gifts into the service of the mission. L. F.

The "Luth. Kirchenzeitung" reports of **a peculiar sect in** southern Michigan and northern Indiana. It consists of a number of smaller congregations, and its members, who call themselves "Jazrellettes", are preparing to travel to Scotland. Their prophets have "foretold" the end of the world, and since these people are all born Scots, they want to await the end of all things on a mountain in their homeland and go to heaven. Men and women sell all their goods to pay their travelling expenses to Scotland. Well, these enthusiasts too will be thoroughly disgraced with their prophecies and expectations, as so many of their predecessors have been. The word of the Lord remains: "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father only." But the more urgent therefore is the admonition which the Lord immediately follows: "Watch and pray, for ye know not when the time is." Marc. 13, 32. 33. L. F.

Abroad.

On 1 November the **Roman Pontiff** again addressed an Encyclical (circular letter) to his bishops, which deals with the Redeemer. In it he first testifies to his joy that in the present Jubilee Year, which he has proclaimed for his time, Catholics from all over the world have come on pilgrimage to Rome. This is a proof that the nations are walking towards Christ. He then exhorts the peoples of the earth to seek the Savior of the world, who is the way, the truth, and the life, and without whom no one can come to the Father. Just as the coming of this Redeemer into the world reformed the whole of human society, so also the world will become better when it turns to its Redeemer. Finally, the Pope exhorts the bishops to make known to the whole world that only the Savior of the human race can bring salvation and peace to mankind. - How pious and beautiful all this sounds. And yet it is a fact that no one has pushed Christ as Saviour of the world into the background and robbed mankind more than the great Antichrist of Rome. This is proved by the doctrines of the veneration of the saints, of the merit of good works, and all the abominable errors which the Pabstical Church holds fast to this day. But by such pious sayings the pope has ever and ever deceived simple-minded souls and entangled them in his nets. He is and remains the sworn enemy of Christ and His Church. L. F.

"A liberal newspaper calls the moral crimes against little girls, which have been occurring more and more frequently in Nuremberg lately, **"a saddening sign.** On November 13, the Nuremberg criminal court had to judge one such case, and on the 14th, two such cases. The "Allgemeine Ev.-Luth. Kirchenzeitung," from which we learn this, calls it a "sign of a people's life in decline. But it is quite correct to connect this sign with the ever-increasing attendance at bad theaters. In Nuremberg, for example, the police council recently received no less than three applications for the organization of variety theater performances. These applications were rejected because three such temples of sensual pleasure already existed in the city and because such undertakings were morally harmful, especially since they are mainly attended by young people. Yes, these modern theaters, varieties, and whatever else they may be called, poison countless young people in America, and one's heart aches when one sees every day in the cities how children and adolescent boys are plunged into temporal, spiritual, and eternal ruin through these devilish institutions. L. F.

Faithful unto death.

At the time of the Roman Emperor Julian the Apostate, who, although educated in the Christian faith, nevertheless set about "eradicating Christianity" from his empire and rebuilding the temples of the old pagan gods in new splendor, lived the pious Bishop Martin Arethusa. The emperor, angry at the desolation of pagan worship, had ordered the bishop's congregation to rebuild a crumbling pagan temple with their own hands. Whoever refused was to be put to death immediately.

Alarmed, the Christians obeyed. But when the bishop sternly rebuked them for their weak faith and fear of man, they abandoned their work and declared that they would rather die than continue to build the temple of the idol.

Emperor Julian was very angry about this disobedience to his commandment, and he hurried over and had the pious bishop Martin brought before him. He was wise enough to recognize at once that the resistance of the Christians would be broken immediately if he succeeded in dissuading this one man from Christianity. He therefore endeavored with earnestness and gentleness to induce him to apostatize, and he set up cunning snares for the bishop. "Well, I will not be right with thee," said the Emperor Julian, "for I honour thy spirit and spotless reputation. But to keep up the appearance of justice, and to restore the imperial reputation, which has been grievously injured, take this one stone that lies at thy feet, and carry it to the temple, and thou mayest go thy way free and unscathed." But Bishop Martin did not move, though the Emperor cast angry glances at him. Fearlessly he looked at the emperor and said to him, "My office commands me to build the kingdom of God with all diligence, but not to carry stones to the temple of your false idols."

"Thou art a rich man, as they say," replied the Emperor. "Give, then, of thy money but half a hellner's worth to the temple, and I will set thee free. If not, death is certain to thee." "Then kill me, emperor, for I am in thy power. But my money and my goods belong to my Lord and King Christ. How should I do such great evil as to steal from him what is his to give to thy idol?"

"It is but half a penny, Martin; bethink thyself, it is thy life that counts!" - "It is a sin, Emperor, that thou askest of me, and it is for my blessedness. There is nothing to ponder, let thy servants come forward to slay me, I am ready!"

"Nay, Martin, I will save thee, for I admire thy courage. Here is my last word: take the smallest grain of this incense which my slave offers you, and sprinkle it into the sacrificial bowl here before the image of my God. Remember, it is only a grain, the incense is mine, you may believe what you like. Fulfil only the form for my love, Martin, and you are free and may preach and teach what you like. If thou refuse again, thou shalt die this day."

"You say it is but a grain, Emperor," replied the pious Martin solemnly; "I tell you that this grain, which I scarcely feel in my fingers, will press me in eternity like a mountain burden.



would. No, emperor, save your trouble, your art and threat, I will not sacrifice to your idols."

Julian was seething with rage and fury. So he ordered that Bishop Martin be stripped of his clothes, smeared with honey all over his body, and thus, tied to a stake, exposed to the furious stings of wasps and other insects. He hoped to conquer the martyr's steadfastness by the prolonged torture. In vain. When the next day dawned, Martin had breathed his last; but the emperor left the city with the knowledge that there is something greater than all the power in the world: the faith of a true Christian, who would rather die than break faith with God, was the least of it.

New printed matter.

Proceedings of the Thirteenth Annual Convention of the Wisconsin District of the German Lutheran Synod of Missomi, Ohio, &c. States. St. Louis, Mo. concordia publishing house. 1900. 87 pp. Price: 18 Cts.

Because the Lutheran Church teaches that man is justified before God by faith alone, and that works cannot save man, that even a Christian on earth cannot do perfectly good works, and that works of his own choosing are not good works at all, Eck and the papists of Luther's time already claimed that the Lutherans underestimate, despise, reject, and forbid good works. Similar accusations have been leveled against our Synod from all sides, because it vigorously and tirelessly advocates purity of doctrine in general and especially the doctrine of justification by faith alone. But that the Lutheran doctrinal position in particular gives desire and joy to good works and especially also holy courage to fight against sin, in whatever form it may appear, is also proved by the present report. The report deals with the fact that a truly Lutheran congregation rejects "all equality and coupling with the world. The very sins which those who accuse us in the above-mentioned manner either do not consider sins at all and therefore participate in them themselves or do not dare to touch them with a finger, such as, for example, contempt for the word of God and disdain for the word of God, are here exposed and attacked without mercy: Contempt for the Word of God and the Sacraments, charity out of a desire for fame and reward, attendance at dances and theaters, and membership in lodges and sinful societies. F. B.

The Future of Mankind. Death, resurrection, last judgement, end of the world, hell and heaven in the light of the Bible. By Heinrich Ebeling, Dr. phil. Zwickau i. S. Printed and published by Johannes Herrmann. 1900. VIII and 223 serials 9X6. To be obtained from the Concordia Publishing House. St. Louis, Mo. price 85 cts.

We have already displayed many writings by the honored author here and recommended them to our readers. Let this also be done with regard to this new, most detailed work of Dr. Ebeling. It is, after all, at the same time one of the most important, dealing with all the questions to which man, the Christian, desires an answer. And here he receives an answer to his questions about the last things. The answer, however, is not taken from human reason and imagination, but from the certain and infallible Word of God, as it has been interpreted by the great, excellent scribe Dr. Johann Gerhard in his extensive, Latin-written Doctrine of Faith. This is extensively used here, but in a completely independent manner, and at the same time continued, in that the author also refutes the more recent errors and little human fancies. The approaching turn of the year teaches us again, the sermon texts of the church year preach to us again the inexorable course of time, the transience of all earthly things, the end of all things. This is just the right time to let the author lead us into the Scriptures with a sure hand and to let him show us what God's Word teaches about bodily death, and that the soul is immortal, that there is no middle state for man after death, but only heaven or hell. Then the whole doctrine of The following is a detailed exposition of the article of eternal life and the certain and inexpressible joy of eternal punishment. Then follows the doctrine of the end of the world, of hell and the eternity of the punishments of hell, and finally a detailed exposition of the article of eternal life and the certain and inexpressible joy of eternal blessedness. If now and then one would like to see a sentence worded differently, e. g. in the remarks on the end of the world (p. 141 ff.), where the opinion of those who teach not a world annihilation but a world explanation is flatly rejected - and this was done not only by theologians like Brenz and Nicolai, but also by Luther in the Church Postilion (St. Louis edition, XII, 722 ff.) - this does not detract from the other excellence of the book. We therefore wish it many devout, attentive, diligent readers. Such will derive great benefit and blessing from it. L. F.

What do the words say? Word Explanation of Luther's CatechismuS Text by F. Lindemann, Professor at the School Teachers' Seminary at Addison, III St. LouiS, Mo. Concordia Publishing House. 1900. 44 pp. 7^X5. Stiff paperback. Price: I5CL8.

A very meritorious and useful work. Every word of Luther's Small Catechism is explained here very briefly, but completely sufficiently and very accurately, so that every reader is able to understand exactly what Luther wants to say. The explanations are taken from Luther's own catechisms with the constant addition of the word explanations of our new Synodal Catechism and other proven catechism interpretations. The book will be of great service to all pastors and teachers, so that they, according to Luther's instructions, avoid "various and all kinds of texts and forms" when teaching catechism, and not only bring one form of the catechism to the people, but also teach unanimous right understanding of the words. But also other people, who want to remain catechism students with Luther all their lives, will read the booklet with great benefit and profit. L. F.

Three Wishes. A story for the mature youth by Margarethe Lenk. Zwickau i. S. Printed and published by Johannes Herrmann. 262 pages 7^X 5, tastefully bound in cloth. To be obtained from Concordia Publishing House. St. LouiS, Mo. Price . -1.00.

Every year at Christmas time the author, who is already known far and wide as an excellent narrator, presents us with a new product of truly Christian entertainment literature. And just as we have unreservedly recommended the writings of this German pastor's wife in previous years, so we can only wish the newly published story the widest possible distribution. It joins the larger stories of the authoress: "Der Findling" and "Des Pfarrers Kinder". While the first had the great period of the Reformation as its historical background, and the second was set in the terrible time of the Thirty Years' War, the newly published story takes us to the memorable time of the German War of Liberation against Napoleon J. In noble language, with true character sketches, in lively description, we are told about the so different lives of three young girls, which captivate our attention from beginning to end. There are no silly jokes, no unnatural descriptions, no ugly scenes, no denigration of the German language, no spoiled taste. Over the whole narrative rests the breath of true Christian experience of life, without the author ever falling into an untrue, pietistic tone. All in all, we know of no tales that we would rather see on the Christmas table of adolescents than Lenk's, all of which can be obtained from our publishing house. L. F.

Concordia Publishing House Catalog. St. Louis, Mo. No. 29. 1901.

To this new catalogue, which is already in the hands of all the pastors and teachers of our Synod, we wish to call the attention of all those who are looking for a good book as a puffing Christmas gift. In particular, this catalogue also names suitable booklets, pictures, and cards for a Christmas gift for children in church, school, and home. L. F.

Ordinations and GinfülTrungen.

By order of the Honorable President Pfotenhauer, Cand. H. Am End was installed in his parish at Parker, S. Dak., on Thanksgiving Day morning, and in the afternoon, assisted by the Rev. Karl Karstensen, in his northern parish, having been ordained by F. G. Wyneken.

By order of the Hon. President of the Kansas District, the Rev. Joh. F. Lill was introduced into his parish at Dubuque, Kans. on the 15th of Sonnt, n. Trin. by J. G. F. Kleinhans.

By order of Hon. Pres. Wegener, on the 23d of Sonnt, n. Trin. k. H. C. Biermann in his congregation at Cypress, Tex. introduced by W. J. Gans.

On the 23d of Sonnt, n. Trin, Rev. O. Lübke, by order of the Honorable Presidency of the MIchigan District, was installed in his parish at Petersburg, Mich-, assisted by P. A. Rehn, by J. F. Müller.

On behalf of the Honorable Presidency of the Nebraska District, Rev. A. Mueller was introduced to his congregation at McCook, Nebr. on the 23rd of Sonnt, n. Trin. by C. Predöhl.

By order of the Venerable President Succop, on 24 Sonnt, n. Trin. ?. Albert Naumann in his congregation at Highland Park, III, introduced by B. Burfeind.

On the 24th of Sonnt, n. Trin. was Bro. Christ. Hochstetter in his Immanuel parish at Jordan, Ont. can. introduced by W. Weinbach.

On the 24th of Sunday, A.D., Fr. M. Käppel, by order of the Venerable Praeses Succop, was installed in his parish at Bunker Hill, III, assisted by Fr. tz. Kühns introduced by Fr. Jben.

On the 24th of Sonnt, n. Trin. the Rev. C. Lohrmann was introduced by order of the Honorable Presidency of the Eastern District at St. Michael's parish, WolcottSville, R. A., by Arth. E. Michel.

On behalf of the Honorable Presidency of the Iowa District, Fr. Traugott Meyer was installed in his parish atYorktown, Iowa, on the 24th Sunday A.D. by C. Jobst.

Initiations.

On the 22nd of Sunday, A.D., St. Paul's congregation in St. Joseph, Mo. dedicated their newly built church (40X80 feet, steeple 60 feet high) to the service of God. Celebrant preacher: ck. C. Hafner, L. Schwartz and G. W. Fischer (English). Moritz Große.

On the 23rd of Sunday, A.D., St. Paul's congregation at Island Grove, III, dedicated their newly built church (36X73 feet, with niche and porch; steeple 80 feet high, with bell) to the service of God. Festive preachers: vice-pres. Fc. Brust and Prof. J. Herzer (English). A. Mundt.

On the 23rd of Sunday, A.D., St. John's congregation near Marysville, O., dedicated their new church (60 feet, in cross 60X101, steeple 119 feet high) to the service of God. Celebrating preachers: kk. E. Werfelmann, H. M. Zorn (English) and H. C. Knust; Rev. E. A. Brueggemann provided the altar service in the forenoon. The consecration prayer was said byH . C. Küchle.

On the 24th of Sunday, A.D., the St. PauluS congregation at O'Kay, Nebr. dedicated their newly built church (24X38 feet) to the service of God. Festive preachers: cl'. E. Denninger and H. Mießler (English). The consecration prayer was said by W. G. Bullinger.

On the 24th of Sunday, A.D., St. Immanuel's Parish of Eagle, Nebr. dedicated their new church (24x 36 feet, steeple 48 feet high) to the service of God. Celebrant preachers: kk. G. Jung and G. Allenbach. Gottl. Haack.

On the 24th of Sunday, A.D., the Trinity congregation at Wellsville, N. A., dedicated their entirely rebuilt church (90X66 feet, steeple 90 feet high) to the service of God. Celebrant preacher: ck. C. Zollmann, O. tz. Restin and W. Pröhl. The consecration act was performed by G . Buch.

On the 1st Sunday, the Adv. the Immanuels congregation at Terril, Iowa, dedicated their new church (32X46 feet) to the service of God. Celebrant preachers: k. A. Enseleit and (English.) E. H. Polzin.

Anniversary and inauguration.

On the 23rd of Sunday after Trinity, the St. Peter's congregation in Florida, East, celebrated its 26th anniversary in connection with the consecration of its renovated and enlarged church. Festive preachers: k?. A. Krafft and H. Diemer. H. Rottmann.

Misfwrrsfests.

On the 12th Sunday, A.D.: The congregation at Webster, Minn. Preachers: kk. Metz and Zitzmann. Collecte after deduction: -67. 32.

On the 14th Sunday, A.D.: St. Paul's Parish, North Amherst, O. Preacher: Father Rathert. Collecte: -37.00.

On the 15th Sunday A.D.: TheTrinity congregation at Campbell,Nebr. preachers: k?. Rüst and Wilkens. Collecte: -20. 80. - The Zion congregation at Argovia, Kans. Preachers: ??. L. Brauer and H. Müller (English). Collecte still deduction: -12. 77. (Rained out.) - The congregations at East St. LouiS and Belleville, III. preachers: kk. v. Schenk and C. Holst. Collecte: -107.00. - The mission places of Virginia, Butler and Adrian, Mo. preachers: kk. Mießler and Judge. Collecte: -21.00. - The Zion church at Lucs, Nebr. preacher: P. H. W. Meyer. Collecte: -25. 70. - The congregations at Linn, Luther and Palmer, Kans. Preachers: I'I'. E. A. Frese and Keller. Collecte: -91. 13. - The churches at Willow Springs, Lemont andSummit, III. Preachers: kk. Planks and paw tusks. Collecte: -73. 32. - The mission church at Deer Park, Wis. Preachers: kk. Nosenwinkel and Kleinhans. Collecte: -7. 93. - The churches at Lisbon, Grand Rapids and Muskegon, Mich. Preachers: kk. Ehmann and tzuth. Collecte: -181. 11. - The churches at Pocahontas and New Wells, Mo. preachers: k?. Rehahn and Lobeck. Collecte: -70. 86. - The branch of Zion's congregation at Lincoln, III. preacher: prof. Herzer. Collecte: -23. 93. - The congregation at Sturgis, Mich. Preachers: kk. Schlechte and Walter. Collecte: -19.00. - St. John's parish at Decatur, III. preachers: kk. Tooth, Plow, and Heyne. Collecte after deduction: -71. 58. - The Cross congregation at Varda, Tex. Preachers: kk. Ernst and Huge. Collecte: -82. 75. - The Immanuels congregation at Watertown, Nebr. preachers: kk. N. W. Frese and Peters. Collecte: -32.00. (Fehlernte.) - St. Paul's parish at West Point, Nebr. preacher: I'I'. Matuschka (and Engl.) and Harms. Collecte: -39. 82. - The congregation at Warsaw, III. preachers: I'I'. Oetting and Schwagmeyer (Engl.). Collecte: -43. 70. - The St. John's congregation at New Minden, III. preachers: kk. E. Schuessler and Brauns. Collecte: -132. 37. - The congregations at Schuyler, Nebr. preachers: kk. Winter and H. E. Meyer. Collecte: -32. 16th - The Zions congregation at Fairfield Center, Ind. with guests from neighboring churches. Preachers: prof. Zucker and P. Biedermann (English). Collecte: -66.00. - The congregations at Griswold, N. Dak. Preachers: kk. Bohsen and Kleweno. Collecte: -12. 25. - The congregation at Harvester, Mo. preachers: kk. Meyer and Brandt. Collecte after Ab>ug: -21. 25th - The Zion congregation at Delmont, and the Emanuels congregation at Delmont, S. Dak. Preachers: kk. Guardians, Thusius, and Power. Collecte: -79. 63. - St. Paul and St. Matthew parishes at Albany, and Zion parish at Schenectady, N. P. Preachers: I'I'. A. Brunn, St. Keyl, and A. H. Holthusen (English). Collecte and Ueberschuß: -131. 75. - The congregation at J^fferson City, Mo. preachers: kk. Vetter sen. and Höneß. Collecte: -68. 30. - The St. John's congregation at Lyons, Nebr. preachers: kk. Leuthäuser and Meeske. Collecte after deduction: -37. 15. - St. John's parish at Peru, Ind. preachers: I'I'. Scheips and Böster. Collecte after deduction: -43. 30. - The congregation at Boone, Iowa. Preachers: kk. Burhenn and Discher. Collecte: -47. 73. - The congregation at Whitestone, N. D. Preachers: cl'. Thomas and Steffens (English). Collecte: -16.00. - The Gethsemane congregation in Chicago, III, with guests from neighboring churches. Preachers: k?. F. Brauer and W. Kohn. Collecte: -52. 23rd - The congregation at Charlotte, Iowa. Preachers: kk. L. Winter and H. Greif. Collecte after deduction: -27. 25. - The Immanuels congregation at Jda, Mich. Preachers: kk. H. Frincke and Krafft. Collecte after deduction: -29. 14th - The congregations at Perryville, Farrar and Friedenberg, Mo. preachers: kk. Bartels and Griebel. Collecte: -92. 50. - The Trinity congregation at Lowden, Iowa. Preachers: kk. Studt and Steege. Collecte after deduction: -59. 74. - The congregation at Renault, III. preachers: kk. H. Meyer and F. Pieper. Collecte: -43. 85. - The congregations at New Dork (Manhattan and Bronx Borough), N. D. Preacher: P. H. W. C. Stechholz. Lectures: k?. Steffens, Heck, and negro missionary J. Schmidt. Collecte after deduction: -201. 33.

On the 16th of Sunday, A.D.: The Immanuel congregation at Hamilton, Iowa. Preachers: kk. F. W. Müller (and lecture) and Eickstädt (English). Collecte after deduction: -37 36th - The St. PauluS congregation at Havana, III. preachers: kk. Burgdorf (and Engl.) and Kroeger. Collecte: -56. 10. - The Immanuels congregation at Langston, Okla. Preachers: kk. Huchthausen and Neitzel (Engl.). Collecte after deduction: -7. 15. - The Concordia congregation at Geneseo, III. preachers: k?. Kirchner and C.A. Mennicke. Collecte: -70. 80



- The congregation at Bismarck, Mo. preachers: A. L. Rohlfing, Sachs (Engl.) and Fritz. Collecte after deduction: -34. 55. - The congregations at Wilmot and Corona, S. Dak. Preachers: k?. Engelbrecht and Ritschls. Collecte: -50. 93. - The churches at Plainview and Elba, Minn. Preachers: ?. Drews. Collecte: -61. 24. - The Trinity congregation at St. Louis, Mo. preachers: kk. Schaaf and E. Schuessler. Collecte: -120.00. - The TrinigleitS congregation at Lockport, N. D. Preachers: kk. Ruhland, Malte, and Bonnet (English). Collecte: -34. 76. - The Immanuels church at Beemer, Nebr. with guests from Beemer, West Point and from Zions church. Preachers: Lang and Beiderwieden. Collecte after deduction: -59. 16. - The congregation at Lu Verne, Iowa. Preachers: kl>. Behrends and Haar. Collecte after deduction: -45. 68. iAortichmlg follows.)

Vorrfevsn; - Ads"

The New England Teachers' Conference will hold its meetings on 27 and 28 December at the St. Johannis School in Brooklyn, N. A.. Those who intend to attend the conference are asked to contact Colleagues Griitzemacher and Breuer by December 15 at the latest, and to indicate whether overnight accommodations or only lunch are desired. The topics are as follows: L. lleberliegende Arbeiten: 1. Lehrmittel, ihr Werth und ihre Beziehungsquelle. (Massel-Krause.) 2. Amos Comenius, life and work of the same and his pedagogical principles. (Grützemacher-Schwolert.) 3.^kor<1motliockorplionetic metdock; rvdlcd? (Beyer-Richter.) L. New work: 1. How far do parishioners harm the school by not sending their children, and how can this evil be remedied? (Breuer- Jessen.) 2. Self-discipline of the teacher (all weaknesses and infirmities). (Franke -Pohlmann.) Practica: 8. Catechesis on the sacred Scriptures. (C. H. Meier - F. Engel.) 4. kirst stop tu aääinA kractlous ok ckillereM äLnomwators. (Miller-Burgdorf.) 5. ^ckverblal iuocliScrs ct td" simple senteuce. (Nehrenz-Wambsganß.) 6.I-eoture on rd" "cloption ok rd" oonstitutlou. (Lübkert-Ehnes.) C. H. Meier, Secr.

The Buffalo District Conference meets January 2 and 3, 1801, at Father Hanser's church in Buffalo, N. P.

Theo. Andrer, Secr.

The Northern Nebraska Teachers' Conference will meet, O. v., January 2 and 3, 1901, at North Omaha Be Coll. H. Bade. Papers: 1. Biblical history: Abraham's calling. (Nimmer.) 2. Catechesis on the sixth petition. (Bernthal.) 3. lüstlessuess in scüool. (Metschke.) 4. Hov ma^ td" cdUckrou ds interesteck in bde stnäx ok naturs? (Singer.) 5. Lov max Kooxrspöx snci Uistorx be combineck In snod a rvazf as to maks it eSsotiro in our scdools? (Bade.) 6. the teacher's library. (Sahmannshausen.) Fred. F. Sahmannshausen, Secr.

The La Porte Special Conference will hold its meeting, s. G. w., from Jan. 2 (noon) to Jan. 4 (noon) at Mishawaka, Ind.

Aug. Bad.

The pastors of the Saginaw Special Conference will meet January 8 and 9, 1901, at the church of P. C. Umbach at Sebewaing, Mich. Preacher: D. RutkowSky-k. K. L. Mueller. Work: Catechesis on the election of grace according to questions 206 and 207 of the Synodal Catechism (k. K. Fr. Müller-k. C. F. Gräbner). The name of God (?. P, Trinklein). On topics to be chosen by the members themselves: C. Umbach, M. Wichmann and J. Reininga. Registration and possible cancellation before January 5 is absolutely necessary. The ksrmit of the Oolrai kasseoger Association for 1901 is also valid for the Saxinav, Duscola L Huron 8. 8. J. Reininga, Secr.

Beka "atmacha "g.

Mr. F. Giering, c. r. m., of the Seminary of the Ohio Synod, has come forward for admission to our Synod.

Freistadt, Wis. November 27, 1900. Cl. Seuel.

Please.

Since it has already happened here repeatedly that newly settled Lutheran brethren have unfortunately fallen into the net of false-believing congregations, the brethren from the synods of the Synodal Conference are hereby requested, if any of their congregation members move to Dorchester or to Abbotsford and the surrounding area, to inform the Lutheran pastor in Dorchester, Wis, W. Georgi, as soon as possible.

Reminder.

All who have reports to send in for the "Statistical Yearbook" of our Synod" for the year 1900 are requested to do so immediately in the first days of January 1901. The gentlemen

District Presidents,
Pastors,
Directors of educational institutions,
Chairmen of the Mtssions Commissions and the General Support Commission,
Directors of charitable institutions (orphanages, hospitals, old people's homes, institutions for the deaf and dumb)

are therefore urgently requested to prepare their reports in good time so that they can deliver them to the undersigned at the beginning of the new year.

Schemes for the parochial reports with detailed instructions will again be sent in several copies to all pastors. Also, these templates will again be printed on the cover of the "Lehre und Wehre" and the "Magazin". Those who do not have a scheme by 1 January should notify the Oouoorckla kutülsdiog Honss by postcard, whereupon a few copies will be sent.

L- Fuerbringer, Ooucorckia OoUego, 8t. üouis, Slo.

Revenue into the Illinois District coffers:

Inner Mission: Gemm. d. Lk.: Rocker, St. John in Bible Grove, -3.00, Brust, Prairie, part of missionary coll., 80 00, Ullrich, La Gränze, 9.00, Koch, Petersburg, part of missionary coll., 15.00. Fr. Estel, Fountain Bluff,,silb. Hochz. Heinr. Vogel, 8.00. 8th Schüßler, Coal City, v. d. Gem. in Lockport 5. 77th Dch. M. Brockmann, Chicago, Thanksgiving coll. of comm.

Ganskes, Raoenswood, 7. 30. P. Parbieck, Chicago, o L. H. 10.00. 1>. Pfunds Gem. that, Missionssestcoll-, 14. 77. I>. Count, Blue Point, o. Mrs. Wm. Hubrich . 65. (S. -153. 49.)

Negro Mission: parts of mission fistcoll. d. Gemm- d. 1^8th: Brust, Prairie, 23. 23, Koch, Petersburg, for Springfield 9.00. D. Pardieck, Chicago, v. L. H. 5.00, v. Mrs. W. Meyne 3.00. M. Wagner das. v. Mrs. Lengsfield . 50. (S. -40. 73.)

Jewish Mission: P. Brusts Gem., Prairie, Theil d. Mission Fistcoll., 5.00. P. Pardieck, Chicago, v. L. H. 3.00. (S.-8.00.)

Heathen mission: L. BrustS Gem., Prairie, Abendmcoll., 9. 43. Dch. M. Brockmann, Chicago, part of Thanksgiving coll. of P. Ganskes' congregation at Raoenswood, 7. 25. P. Pardieck, Chicago, v. L. H. 2.00, Mrs. W. Meyne 1.00. (S. -19. 68.)

T a u b st u m m i s s i o n : 8. Engelbrecht, Chicago, o. Mrs. N. Schalk 1.00. Fr. Succop the. o. Mrs. Loßmann 2.00. Fr. G. A. Mueller's comm. in Schaumberg 15.00. Fr. Pfotenhauer, Lemont, Misfionsstundencoll., 2. 20.

Pardieck, Chicago, v. L. H. 5.00, Mrs. W. 3.00. 8. A. Wagner the. o. Ch. Wing 1.00, v. Women's Ver. 23. 64. P. Bergen's comm. in Chandleroille 3. 36. (S. -58. 20.)

Hospital at Springfield: P. Berg, Beardstown, o. ConcordiaVer. 5. 20.

Emigrant Mission: Pardieck, Chicago, v. L. H. 2.00.

Mission in London: Pardieck, Chicago, o. L. H. 2.00.

Mission to Brazil: Fr. Succop, Chicago, from Mrs. Ohlendorf 2.00.

City Mission in Chicago: Gemm.d.kk.: G.A.Müller,Schaumburg, 7. 50, Uffenbeck, Chicago, 9. 50. P. Pardieck das. v. L. H. (Engl. Mission) 5.00. (S. -22.00.)

Spokane Mission: P. Burgdorf, Lincoln, o. Jungfrver. 5.00.

Deaf Mute Chapel in Milwaukee: D. HeerbothS Gem. in Wheaton 2. 50.

Synodical Fund: comm. of LL.: C. Brewer, Eagle Lake, ReformationSscoll., 18th 38th, Jben, Prairie Town, 6.00, Plehn, Mt. Olive, EvensongScoll., 3rd 54th, So. Litchfield 2nd 65th, Bolte, Geneseo, ThanksgivingScoll. of ConcordiaGem., 8.00. (S. -38th 57th).

Synodalbaukafse: Gemm. der ??.: H. Brauer, Niles, 20.00, C. Brauer, Eagle Lake, dch. Albers, teacher, 15.00; Berg, Beardstown, 40. 75 & 18. 75; Plehn, S. Litchfield, Danktagcoll., 6. 23, 1°. Merbitz, Chicago, 27. 69. ?. Plehn, Mt. Olive, v. B. W. 1.00. (p. -129. 42.)

Support Fund: D. Lußky, Ottawa, v. C. Twenty 1.00. k. Ullrich, La Grange, v. d. North Jll. pastoral conf. 16.00. Fr. Zahn's Gem., Ouincy, 5. 50. Fr. Drögemüller o. d. Arlmgt. Heightü-Pastoralconf. 13. 25. comm. of kk.: Schüßler, Coal City, 8. 35. Bursieck, Mattison, 6. 10. P. F. Brauer, Trete, v. Wwe. B. B. 5.00. L. Clausens comm. of, Tuscola, 1. 55. Dch. k. T. J. Große, Addison, contribution by P. Jaß, Peoria, 5.00, by P. Feiertags Gem., Chicago, yield d.Rauch stipend, 8.00. P. Engelbrecht, Chicago, o. Frauenver. s. Gem. 30.00. Gemm. of -. Uffenbeck, Chicago, 9. 50, Kirchner, Secor, Thanksgiving Day coll., 14.00, Bruegmann, Nafhville, Evensong coll, 4. 50. P. Feddersen, Bethalto, 4.00, s. Gem. 4.00. Gem. d. I>I>.: L. Hölter, Chicago, 22.00, Rabe, Norkville, 16.05, C. Schröder, Chicago HeightS, Thanksgiving Day Coll., 6. 35, s. Schult. 6.00, Grörich, Lost Prairie, Thanksgiving coll., 6.00, M. Wagner, Decatur, Thanksgiving coll., 5.00. (S. -198. 15.)

Parish at Wharton, Tex.: Brust, Prairie, o. N. N. 1.00. Gemm. d. ttk.: Hafner Broadlands, 1l-68, Ullrich, La Grange, 1.00. Schuessler, Coal City, o. Hetnr. Warning Sr. 5.00. P. Succop, Chicago, v. R. Gahl K.OO. P. F. Brauer, Erete, v. N. N., gold High;., 5.00. Engelbrecht, Chicago, by Bro. Krohn, Aug. Stutz, H. Plumhoff, teacher Kopittke 1.00 each, o. d. women R. Monz, W. Schech, G. Schroch & K. Mittik & by I. Schulz & Jul. Krohn each. 50th Pardieck, Chicago, by L. H. 2.00. Heerbolh's congregation, Wheaton, 6.00. P. Hieber, Chicago, by Mrs. Henriette Wudle 1.00. P. Bode's congregation, Ash Grove, 7. 50th P. L. Hölter, Chicago, by Mrs. Arndt 1.00. (S.-52nd 93rd.)

Congregation at Hartford, Conn: P. Schulz, Thanksgiving Coll. of the Congregation at Columbia Heigbts, S.OO. P. Engelbrecht, Chicago, o. Frauenoer. s. Gem. p.OO. Hempfing's congregation, Washburn, 1. 20. (S. -11. 20.)

Philadelphia Parish: Fr. Engelbrecht, Chicago, v.Frauenoer. f. Congreg. 10.00.

Congregation at Granton, Wis. v. P. Luhky's Congregation, Ottawa, 10. 50.

Parish in Königsberg, Deutschi.: P. Ullrichs Parish in La Grange 1.00.

Parish in Spolane: Teacher Brase, Crete, nachtr. v. s. Schul. Louife Saller . 50th P. Engelbrecht's parish, Chicago, 17th 50th Mrs. Krase, Franz Schulz & Karl Spörl each 1.00. (S. -21.00.)

Congregation at Eharlottesville, Va: Engelbrecht, Chicago, v. Frauenoer. s. Gem. 10.00. P. Miracle the. o. N. N. from s. Gem. 1.00. (S. -11.00.)

Parish in Sheboygan: Dch. F. P. Collmeyer v. P. Kösterings Gem., New Minden, 31. 10.

Saxon Free Church: P. Koch's Gem., Petersburg, Theil derMisstonsfeftcoll., 2.SO. P. Engelbrecht, Chicago, from H. Plumhoff 1.00. (p. -3. 50.)

Danish Free Church: Gemm. d. kk.: Koch. Petersburg, Theil der Missionsscoll-, 2. 50, Bergen, Chandlerville, 3.00. P. Pardieck, Chicago, o. L. H. 2.00. Budach das. of N. N. in Washington HeightS 1.00. (S. -8.S0.)

German Free Church: Pardieck, Chicago, v.L.H. 2.00.

School for the poor in St. LouiS: Teacher Schreiner's pupil, Palatine, S.OO.

Hospital in St. Louis: Father Hieber, Chicago, from Mrs. Henriette Wudke 1.00.

Hospital Mission in Chicago: I>. Ullrich, La Grange, o. Jüngl.u. Jungfrvsr. 4.00.

Negro Chapel at Southern Pines, N. E.: P. L. Hölter, Chicago, o. etl. Gl. s. Gem. 10. 40.

Deaf and Dumb Institution: Miracle, Chicago, by B. Meyer 1.00. k. Hieber das. v. Frau Henriette Wudke 1.00. (p. -2.00.)

Orphanage in Addison: Earl, Blue Point, o. Mrs. C. Becker 1.00, a. d. Savings Bank d. sei. Walther Becker . 50. (S. -1. 50.)

Church building fund: FeddersenS Gem., Bethalto, 8.00.

Noth sufferers in Texas: P. Clausen, Tuscola, oon Thom. Frahn . 50. Ruhland, Altamont, o. etl. Gl. s. Gem. 14. 25. Hempfing's Gem., Wenona, 5.00. (S.-18. 75.)

Students and pupils: Wunder, Chicago, f. Leinemann in Addison o. Jünglver. 10:00 a.m. Prof. Simon, Springfield, for women of the community, Fr. Bergs, L. Thalley, 3:00 p.m. Fr. Succop, Chicago, for young people, L. Lams, St. Louis, and Leinemann in Addison. L. Lams, St. Louis, & f. R. Meyer, Milwaukee, 18.00. each. i?. G. A. Mueller's comm. Schaumburg, f. Karl Michael, Addison, 15.00. Ullrich, La Grange, st A. Baumann, Milwaukee, 10.00. P. L. Hölter, Chicago, v. Frauenoer. s. Gem. f. Tehmann, Milwaukee, & Blödel, Springst, 10.00 each. k. Hempfing's Gem., Washburn, f. Schiemann, Springst, 2.00. (S. -108.00.) Total: -1005. 32.

HS. In "Luth." No. 22 read: G. Schüßler nachträgl. of two members 1. 25 for Inner Mission; in No. 23: P. H. Meyer, Ruma (instead of Red Bud),ifür die Taubstummenkapelle'(instead of Taubstummenmisfion); in No. 24: k. Succop, Chicago, for poor students in Addison (instead of Stuo. in Springfield) 14. 80.

Secor. III, 2 December 1900. Henry Dierking, Cassirer.

Receipts into the Michigan District treasury: (November.)

Synodical Fund: Monroe, Resormation Feast Coll, -15. 28. p. Hagens Gem. 2.07 & 1. 77. gd. Rapids 26.00. treasure' Gem. 15. 88. ludington7. 20. (S.-67. 70.)

General Building Fund: Hagens Gem. nachtr. 1.00. Saginaw O. S. 5. 8S, Amelith 3.00, Frankenmuth 44. 75 and 87. 25, Jackson 28. 60, Sebewaing 7. 25. (S. -177. 74.)

Mission in London: Fr Lemke 2.00.

Hermannsburg Free Church: i?. Meineckes Gem. 6. 62.

Parish in Berlin: P. Lemke 2.00.

Parish in Königsberg: P. Lemke 2.00.

Danish Free Church: Amelith 1. 60th P. Lemke 4.00. ReedCity 2. 85th (S. -8th 4S.)

Saxon Free Church: Amelith 2.00. Fr. Lemke 2.00. (S.-4.00.)

Mission in Brazil: Fr Lemke 2.00.

Misston at Oklahoma: Lemke 2.00.

Indian Miffion: Meinecke's Gem. S.OO.

Negro Mission: Gemm. der: Hagen, MsstonSfcoll., 15.00, Meinecke 10.00. (S.-25.00.)

Jewish Mission: P. Meineckes Gem. S.OO,

Emigrant Mission in New Kork: Fr. Mayer v. N.N. . 10.

Inner Mission: Frankenmuth, Reformation coll., 82.00. Whittaker l. 70. Hagens Gem. missionefcoll., 43. 34. Amelith 12.00. P. Meineckes Gem. 20.00. Belknap 5.00, Steiner 15. 40, Walvenburg (tt. Biedermann) 2.00, Jackson 31.00, Bridgman 4. 54. P. Umbach v. Jac. St. 5.00. (p. -171. 98.)

Support fund: Big Rapids p. 45. Of d. teachers: W. P. 3.00, W. v. R. sen. & W. o. R- jun. each 1.< 0, E. R. S.OO. By d.: G. B., K. F. W. & F. R. each 2.00, C. J. P. 3.00, W. B. 1.00. 1-, Meineckes Gem. 8. 58. Aipena, Reformation Coll., 4.05. Teacher Auchs Schutt. 1. 25. Beaoer 4.06. Of d.: J. K. 1.00, H. L. 5.00. P. Andres, surplus of a visitation trip, 2. 50, Schumacher, Hochz. Binder, 2. 35. Mayer v. H. 1.00. P. Claus'Gem. 4.00. (S.-59, 24.)

Deaf and Dumb Institution: Wyandotte 3. 26. Hagens Jungfrver. S.SO. St. Joseph's S.OO. P. Dümlings Gem. 10. 75. Steiner S.OO. Dch. Kaff. Reisig 10.00. Fr. Mayer, high,. Zucker-Schultz, 2nd 27th P. Bekemeier o. Mrs. Förster 2nd 50th Sebewaing 22nd 85th Women's & Young Frver. in Saginaw W. S. 7.00. (S.-78th 13.)

Home for the aged at Monroe: Monroe (Oct. & Nov.) 10.00. Dümlings Gem. 9. 10. 1°. Heinecke of O. Fresh.02. Steiner (Aug. to Oct.) 6.00. Teacher Bodes Schutt. 4. 10. Markworth, Hochz. Behnke-Sigqelkow, 2. 90. Schalk, the teacher: Denninger 2. 15, Müller 2.05. P. Claus'Gem. 4.00. Sanilac Centre 3. 50, South Sanilac Centre 2.00, Cash 2.00. (S. -47. 82.)

Poor students from Michigan: P. Smukals Gem. 13. 71. Jungst "er. P. Tresselts, Stistungsfcoll., 11. 30. Rtchville 7. 40. P. Bekemeier v. N. N. 1.00. Amelith 7.00, Bay City 12.00, Caledonia 6.S7. P. Noffze v. N. N. S.OO. 2. Lobenstein v. Frauenoer., Foundation Fcoll. p.OO. P. Mayer v- B. 1.00. P. Bekemeier o. H. Rubel 1.00, Mrs. Förster 2. 50. Jonia S.S6, Benona 3.00. P. Mayer v. d. Frauen s. Gem. S.OO. (S. -88. 73.)

St. Louis students: Burr Oak 3rd 60th P. Geffert, Hochzcoll. Remus-Wiedemann s. A. Wahl, 10. 1S. Frauenoer. at Hermannsau s. I. Salvner p. OO. (S. -18. 75.)

Pupil in Addison: Coll. a. d. silb. Hochz. Chr. Nuechterlein's in Frankenmuth s. W. line 5. 25. P. Mayer, silb. Hoch,. J. Haas for denst, 6. 7S. Hochz. Kürbitz-Müller in Pinconning f. Theo. Wichmann 2. 3S. (S-14. 36.)

Fort Wayne students: P. Hagens J.-M.-Ver. s. A. Hahn 9. 50.

Orphanage in Addison: P. Dümling v. Frl. M. Bauer 1.00.

Orphanage at World Roxbury: teacher Deibel v. Mrs. E. Schroeder 1.00, v. s. Schutt. 1. 30. (S. -2. 30.)

Michigan District Church Building Fund: Wyandotte for Dearborn p.01. P. Gugel's Gem. f. Pontiac p. 6S. St. Joseph st Dearborn p.SO. Coldwater 6th 47th, Amelith 7th 45th, Monroe f. Dearborn & Pontiac 20th.00. k. Smukals Gem. s. D. u. P. 23. 25, New Boston st P. 4.07. Woodmere s. D. u. P. 7.S8. Hagens Gem. st P. 15. 71. house coll. in Steiner, J. broadcast, f. D. 6.00, f. P. S. 7S. P. Mayer o. Wwe. L. 1.00. (P. -113. 44.)

KtNderfreundgssellschaft in Michigan: LehrerRichertsSchutt. 9. 15. Heinecke v. Schutt. 1. 10. (S.-10. 25.)

Deaf and dumb community in Milwaukee: P. Heinecke by J. V. Ehrlinger . 25. debris, the teacher: citizen 2. 50, J. G. Weih 5. 30. (p. -8.0S.)

Needy in India: Wyandotte 10.00. P. Lemke S.OO. (S. -1S.00.)

Congregation at Pontiac: Ruth 3.00, Arcadia 9.06, Riley 4.00, Waldenburg (?. Schroeder) 12.00. (S. -June 28).

Congregation at Dearborn: Ruth 2.00, Riley 4.00. (S. -6.00.)

Congregation at Mount Clemens: Halfway 12. 21.

Mission school in St. Louis: Teacher Deibel o. Mrs. E. Schröder 1.00, v. s. Schutt. 3. 25. Father G. A. Müller v. N. N. . 25. teacher Wellensick" Schutt. 4. 20. (S.-8. 70.)

Seattle Township, Wash.: Lemke 2.00.

Congregation at Wharton, Tex.: Teacher Maurer o. N. N. . 50. tt. G. Bernthal, Sr. 1.00. St. Joseph S.OO, Bay City 6. 20. P. Noffze v. N. N. 2.00. teacher A.H.AHrens'Schutt. 4. 11. I>. Lemke 2.00. Reed City 5.00.

Spiegel v. Mrs. P. LenSli 1.00. P. Umbach v. J. C. L. 5.00, J. F. A. 1.00. Etl. limb, in Lake Ridge 6. 7S. (S.-39. 56.)

Congregation at Hartford, Conn: Amelith p. 80, Woodmere, Reformation Coll. p.OO. <S. -10. 30.)

Parish of Philadelphia, Pa.: Amelith 5. 25.

Parish at Spolane, Wash: Ruth 2nd 50th, Frankenmuth 29th 53rd, Riley 2nd 00th (S. -34.03.) Total: -1094th 26th.

Detroit, Mich. December 1, 1900. G. Wendt, Cassirer.

1372 SliUtnr^ 4ve.

Income to the coffers of the Mittlere" District r

Synod treasury: Gemm. d.Rösener, North Judson, -8.00, Miller, Fort Wayne, dch. E. F. W. Scheimann 48. 30, Brewer, Hammond, 10. 50, Schmidt, Elyna, 18. 90, Fischer, Gerald, 12.00, Trautmann, Columbus, 20. 40, Zichoche, Soest, 14. 50, Lange, Fort Wayne, dch. W. Meinzen, 15. 78, Zorn, Cleveland, dch. J. H. Reicher 110th 58, Biedermann, Kendallville, 15th 00, Luehr, Fort Wayne, 23rd 18, o. Schlichten, Cincinnati, 24th 16, Schmidt, Decatur, 6th 58, Gross, Fort Wayne, dch. W. Kayser 34th 77, Rehwaldt, Valparaiso, 2nd 33, Tirmenllein, Logansport, dch. H. W. Hoppe 10.00, railroad, Fort Wayne, dch. N. Keltsch 4th 64, Stöppilwerth, North Amherst, 2nd 90, Niemann, Cleveland, dch. 6.00, Eyter. AoungStown, 14th 50, Weseloh, Cleveland, 73rd 45, Keller the. 85.05, Kleist, New Haoen, dch. J. Fischer 7. 27. (p. -518. 79.)

Building fund: Gemm. d. kl?. Giese, Indianapolis, 13. 61, Seemeyer,

Schumm, 17.00, Heinze, Decatur, 8th inst. 25. 75, Kretzmann, Vincennes, 2nd inst, 20. 75, Zollmann, Farmer" Retreat, subsequent, 1. 50, Rehwaldt, Valparaiso, 5. 20, Jungluntz Columbia Cito, St. Peter's, 7. 59, Zion 2. 93, Brueggemann, HlIliardS, subsequent, 2.00, Maikworth, Whiie Creek, 3rd Zahlg., 15. 1X), Heinz", Decatur, subsequent, 1.00. (S. -112. 33.)

Inner Mission: P. Walker, Logan, by Mrs. J. E. . 50, by Mrs. F. M. . 25. comm. d. PP.: Kaumeier, Lancaster, 14. 80, Kalt Terr" Haute, 50.00 Rathert, Newburg, dch. H. F. Bicker, 15. 15, Franke at Fort Wayne a. d. Missionb., 10.00, Knust, Chuckery, 9. 47, Claus, Elkhart, Mifstonsscoll, 15.00. P. Schülk", Crown Point, by R. Schmidt 1.00, v. A. Sauermann 1.00. P. v. Schlichten, Cmcinuatt, by Fr. Bündel 2.00. by J. Golvfuh . 50. D. Slöppelwerth, N. Amyerst, MissionSKoll. s. Gem, 12.00. P. Kretzmann, Vincennes, v. F. T. 5.00. P. Hsinze, Decaiur, v. s. Filial" 3. 18th Missionsscoll. s. Gemm. in Indianapolis 120.00. P. Lmdemeyer, Van Wert, Mlssionsscoll. st. Gem., ". 75. (p. "285. 60.)

Inner Mission of the Southern District: Bro. Lindemeyer, Van Wert, Mssionsfcoll. s. Gem., 8.00,

Inner" Mission d "s Orsgon-DistriciS: Fr. Lindemeyer, Van Wert, Mpsionsscoll s. Congregation, 8.00.

Negro Mission: Mlsilonsscoll. all assemblages at Indianapolis 16. 64. Assemblages of DD: Schulz, Madlsonvllle, 5.00, Kati, Terr" Haute, 5.00, Claus, Elkhart, Mlssionsscoll.., 4.00. P. Schülk", Crown Poml, by R. Schmidt 1.00, v. A. Walk 1.00, v. Vater G-rmann 1.00. P. v. Schlichten, Civcinnali, by W. Rabe 1.00. D. Slöppelwerth, N. Rmherst, MisstonSscoll. s. Gem., 5.00. (S.-39. 64.)

Judenmission: P. Schülle, Crown Point, v. R. Schmidt 1.00.

Heathen Mission: P. Zschoche, Soest, by N. R. 1.00. P. Schulte, Crown Point, by R. Schmiol 1.00. P. Sleinmann's Gem., Liverpool, 6 05. P. Kretzmann, Vincennes, by F. T. 5.00. D. W "seloh, Cleveland, by Miss P. Pelster 3.00. lS. "18.05.)

Deaf and Dumb Misiton: Gemm. d. PP.: Schulz, Madisonvill", 5.00, Claus, Elkhart, Mlssionsscoll., 3. 80. P. Luhr, Fo "t Wayne, v. F. S. . 50. !P. Kretzmann, Vincennes, v. E. F. . 25. !P. Voll. Louisvlüe, of the deaf!mutes at Linclnnati & Dayton 5. 80, of five deaf!mutes b. d. Con!firmation 8.00. P. Kretz uann, Vlnc-nnes, v. F. T. 5.00. D. Niemann, ^Cleveland, v. Mrs. W. 1.00. (S. -27. 35.) ! Indian Mission: Mlsttonsscoll. sämmtl. Gemm. in Indianapolis !10.00. P. Schülk", Crown Point, v. R. Schmidt 1.00. (S.-Il.OO.) - English Mission: Mssionsfcoll. sämmtl. Gemm. m Indianapolis !l0.00. P. Schülke, Crown Point, v. R. Schmiot 1.00. (S. -11.00.) ! English Miffion at Cleveland: P. Slöppelwerth, R. Amherst, ^MisstonSscoll. s. Sem., 5.00.

Mission to Spolane, Wash.: Gemm. d. PP.: Wambsganß, Indianapolis, by H. Fechtmann 26. 82, Thieme, South Bend, 5.00, Kalt, -Terr" Haute, 5.00, Schülle, Crown Point, 12. 70, Ungemach, S. Broollyn, s4. 65th Swan, Cleveland, 24 68th, Slöppelwerth, N. Amherst, Miffionsscoll., !5th 75th, Keller, Cleveland, 15th 33rd (S. *99th 73rd) ! City mtssion school at St.Louis: P. Schmidt, Seymour, 1.00, zv. Mother R. 1.00. teacher Fedders Schull, tzammond, 4. 50. P. Schülke, sCrown Point, by W. Adams . 25. p. Kretzmann, Vincennes, v. Mrs. Aug. M. . 50. (S.-7. 25.)

Mission at New Albany: P. Wambsganß, Indianapolis, a. d. -Cent caste of confirmands 1. 50. P. Schmidts Gem., Seymour, 5.00. (p. I-6. 5O.) j Students at St.Louis: P. Miller, Fort Wayne, by Wwe. W. !u. B. 10.00, by N. N. 10.00. P. LinlS Gem., Laporte, dch. L. Schumm for lC. Fickwöiler 17. 70. p. Koch, Hamler, Hoch,. Bern-Wulf & Binger-Norden for G. S., 9.02. P. PD. comm.: Jensen, Vöglein, for S. Michael 37.00, Schleicher, Lanesville, 6. 75. P. Keller, Cleveland, v. s. Jünglings"", for A. Sievmg 20.00, v. Frauenver. f. dens. 10.00. (S. -120. 47.)

Students in Springfield: P. Koch, Hamler, Hochz. Bern-Wulf w. Bing "r-Rord "n f. A. Beigmann, 9.02. D. Ntemann's Gem., Cleveland, ü. Brenner 20.00, s. A. Olsavsky 12. 53, f. J. Hustry 12. 54. (S. -54.09.)

Students at Fort Wayne: P. Miller, Fort Wayne, f. N. N. 2.00. Gemm. d. k?.: Schumm, La Fayette, f. Rehwaldt 8.00, Bauer, Goooicmd, Meformationsscoll. f. Barth 5. 25, Trautmanu, Columbus, f. K. T. 19. 21, w. Frauenver. f. dens. 34. 50. Fr. Frank" at Fort Wayne by d. women for giJ. z-uplow 5.00. Fr. Bahn, Fort Wayne, Hochz. P. Bohn, 12.00. gem. Zd. DD.: Schmidt, Seymour, f. E. 25. 25, Meyr, BcowuStown, f. G. 7. 10, "Lange, Minden, Rssormationsscoll. for Schimmel 8.00. P. Jüngel, Avilla, Ltzochz. Ginaer-Hesse, f. J. Luplow 3. 10. Gemm. d. DD.: Rösener, R. JudWün, f. H. Jungkuntz 7. 11, Hassold, Fairfield Centre, Thanksgiving, f. L. & H. 116.06. (p.-152. 58.)'

8 students inMilwaukee: P. Jensen, Vöglein, Hochz. Berning-Meyer, K. ". Dörffler 8. 50.

S Students at Addison: D. BSsterS Gem., Tipton, f. M. Heintz 6th 64th SD. Claus, Elkhart, v. d. Walther League s. dens. 2. 75. P. Sauers Gem. at ^Cleveland 13. 58. (p. -22. 97.)

V College Household in Fort Wayne: P. Schleicher's Gem., LanesVvill", 9.00.

I Orphanage in Indianapolis: P. Walker, Logan, v. Sonnpagsschüler 5.00. D Seemeyer, Schumm, Hochz. Noser-Grund, 3rd 65th P. "Fischer, Gerald, by Bro. Behnseldt 2.00, by Minna Badenhop . 50. p. Rimldach, Ashland, surplus of Aoendmcoll. in Brush Creek, 2. 14. p. Koqs Wem., Hust, 5.03. p. Kretzmann, Vincennes, v. F. T. 5.00. p. Markworth, White Creek, Hoch;.Sasse-Boxmann, 2. 50. p. HeinzeS Gem., Decatur, 9. 37. US. -35. 19.)

S Deaf and Dumb Institution: MisstonSscoll. sämmtl. Gemm. in IndianaApolis 10.00. P. Lühr, Fort Wayne, v. F. S. . 50. (S. -10. 50.)

Orphanage at Des Peres: P. Wesel, Llcveland, v. Mrs. Kemper. 50.

Church of the Deaf and Dumb: Fr. Kretzmann, Vincennes, v. C. F. . 50.

Danish Free Church: P. Kaiser's congregation, Jonssoille, 2.00. P. Niemann, Cleveland, v. F. W. 5.00. (S. 87.00.)

Brethren in need in Texas: P. Wambsganß, Indianapolis, from Mother Rochow 1.00. Gemm. d. DP.: Thieme, South Bend, 5.00, Rcvhert, Newburg, dch. tz. F. Bicker 21st 41st D. Lange, Minden, by H. Hiller 1st 00th P. Kaiser's Gem, Jonesvlll", 3rd 90th P. Schleicher, Lanesville, by etl. limbs 5th 20th P. Hofmann's Gem, F atrock Tp., 8th 23rd (p. -45th 74th).

For new organ at Negro Mission in Southern Pines, N. C.: P. Kretzmann, Vincennes, v. F. T. 5.00.

Church building in Kansas City: D. Schmidt's Gem. in Decatur 7. 32, in Monroeville 1. 66. (p. -8. 98.)

Philadelphia congregation: Fr. Schmidt's congregation, Decatur, 10 a.m. Fr. Ludwig's congregation, Tocfin, 2 May (S. -12 May).

Hartford parish: D. Ludwig" Gem., Tocsm, 2.05.

Parish at Königsberg, Deurschl.: P. Lange, Fort Wayne, by L. Scher-r . 25th comm. d. DP.: Roltmann at Florida 2.00, Kaiser at Jonesville 2.00. (p. "4. 25.)

Haughville congregation: MisstonSscoll. all Indianapolis congregation dch. H. F chimann 20.00.

Township at Sheboygan, Wis: D. Schmidt's Gem., Decatur, 12. 16.

Parish at Pomeroy, O.: D. v. Schlichten, Cincinnati, qold. Hochz. J. Thress. 15. 78.

Preston Parish: P. Rottmann's Parish, Florida, 1.00.

Church building fund: Gemm. d. DD.: Wambsganß, Indianapolis, through H. Fechtmann 26 63 Küchle, Paris u. Darlq, dch. J. Scherderer 24.00, Lindhcrst. Rlynolds, 8.00, Schmidt, Elyria. 33. 45, Thieme, South Bend, 5. 20, Walter, Loaan, 6 40, Fairfield County 2. 30, Waller, Cleveland, 15. 20, Rredel, Bedfoid, dch. I H Stohlmann 10 00, Ilse, Lollinw >od, 7. 00, Zorn, Cleveland, dch. J. H. Melch-r 132. 21, Baumann, Kouts, 3.d6. tzeinze, Decatur, 8. 17, Katt Ter e Haute. 11. 10, v. Mrs. K. Chisel 4.00. Gemm. d. DP.: Diederich, Hoagland, 7. 25, Barth, Welkes, Reformation scoll., 6. 25, hastold, Fairfield Centre, 8. 44, Schülke, Crown Po nt, 9. 80. P. v. Schlichten, Cincinnati, St stungsfcoll. d. Jüntzlingsner. 18 37. gem. d. PP.: Schleffelmann, Euclid, 23. 17, Ma lworth, White Creek, 5.00, Swan, Cleveland, 49. 35, Baa^e, Ol "s, 12. 50, Westerkamp. Cleveland, 14. 75, Zollmann, Bear Creek, 12. 14 Brueggemann, Hilliard" 8. 65, Dublin2. 60, Miller, Fort Wayne, dch. E. F- W. Schumann 49. 11, Rottmann, Florida, 5 00, Brandes, Huntmgton, 7. 5i>. P. Jaus' Schülk. b Fort Wayne, 4.00. comm. d. PP.: Buuck, Fccmces, 10. 25, JÜ igel, Aoilla, 6.00, Sauer, Cleveland, 18. 20, v. etl. Gl. 13.00. comm. d. PP.: Slöppelwerth, N. Amhcrst, Mlssionsscoll., 15.00, Eyler. Voungstown, 10. 45. P. Kretzmann, Vincennes, of etl. Gl. 18. 85. P. DiemsrS Gem., Defiance, Danlsestcoll., 19. 75. (S. -652. 50.)

Support fund: P. Rötener, North Jüdson, of Mrs. N. N. 2.00. Loll. d. Süoweft-Zndiana-Pastoralcons. 9 55th P. Schmidt, Elyria, Hochz. F. Stark, 6. 10. Gemm. of DD.: Dau, Hammond, by F. Klitzle 13. 80, Fischer, Gerald, 7. 40, Schmidt, Seymour, 16.00. Coll. of South Judiana Pastoral Cons. 6.00. D. Diederichs congregation, Hoagland, 6.00. Fr. Zeusen Vöglein, Hochz Buuck K ückenberg, 9.00. Fr. Barth, WelteS, Erntedavksestcoll. sr. Gem., 8 75. P. Bruggemann, HilliardS, v. Mrs. B. Geyer . 50th D. Schmidt, Seymour, 2.00. Gemm. of kk.: Koch, Hust, 4th 55th Henkel, Julietta, Ecntedanlfcoll., 7th 46th Coll. d. Northern Indiana Teachers' Cons. 34.00. G mm. d. PP.: Weleloh, Cleveland, 26. 15, Kleist, New Haven, dch. J. Fischer 14. 25, Preuß, Friedheim, 15. 60. (S. -189. 11.) Total: -2528 16.

Fort Wayne, November 30, 1900. C. A. Kämpe, Cassirer.

Entered the caste of the "Eastern" District:

Synodal treasury: Joint PP: Schumm -6. 25, Henkel 3. 20, Hamm 4. 70. (S. -14. 15)

Bau lasse: Gemm. d. PP.: Senne 24. 80, Schumm 6. 25. (S.-31.05.)

Progymnasium: Gem. P. Gräßers 6.00.

Progymnasium-Baulasse: Gem. P. Heins 12. 45.

Emigrant Mission in New Dorl: Gemm. ofPP.: Schumm 2.00, Henkel 6. 54, Dahlie 8. 50, Schulze 10. 80, Dussel, Missionfcoll,, 8.00. (S. -35. 84.)

Emigrant Mission in Baltimore: Fr. Schiller of G, Braun 1. 50.

Inner Mission in the East: Missionssestcoll. d. Gemm. d. PP.: v. Schlichten 8.00, Düssel 76.00; d. Gemm. in Broollyn 75.00. Gemm. d. PP.: Kretzmann jun. 7. 15, Engelbert 50.00, Hein 29. 10, Hering 8. 50, Pröhl 7. 50, Knole 3. 25, Schumm 20.00, Oehlschläger 24. 60, Dubpernell 4.00. Dch. P. J. H. Sieler 8.00. comm. in Maiilla 1. 70, J. Kelterei . 40, E. Felder, Baltimore, 5.00. P. O. Hanser v. Wwe. Mornhinweg 2.00. P. Kästncr, Hochz. v. Steger-Mägdesrau. 4.00, K. H. 2.00. Ueberschuß v. d. Excursion d. Gemm. in Baltimore to Dorl 75.00. (S. -409. 20.)

Heathen Mission: Mlssionsscoll d. Gemm. d. DD.: Düssel I5.M, Keyl jun. 8. 58; d. Gemm. in Brouklya 10.00. P. H. Schröder v. R. BöhS 1. 25, Mrs. Eckert 1.00. P. Mönlemöller v. M. Hintz 2.00. P. Vermiede v. Mrs. A. A. 1.00. (S. -38. 83.)

Negro Mission: D. Gräßer v. J. Luckers S.-Schulll. 1.00. E. Felder, Baltimore, 5.00. Mtssionsscoll. d. Gemm. d. PP.: v. Schlichten 5. 65, Dussel 25.00; d. Gemm. in Broollya 15.00. (S. -51. 65.)

Jewish Mission: Mlssionsscoll.: Gem. D. v.Schlichtens 6.00, Gemm.

at Brooklyn 15.00. Gemm. d.: Schumm 2.00, Henkel 2. 80. E. Felder, Baltimore, 5.00. (S. K30. 80.)

English Mission: Gemm. in Pittsburg 30. 13. mssionsscoll. d. Gemm. B. Dussels 10.00. Gemm. P. Oehlschlägeis 12. 29. surplus from the excursion of the Gemm. in Baltimore to Dort 25.00. (p. 877. 42.)

English Mission in tzarrtsburg: St. Petri-Gem. b. Knob 2.00. Misstonsscoll. d. Gem. t>. Dussels 2.00. Support fund of Imm. congreg., Baltimore, 5.00. (S. "9.00.)

Mission to London: E. Felder, Baltimore, 2.00.

Pittsburg Mission: Gem. in Pittsburg 60th 28th Gem. P. KingS 5th 28th B. F. Brand v. N. N. 10.00. (S. -75th 53rd).

Slovak Mission: Gemm. of BB..: Schumm 2.00, Henkel 3.00. E. Felder, Baltimore, 2. 50. Misstonsscoll. d. Gemm. in Brooklyn 10.00. (S. "17. 50.)

Mission in Berlin: E. Felder, Baltimore, 2.00. Misstonsscoll. d. Gem. B. Dussels 5.00. (S. "7.00.)

Mission to Brazil: Gem. B. SchummS 2.00. E. Felder, Baltimore, 2.00. (S.-4.00.)

Lettenmission: Gem. P. Schumms 2.00. E.Felder,Baltimore, 2. 50. Misstonsscoll. d. Gemm. in Brooken 25.00. Unterstützgsk. d. Imm.-Gem., Baltimore, 5.00. (S. -34. 50.)

Mission inNewDork: Misstonsscoll. d. Gem. B. v. Schlichtens 6.00. Dch. P. J. H. Sieker 1. 50. (S. "7. 50.)

Needy people in India: B. Schulze v. N. N. 1.00.

Hülssfonds: P. J. H. Sieker von G. Peper, silb. Hochz.-Dankopser, 500.00.

Free Church in Germany: St.Petri-Gem. b.Knob 1. 50. E.Felder, Baltimore, 5.00. Missionssestroll. d. Gem. Düssels 5.00. Gem. B. Hamms 1.00. Hamburg: E. Felder, Baltimore, 2.00. Denmark: Misstonsscoll. d. Gem. B. Düssels 5.00. R. Kühn, ges. v. Frl. E. N., I.W. Church building from Funen: Paul Kühn . 50; on Jutland: Paul Kühn . 50. (S. "22. 10.)

Parish in Spokane: Parish P. Heins 5.00. St. Peter's Parish b. Knob 2.00. Misstonsscoll. d. Parish B. Düssels 5.00. Parish P. Hamms 1.00. (S. "13.00.)

Parish at Saratoga: Gemm. d. BB.: Hanewinckel 12. 50, Engclder Sr., St. Lucas, 4.00, Weidmann 3.00, Ebendick Sr. 3.00, Hein 5.00. 1". Stechholz Jr. v. Mrs. G. 2.00. ?- W. Kg. 2.00. (S. "31. 50.)

St. Matthew's parish in Philadelphia: From the Cassirians: Menk 10.00 & 5.00, Keller 10.00, Wendt 12.00, Kämpe 12. 85. P. W. G. A. HollS v. Mrs. Ganden 2.00. Gemm. d. Rk.: Engelder senior, St. Lucas, 4.00, Weidmaun 4. 90, Schulze 14.00, Hein 6.00. (S. -80. 75.)

Community in Eharlottesville, Va: H.K. 5.00.

Deaf and dumb community in Milwaukee: B.Hanewinckels Schutt. 1. 50. L. Kehl Jr. v. N. N . 25. p. s. of the comm. B. Verwiebes 12. 36. B. Kühn . 5". (S.-14. 61.)

Wharton parish: Peter, N. V-, 1.00. H. K. 5.00. E. Felder, Baltimore, 2.00. R. Stechholz, Jr . 50, L. G. . 50. comm. B. Schutzes 3.00. P. Schiller of Mrs. N. N. 5.00. St. Paul's comm., Martinsville, 12. 75. P. Miller v. K. Mahner . 50. P. Kuehn . 50. B. Gräßer by J. Z. 1.00. (S. -31. 75.)

Township at Hartsord: B. Larger v. Gemgl. 13.00. Bond. Kassirern: Menk 20. 25 & 14. 96, Wendt 19. 73, Kämpe 39. 49. H. K. 5.00. subMtzgsk. b. Imm.-Gem., Baltimore, 10.00. Gemm. of l'l': Eifrig 8.00, Engelder Sr., St. Lucas, 4.00, Weidmann 3.00, Ebendick Sr. 3.00, Schulze 14. 25. P. Larger v. Mrs. N. 1.00. (S. -155. 68.)

Mission tn Brooklyn: Misstonsscoll. d. Gemm. in Brooklyn 75.00.

Actien: Gem. in Dandury 35.00.

Students in St. Louis-. St. Matthews, New Dork, 10:00 for E.G., 25:00 for G. Huebner. E. Felder, Baltimore, 5.00. women's congreg. b. Gräßers 11.00 s. Kirchhöser. (S. -51.00.)

Springfield students: E.Felder,Baltimore, 5.00. St.Marcus-Gem., Brooklyn, 27.00 f. Negrostud. conn. River pastoral cons. 10.00 f. J. Duerr, 10.00 s. P. Drignat. (S. -52.00.)

Students in Fort Wayne: St. Matthews Parish, New Dork, 20.00 for A. Witt. B. Larger v. Gemgl. 13.00 f. H. King. (S. -33.00.)

Pupils in Neperan: P. H. Schröder v. Frau Schmälzte 2.00.

Poor pupils: Gem. B. Herings 12. 65, E. Döbler 10.00, silb. Hochz. H. & A. Norebrock 8. 50, Gem. tk. Peters' 4. 87. B. Laux, Hochz. KrügerWerth, 3. 51. Dch. H. F. Dornow 15.00 s. Bennett. (S.-54. 53.)

Deaf and Dumb Mission: Gem. B. Sanders, L. Valley, 6. 81. Missionsscoll, d. Gem. 1>. Düssels 25.00. R. S. 5.00. B. König, Tauscoll. at K. Strohschem, 3. 25. P. Larger v. F. S. 1.00. (S. -41.06.)

Deaf and Dumb Institution: Fr. Hein v. Mrs. Spilker 5.00. E. Felder, Baltimore, 5.00. Gemm. in Rochester 7. 20. (S. -17. 20.)

Hospital in East New Dork: Gemm. in New Park: St. Matth. 52. 75, Trinity 5. 50, St. Lucas 5.00, tn Tremont 15. 10, in Bcooklyn: Imm. 9.00, St. John 1.00, St. Paul 28. 25, Trinity!. 21.00. Gemm. in Pt. Richmond 10.00. Mrs. Reimers 10.00. (S.-157. 60.)

Orphanage at West Roxbury: St. Paul's Grm., Cohocton, 7. 40. Gemm. d. RR.: Malte, Lake Road, 2. 60, Henkel 3.00, Reisinger, Sprmgville, 4.00. E. Felder, Baltimore, 5.00. Schools d. St. Marcus congregation, Brooklyn, 116.00. Teacher Rehahn, Children's Resorm. coll., 4. 87, M. Jacobs. 25. (S. -143 12.)

Orphanage at College Point: Geord.Wohlthkassed.St.Matth.Gem., New Dork, 125.00. Dch. I>. J. H. Sieker 14. 75. schools of St. Marcus congregation, Brooklyn, 231.00. (S. -370. 75.)

Orphanage in Pittsburg: Gem. L. Bröckers 51. 19th Dch.B. Halboth7. 50. Dch. B. Engelder 1.00. (p.-59. 69.)

Support Fund: Gemm. d.: Hein 20. 75 & 30.09, Larger 19.00, Malte, County Line, 2. 50, Sander, Otto, 17. 96, L. Valley 9. 50, En Felder Sr, St. LucaS, 14.00, Schulze 16. 81, Reisinger, MortonS Corner, 4.00, Scholz 12.00. Dch. P. J. H. Sieker 25.00. E. Felder, Baltimore, 5.M. O. H. . 25. N. D. & N. E. Pastoral Cons. 18.00. (S. -194. 86.)

Total: -3008. 12.

Baltimore, Md. 29 Nov. 1900, C. Spilman, Cassirer.

Income to the coffers of the Oregon". Washingtou District:

Inner Mission: B. Behrens' Gem. mission sestcoll, -53.00, Coll. 10.00. B. C. J. Heuer 5.00. Coll. at an introduction to Came's piatry, Jdaho, 8. 20. L. DuchowS Gern., Misstonsscoll., 22. 25. Dch.Kast.M. Keller 17. 67. Gemm. d.: Lankow, Misstonsscoll., 31. 25, Fleckenstein 4. 56, C. I. Heuer, Misstonsscoll-, 31. 35. Dch. Käst. O. E. Bernecker 25.00. Gern, k. Stübes, Misstonsscoll., 66. 50, Coll. 7. 66. Dch. Käst. G. Wendt 10.00. Dch. Käst. M. Keller 44.0". Gemm. of t-R.: Stübe, Forest Grove, 5. 75, Lankow 4.00. (S.-346. 25.)

Synodal treasury: R. Stübes Gem. 3. 13.

Seattle Church Building, Wash.: B. Behrens v. Hin. Toensing 6.00.

Hartford Parish: R. Stübes Gem. 10. 33.

Church building in Spokane: Dch.d.Kass.: Oelschlager 111. 20, Bernecker 82. 17, H. Abel 81. 47, M. Keller 63. 86, 54. 20 u. 61. 42, Wendt 23. 71, Reisig 6. 75. Member d. Minn.Synod, St. Paul, 1.00. Mrs. N. N. 2.00. P. Hen kel, Julietta, Ind., 3. 47. H. K., Brownfield, Pa., 5.00. B. Rubel 1.00. k. G. Koch, Petersburg, Ill, 1.00. D. Jüngel, Onaga, Kans. 2.00. gcni. k. Harres, 5.00. comm. p. Trappes, 4. 56. w. Crawsord, Nebr. 2.00. 1'. Nauss, Namsos, Minn, 2.00. E. Klawitter, Lawrence, Nebr- , 2.00. Gem. 1>. Weerts, Leaf Valley, Minn, 15 50th I". Malte, Lake Road, N. A., 2. 50. county line 3. 85. gem. in La Rose, Ill., 2.00. gem. P. Prange", Zanesville, O., 12. 45. Martin Lang, Asotin, Wash., 2.00. dch. Kass. J. Hargen" 8 p.m. & 15 p.m. (p. -589. 11.)

Hillsboro, Oreg. 20 Nov. 1900.

Geo. Beiersdorser, Kassirer.

Income to the coffers of the "Southern" District-:

Inner Mission: Missionssestcoll. of the Gemm. of the kR.: Bukmann -65. 80, Sieck 207. 60, Krämer 90. 55, Bünger, Theil, 45.00, Gans 34. 60, Bernthal 113. 40, F. W. Wenzel 8. 25, tzuge 21. 50, Scheibe 18.00, Nische 28.00, Siebelitz 7. 29, Hodde 14.05. Gem. in Klein 46, 40. B. HeiseS Gem. 40. 70. R. Crämer v. Fr.-Dung. 4. 35, Young Fr. Dung. 4.00. A. C. Reisig v. a Gl. from St. Johannis 100.00. B. Nische v. N. N. 6.00. l'. Brommer v. etl. Gl. s. Gem. 6. 75. B. Bernthal, Tauscoll. at A. Mersiovsly, 2. 25. R. Hopmanns Gem. 6.00. A. Damköhler, Milwaukee, WiS., 1.00. 1?. Bünger v. F. Kaase 10.00. B. Sieck, Tauscoll. at F. Schneider's, 4. 40. B. Brrkmann's Gem. 9. 70. Missionver-, New Orleans, s. Ponchatoula 9. 76. (S. -904. 24.)

Church building in Wharton, Tex.: 1". Barthel, Theil. of aColl. s. Gem., 8.00. B. Mürbe of Br. N. N. 5.00. B. Crämer's Gem., Theil, 26.00, v. Brl. N. N. 1-00, Bro. M. R. 5.00. B. Hußmann's Gem. resormation scoll., 6.03. J. Pfeiffer, Pensacola, Fla. 5.00. B. Robert v. women's ver. 2. 50.

Lienhardt's Gem., Resormationsscoll., 14. 20. Dch. B. Wenzel v. 1'. Osthost 3.00. (p.-75. 73.)

Needy" in Wharton and vicinity: Gem. P. Bar thels, part of a Coll., 8.00. B. Büngers Gem. 18. 25. B. Solls Gem., Monroe, Mich. 28.00. P. Roberts Women's Ass. 2. 50.? Meibohm, 3.00. (S. -59. 75.)

Storm-damaged people in Galveston, Tex.: B. Crämer's Gem., Theil d. Coll., 13.00.

Support Fund: B. Ernst, Tauscoll. with H. Marburger, 3. 20. teacher Werner, Texas teacher cons. 9.00. B. Gans' Gem. evening coll. 4. 80. k>. Bünger v. F. Kaase, 5.00. P. Krämer v. E. Waiser . 60. (S. -22. 60.)

Negermission: B. Sieck a. d. Hausbüchse 5.00. B. Bünger v. F. Kaase 5.00. 1k. Nische" Gem., Theil d. Mssionsscoll., 10.00. A. C. Reisig v. a Gl. from St. Joh. 10.00. (S. -30.00.)

Heathen Mission: P. Risches Gem., Theil d. Misstonsscoll., 10.00. l'. Bünger desgl. 8.00. (S.-18.00.)

Deaf and dumb community in Milwaukee: B. Krämer's debris. . 41. deaf and dumb institution: A. C. Reisig of a Gl. from St. Joh. 10.00.

Orphanage in New Orleans: A. T. Reisig from a Gl. au" St. Joh. 10.00. P. Heises Gem. 5.00. (S.-15.00.)

Indian Mission: R. Büngers Gem., Theil d.Mssionsscoll., 7.00.

Saxon" Free Church: R. Bünger v. F. Kaase 5.00.

Synodal treasury: B. Risches Gem. 4. 15.

Student fund: For Louis Ernst: B. Nische, Tauscoll. at J. Urban, 4, 50. For W-Dube: B. Birkmann, Hochz. P. Schulz, 4. 25. (S. -8. 75.)

Total: "1173. 63.

New Orleans, La., November 15, 1900.

Aug. C. Reisig, Kassirer. 322 17. novel 8t.

Received with thanks for the church building caste of the Western District: From the estate of the late Herm. Bünger of St. Louis, Mo>, -100.00. from Pros. H. A. Schöbe, Concordia, Mo>, notes donated in the amount of 180.00.

St. Louis, Mo., Nov. 28, 1900. a. g. brewer, cashier.

SIS 17. 36 81.

Receive" for the orphanage i" Addison, Ill.:

From congregations, etc., for current expenses: P. Matthius, Evanston, from Mrs. Bertha Hoff 5.00. k Zapf, Melrose Part, half of the Reformation coll. 10. 85. E. Ambrose, Lansing, Mich. thank offering, 5.00. k. Werfelmann, Chicago, v. Women's Assoc. s. Gem. 20. 50. C. Detzer, NileS Centre, v. Sophie Christ, Marg. Lumpp & Marie Lenzen each 1.00. P. Große, Oak Park, half of Reformalionsfcoll., 12. 31 & by Heinr. LUcker & Christ. Lembke each 1.00. P. Werfelmann, Strasburg, bequest from Fr. Döhrtng, 50.00. I>. Gülkers Gem., Huntley, 4. 85. P. Wagner, Chicago, by Jda Luvewing 5.00. P. Bogt, Dwight, by s. Gem. in Goodfarm 10.00. (p. -133. 51.)

Of children, etc.: 31. 83. (Acknowledged in the "Kinder- und Jugendblatt.") Board money: Dch. E. Leubner v. K. Stetnberg, Joliet, f. s. children 5.00. Addison, Ill, Dec. 1, 1800. G. Rttzmann, Kassirer.

Receipt and thanks.

Through the agency of kk. Sievers and Strasen, I have received the rich support of -400.00 from pastors and congregations of the Minnesota and Dakota Districts to cover my expenses for three operations. Heartfelt thanks for this splendid show of brotherly love". Pf. 41, 2-4.
Minnesota Lake, Minn. E. Strolin.

For the church building of the Hanover congregation, N. Dak-, the following" love offerings have been received: From P. A. Roglitz, Kansas, -15.00. P. A. Bartz, Minnesota, 10.00, 28.00, 11.00, 28.00, 40.00. I>. Döderlein, Illinois, 1.00. By Kass. Menk 46.00 by kk. H. Ehlen, A. Pfotenhauer and F. Wohlfeil. W. Wippermann, N. Dak, 10.00, C. Kirchmeier the. 5.00, Th. Köster, Illinois, 20.00. Many thanks to the kind givers. H. Albers.

With heartfelt gratitude I acknowledge the receipt of a box of mostly new clothes and undergarments from Fr Reisinger for poor students. May the faithful God bless the kind givers abundantly. Matth. 25, 40.
Springfield, Ill, November 28, 1800. I. S. Simon.

Received for the Deaf and Dumb Mtssion: from "Lutheran" readers at West Point, Nebr. "3.00, at Buffalo, N. Y., . 10.
Chicago, Ill, November 30, 1800. Karl Schmidt.

By P. O. Lüffenhop -4.00, Theil. of Coll. on the Hochz. WöbbektngLüffenhop, for pupil M. Wyneken at Fort Wayne received with thanks.
Jos. Schmidt.

For church building in Seattle, Wash. received with thanks from P. C. Heuer -1.00. Herm. Bohl.

AS" The receipts of Messrs. Kassirer O. E. Bernecker, Ad. Gruhl and Ernst Leubner had to be postponed due to lack of space.

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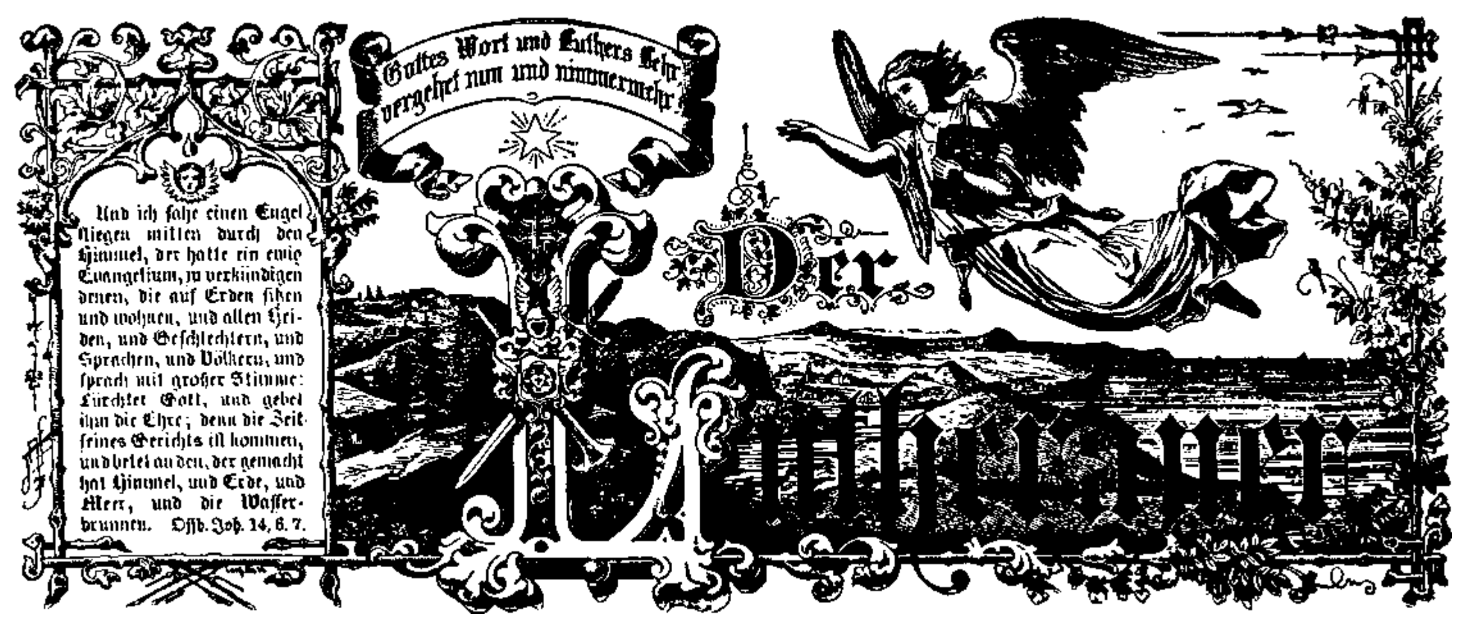
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Vol. 56. St. Louis, Mo., December 25, 1900. No. 26.

(Submitted.)

At the manger in Bethlehem.

O see what the Almighty does here, That she may have mercy on the weak! He who bears worlds at play, He rests as a weak child in his mother's arms.

Today he comes not in ruler's garb, That he may smite the world in ruins, Today he comes that he may patiently bear our sorrow And deepest woe.

The manger is his throne of omnipotence, The stable is his hall of rulers.
The king's son comes so lacklustre, That he walks the path of poverty.

Truly he comes in the likeness of a servant, He reveals himself as a ruler, That he may deliver me from all the cunning, violence, and power of the devil.

Thou weak ox, be my strength; Thou poor God, be my fullness, When death taketh me from hence, And to dust the rotten shell.

Christmas.

High joy fills countless homes and hearts these days. Lazy hands become eager, weary knees become strong, dull eyes are filled with new splendor. Baptized ones, who already despondently wanted to bless God and die, draw fresh courage. Why is this?

Today, out of his chamber goes
God's hero, who tears the world out of all misery. God becomes man, to you, man, for good, God's child that joins himself with our blood.

Christmas is the celebration of the revelation of the Son of God in the flesh. The birth of Jesus Christ is the birth of a perfect, sinless man. Just as the children have flesh and blood, he has been made a part of it in the same way. Here is a real, though wonderfully become, human child, a perfect man with a rational soul and a human body. But here is more. This human child is God of a kind. The eternal, only begotten Son of God, who was born of the Father's nature before the world, has appeared here in the flesh. Visibly in the flesh we see God. The Son of God, who was with God in the beginning, has wedded Himself to human nature. Deity and humanity unite today. The Son of God did not change His divine nature, did not limit it, did not put it aside when He became man. He remained in the glory He had with the Father before the world was. Human nature was not changed when it was taken up by the Son of God into His divine person. The man Jesus Christ is in all things like his brethren, except in sin. But in the Son of the woman dwelleth all the fullness of the Godhead. He that is of the seed of David according to the flesh is God over all. The virgin Son is the Son of God. This union of God with man is as close, yea, closer than the natural union of body and soul in other men. As body and soul is One Man, so God and man is One Christ. But whereas in natural men body and soul are separated by death, in Christ Godhead and humanity remain inseparably united. And because the union is so intimate, human nature also shares in the glorious attributes of divine nature. The Son of God pours the abundance of his goods into the bosom of his bride. Human nature takes on divine form. As iron, through union with fire, glows with heat, and yet does not change its nature, so human nature, through union with divine nature, becomes partaker of the attributes of God, and yet remains human nature. O marvelous



Birth! O great mystery! Who can grasp it? By this we shall learn and praise for ever.

But why did God come so close to us? Why did he elevate human nature so high? God came to us humans so that we humans could come to God. He wanted to redeem us from all injustice, to make us blessed from our sins. Here lies the core of Christmas joy. Through the deception of Satan, all men had become sinners. Christ wanted to eradicate sin, to purchase righteousness for mankind. Through sin, God's wrath and curse had come upon all men. Christ wanted to bear wrath and curse, to make peace. Through God's curse all men were condemned to the chastisement of eternal death. Christ wanted to atone for the chastisement, to save to eternal life. Through their apostasy from God, all men had fallen into the power of the authorities of darkness. Christ wanted to free them from this bondage and lead them to the blessed freedom of the children of God. The Prince of Life wanted to sacrifice Himself for the outcasts in order to give them eternal fellowship with God.

And mark you. He meant to do this for all sinners. No one is exempt here. He wanted to become the savior of the whole world. He did not want his love to benefit only a few. He did not want to do his work for just a few. No, God's heart is greater. As God took to Himself the flesh of all men, so He wanted to become the Saviour of all men. Christ wanted to be a salvation until the end of the world. Think of the greatest sinner you know. Think of Adam and David and Peter and Judas. Think of yourself. The Son of God appeared for the service of all. Through him all generations on earth were to be blessed.

This is our joy at Christmas: it is God himself who takes care of the miserable. Because it is God, the work will also succeed. The incarnation of the Son of God for the redemption of the world guarantees redemption itself. And the work has succeeded! Thanks be to God, all is accomplished!

> A good pleasure! God hath in us, Now is
> great peace without ceasing, All feud hath
> now an end.

Because God wanted to be a saviour of all people, he proclaimed the good news of salvation already from the beginning. Already the believers of the Old Testament celebrated Christmas, but not the birth of the Saviour who had appeared, but of the coming Saviour. This was what lightened the deep night of our first parents after the Fall: the consoling promise of the Seed of the Woman who was to crush the serpent's head. For two thousand years the Ancient of Days rejoiced on the strength of this One Promise of the Saviour to come, and were not weary of catching and telling of it from child to child before friend and foe. Then, as the time appointed by God approached, the divine words of the Messiah piled up. The more the world became corrupted in sins, the louder and more definite God spoke through his holy people about the helper from the misery of sin. From Abraham down to Malachi, one prophecy followed another, shedding ever brighter light on the person and work of the Messiah. Even upon the people of the old covenant the glory of the Lord has risen. It is as if Isaiah were with the faithful at the manger of the just-appeared Savior exulted, "Unto us a child is born, unto us a son is given." He saw Immanuel as having already appeared. The Old Testament church saw the day of Christ and rejoiced with inexpressible and glorious joy.

But who can describe the rejoicing of the faithful contemporaries of Christ? Now the long time of waiting was over. God had rent the heavens and descended. That which many prophets and kings desired to see with bodily eyes was granted to those. He whom the angels also longed to behold, he offered himself to the gaze of all. O blessed eyes that saw him with faith! There, even beforehand, the aged Zacharias rejoices: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people!" Mary sings in blessed joy, "My soul exalteth the LORD, and my spirit rejoiceth in God my Saviour!" And when the heavenly hosts proclaim aloud the joyful miracle: "Unto you is born this day the Saviour," what wonder that the shepherds hasten with winged steps to Bethlehem, that they behold with radiant eyes the divine infant, that they offer with fervent hearts the sacrifices of their lips to him!

But Christmas continues. Simeon, the godly old man, could not die, for he had seen the Lord's Christ before. Hannah, the widow, never leaves the temple day or night. She waits with many others at Jerusalem for the consolation of Israel. Will the time not come? Today it comes! There Mary is presenting the babe. And behold, the Spirit of the Lord prompts the two old men: "It is he, it is he, the consolation of all the nations! And Simeon takes the child in his trembling arms. O blessed joy! What more does he want? He has seen his Saviour! Now he can go home in peace! - In this child the wise men recognize their King, in him John the Lamb of God, in him the disciples of the living Son of God. They have all beheld him with bodily eyes. They believe in him. In him they are blessed.

And after two thousand years the tidings have reached us also. We who were Gentiles walk in the same light. Though with the eyes of the body we have not seen the Saviour. But in his words he has appeared to us. In faith we have beheld him. Yes, we know him, this Jesus Christ, our Lord. We know in whom we believe. And ours is the blessedness of those who, though they do not see in the flesh, yet believe.

But not all who hear the gospel of the Savior of sinners rejoice in it. They willfully take offence at the chosen and precious cornerstone that God has laid in Zion. Some deny his eternal and abiding deity, others his true and perfect humanity, still others his vicarious redemption. Christ is a sign that is contradicted. And this at all times, and today more than ever. Yes, alas, even among those who love him! Most people do not want to be saved at all, many do not want to be saved through this Christ. The poorest! They are lost through unbelief. Oh that they could be saved!

But let us not be moved. In him we will be lifted up. He is our peace. To him we will cleave. He is our king. Today he is no longer lowly

in the manger. He sits at the right hand of the Majesty. God has set up his king. He reigns in the midst of his enemies. So let us not despair. Against our sin we have righteousness in him. Against all our enemies we have protection in him. As his kingdom companions, let us cheerfully serve him in faith while it is day. Soon he will visibly come again in the glory of his Father. Then we shall see him as he is. We shall enter with him into the inheritance which is kept in heaven. And so we shall be with the Lord always.

Yes, come, Lord Jesus! Friedr. B.

Festcollecten.

"Right! Here he comes again, the inevitable.... etc.! We've met him before. I thought he wouldn't have the heart to stay away for Christmas." This is perhaps what some people say when they compare the title of this essay with the signature of the same. But, please, dear reader, slowly, please! Put the superscription out of your mind first; and you needn't have looked at the signature right away, especially since it doesn't matter, but could have waited until it came along. Now look kindly at what stands between, namely between the superscription and the signature; then judge according to your best knowledge and conscience. Perhaps things will turn out differently than you think.

Surely you love the Lord Jesus Christ, who was born in the dark stable of Bethlehem 1900 years ago in great poverty and lowliness to all the people of the whole world, and of whom it is still said in Christendom today: "If this little child were not born to us, we should all be lost; salvation is for us all. If anyone did not love the Lord Jesus Christ, he would be "anathema, maharam motha," that is, a banished and condemned man for eternity, as St. Paul says in 1 Cor. 16:22.

Thou lovest the sweet and blessed gospel, which is thy soul's pasture and daily manna, tasting to thee as pure milk and honey. How could you love your Saviour, if you did not like his sweet voice, that is, his word, in which alone you can find him and enjoy him; if you did not want to say with St. Paul, "This is certainly true, and a precious word, that Christ Jesus came into the world to save sinners, of whom I am the chief"? 1 Tim. 1, 15.

Thou lovest also the kingdom or church of Christ, which his gospel spreadeth, and is spread by his gospel; which is called his bride, his dove, his pious; wherein he hath always his rest, his habitation, and his workshop, though he find no other room in the inn. How could you love your Saviour and his gospel, if his kingdom, his church, were not equally dear to you; if you would not, with the holy singers of the old covenant, lift up your hands to heaven, and swear, and cry aloud, "If I forget thee, O Jerusalem, let my right hand be forgotten. Let my tongue cleave to the roof of my mouth, where I remember thee not, where I let not Jerusalem be my highest joy"? Ps. 122. 137 etc.

Surely thou lovest thy dear Lord Jehovah Christ with all thy heart. Thou therefore lovest also his dear gospel. And therefore thou also lovest his dear church. I hope so. If I did not hope so, then I would spare you this letter; then I would not even think of meeting you in these few lines.

Now behold, the dear gospel is in distress! It has the promise that it shall run fast. But its bearers and messengers need some food for the journey, and some money for the journey. And that is lacking. Is it not true that the gospel, which thou lovest so dearly, thou canst not and wilt not let it suffer want? Will you rather help it to run faster and faster?

Behold, the dear church of Christ is in distress! She has the promise that she shall break forth to the right hand and to the left, and that, like a joyful mother of children, she shall gather around her an ever increasing multitude of children. But just as the church of the Old Testament, in great anguish and distress, when it was very much afraid for counsel and help, spoke the proverbial parable, "The children are come to the birth, and there is no strength to bring them forth," 2 Kings 19:3, so also now the church of Christ laments and complains that it cannot expand as it should and would like to, because it lacks many gifts, means, and powers. Is it not true that the dear church of Christ, which you love so dearly, cannot and will not suffer hardship? Rather, will you gladly help it to blossom, grow, and flourish ever more splendidly?

Behold, thy dear Lord Jesus Christ himself is in distress. He hath the promise that he shall have a great multitude for a prey, that they shall bow the knee to him that lie in the dust, and they that live in want. But he himself is a sojourner in this world, and naked, besides hungry and thirsty, yea, also captive and sick, though no longer in such visible and palpable manner as when he, a poor babe, lay wrapped in swaddling-clothes in a manger, when he had not even later, when he laid down his head, when sufferings without number, also hunger and thirst surrounded him, when he was taken captive in the garden, when he was crucified full of pain and sickness, and stripped of his garments; but yet as he did Matth. 25, where he finally says on the one hand, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me;" and on the other hand, "Verily I say unto you, inasmuch as ye have not done it unto one of the least of these, ye have not done it unto me." Is it not true that you cannot and will not let your dear Lord and Saviour Christ, whom you love so dearly, suffer any hardship? You will rather gladly feed and water him, house and clothe him, visit him, and come to him and ask him that he will regard all that you do for his poor missionaries and "traveling preachers" out of love for him and for his word and for his kingdom, as having been shown to him himself, and that he will graciously accept it?

If you now think that with this letter it is obviously again aimed at MIssionscollecten, then you may well be right in that. I would, however, kindly ask you to see once again whether your love for your dear Lord Christ

and to his dear word and to his dear kingdom is still strong enough that it would like to make a sacrifice once again and thereby help our poor Inner Mission treasury, which is very poor right now. But if you think that things did not turn out any differently than you thought at the beginning - well, I am now willingly caught up in this at the end, and I will let you be right and confess honestly: Yes, I could not bring myself to stay away for Christmas - in the pleasant and elective hope that you would not be able to bring yourself to refuse me for Christmas either. So there we are agreed. But quite apart from right or wrong between you and me: Let only your dear needy Savior and his dear needy Gospel and his dear needy Church do no wrong, but help in your part so that not only with you, but also with the other dear brothers and sisters in the congregation to which you belong, the sacrifices of love and gratitude for the good of the Inner Mission will again appear, either on Christmas Day or soon thereafter.

In the meantime, all of us united with one another in spirit, let us implore the dear holy Christ Child:

> Abide, supreme treasure, O my adornment, O my delight, abide with me, Thou hope of the said!
> Thou heavenly dew, fertilize me, Thou most beautiful manna, Show thyself to the poor and the exiled! Let not thy light grow dark here on earth, Let thine own
> Hie thy word still further shine.

With brotherly greetings from the entire Mission Commission here, your missionary friend who is often concerned about the dear missionary work, but who is happy in Christ,

Minneapolis, Minn. in December 1900.

Mrs. Sievers.

Signs of the times.

In the gospel of Matthew (Cap. 16, 1. ff.) we read that once the Pharisees and Sadducees came to the Lord, tempted Him and asked Him to let them see a sign from heaven. What did the Lord answer them? He said to them, "In the evening you say, 'It will be a fine day, for the sky is red;' and in the morning you say, 'There will be a storm today, for the sky is red and cloudy. Ye hypocrites, the form of heaven ye can judge; can ye not also judge the signs of this time?" In these words there is undoubtedly also an admonition to Christians to open their eyes and pay attention to the signs of the times in order to learn to understand them correctly. Especially the end of a year suggests that we turn our thoughts to this subject, especially the end of this year, with which the entire nineteenth century comes to a close.

And who could deny that the year which is hastening to an end has been, as perhaps no other, rich in signs of the times and showed clearly to all who have eyes of understanding that it is serious, evil time. Let us look back and consider just a few of the main events. We see that the elements of the kingdom of nature, which man, in the century that is approaching, has made so highly serviceable to himself, and which he, in his presumption, thinks he has already mastered, are rebelling against him and against the creations of his hand, and are destroying both in a short time. Who does not think of the terrible storm tide which last autumn in the south of our country not only destroyed valuable property amounting to many millions of dollars, but also brought thousands of precious human lives to a swift end? Who does not remember the terrible fire disaster near New York in July of this year, to which several proud ocean liners fell victim, and in which hundreds of people likewise died a miserable death before the eyes of eavesdropping, but helpless fellow men? And now, finally, the terrible famine in India, which lasted the whole year, and which, according to the reports of reliable eye-witnesses, surpassed all previous theuras in India, and resulted in a misery and a death that is indescribable and cannot be expressed by numbers.

The outgoing year is also marked in a very special way by wars and war cries. The whole world is under arms, and almost every nation is ready to strike at any given occasion. From various parts of the world came almost daily reports of murderous battles and terrible atrocities, as they are wont to happen in the wake of war. The American-Spanish war is still having its bloody aftermath in the Philippine Islands. For more than a year a Christian nation has been at war with another Christian nation in South Africa. And while the eyes of the world were still turned to these two battlefields, news came of the atrocities in China. Hundreds of missionaries and thousands of Chinese Christians have fallen victim in a short time to the unleashed rage of the heathen, and some of them have been killed in cruel tortures. But is the murderous rage and the lust for murder and the reign of terror to be found only on the part of the heathen? The reliable and impartial reports that have come to light in recent weeks and months have described scenes that make the skin crawl. Tens of thousands of Chinese houses set on fire by the Russian Cossacks, every Chinese who showed himself slaughtered, men, women and children chased like cattle into the water to drown them, the river filled with thousands of corpses so that the boats could hardly continue their journey, atrocities which the pen refuses to write down - these are the final pictures from the warfare of the nineteenth century. And the last, innermost causes of these wars? Greed for countries, greed for money, lust for robbery and murder, desire for violence and domination.

But even apart from the great wars of countries and nations of the year that is passing, what Jeremiah writes (Cap. 4, 19. f.) is confirmed anew: "How heartily I ache! My heart throbs in my flesh, and I have no rest; for my soul heareth the sound of the trumpets, and one battle, and one cry of murder upon another." Yes, one murderous cry upon another.

others. The King of Italy is murdered in his own country by a monster in human form who belongs to the ever-growing party of subversives who want to overthrow all divine and human order the sooner the better. In various large cities of America there are fights between whites and negroes, which lead to disgraceful riots in which men are hunted down like cattle. There, in various parts of our country, evildoers are snatched from the arms of the secular authorities and executed on their own authority under horrors and tortures that one usually reads about only in pagans and barbarians. Workers' unrest and strikes have taken place, in which human lives have been sacrilegiously played with, and scenes have occurred that one would think impossible in our time and in our country.

And how do the people react to such events? They hear about it, read about it, speak about it, but it does not make an impression; the realization that we are living in "terrible times" does not affect them. The great majority of the people are insensitive, indeed, they even join in the mad war cries, share the lust for murder, mingle with the rebels, approve and approve of the lawless goings-on. No one who follows the course of events can escape the ever increasing brutalization of the people. To this must be added the outrageous injustices that take place in daily life and commerce, the arrogance of the high and mighty, the oppression of the poor and lowly, the life of luxury, gluttony and drunkenness, sin and dishonor, the mad lust for pleasure and sensuality, all things that increase from year to year and leave their mark on the outgoing decade.

Verily, these are the signs of the times. They are all confirmations and fulfillments of the words our Lord spoke of the last time: "You will hear wars and cries of wars. ... There shall be uproar of nation against nation, and of kingdom against kingdom: and there shall be pestilences, and troubles, and earthquakes, in divers places. ... . . Many shall betray one another, and shall hate one another. . . . ...and because iniquity shall abound, love shall wax cold in many... . . and then the end will come." Matth. 24, 6. ff. Let us not pass by these signs carelessly, but recognize their significance and let them admonish us to be constantly ready for the end of all things, for the end of the world. The more evil and dreadful are the times in which we live, the more dreadful are the things that God permits in this serious time according to His wonderful will, the greater is the wrath of the devil, since he knows that he has little time (Revelation 12:12), the worse things are on this earth, the more clearly the Lord speaks through all this: "I am coming soon," the more fervently we want to plead and sigh: "Yes, come soon, Lord Jesus. Come for judgment and redemption with thy dear latter day. Make an end, O Lord, make an end of all our troubles." But let us also beware lest we be entangled and drawn into the nature of this world, but let us rather reprove it by word and deed; and let us be the more diligent that we may be skillful in holy conversation and godly conduct. Being that we wait and hasten to the future of the day of the Lord, let us watch and pray the more diligently, that we may be worthy to escape all things that shall come to pass, and to stand before the Son of man. 2 Petr. 3, 11. 12. Luc. 21, 34-36. L. F.

† Fr. Johannes Rennecke. †

(Conclusion.)

When our Rennecke came to Fort Wayne, Father Wyneken, the previous pastor of the congregation there, had been called to Baltimore, and the congregation had called Dr. Sihler, who, however, was not to come until August of that year. However, the Vacant Preacher, Rev. Husband, helped him to a school position in Adams County, Ind. There were only about 15 families. He did not receive a salary, but only free quarters, which he had to seek alternately, sometimes with one, sometimes with another. Rennecke was here for almost two years.

In 1846, Father Löhe from Bayem and other Lutherans founded the practical theological seminary at Fort Wayne. Löhe had immediately sent 11 young men together with a candidate of theology as their teachers to Fort Wayne, Dr. Sihler was also to be teacher and director of the institution. Since Rennecke had desired from childhood to become a preacher of the gospel of Jesus Christ, but had not had the opportunity for his education at home, he soon decided to be admitted to this institution in order to achieve his wish. Destitute as Rennecke was, Dr. Sihler took pity on him, as well as on the later Father Eirich, and took them both into his home. They had for something to do housework: chopping wood, getting horses, and the like, all free. Both young men arrived in Fort Wayne shortly before the beginning of the first session of our Synod, and when Dr. Sihler and Professor Wolter returned, they were immediately allowed to take part in the lessons. In 1849 Rennecke took his exams with two others. He was supposed to join Father Brauer in Addison as an assistant preacher and teacher. However, nothing came of it, since he could not leave Fort Wayne in the rough season because of his weakened health.

After he was restored, he took the place of Father Nütze, who had fallen ill. At that time cholera broke out in Fort Wayne, which also took his dear teacher, Professor Wolter, along with many members of the congregation. Now Dr. Sihler announced to our Rennecke that he would have to move to St. Louis, since he had been appointed by the Synod President to succeed Father Schieferdecker, who had been called to Altenburg. But since Father Schieferdecker was still officiating in St. Louis when Rennecke went there, he could not be called to this congregation, so Dr. Walther sent him to Father K. to help out. It was not until 1850 that Rennecke received a permanent appointment to the congregation in St. Clair and in Monroe County, III. He was ordained and introduced by Father Bünger with the assistance of Father Wunders. Every Sunday and feast day Rennecke had to preach in the morning in one congregation and in the afternoon in the other. The Monroe County congregation had its own teacher, but Rennecke had to teach school at his residence. Five years later, in 1855, he was transferred to



Staunton, III, appointed. He subsequently served several more congregations, the last of which was Zion's congregation in Town Jackson, Wis.

Already at the beginning of the eighties Rennecke temporarily resigned from his office because of an increasing liver and head ailment. He first went to live with his sons in Milwaukee. In the summer of 1882, however, he removed to West Prairie, Poinsett Co, Ark, to recuperate with his son. But even here he ministered Word and Sacrament to the few families who resided there, and at times took charge of the children. These people would have liked to call him, but they were too poor that they could not obtain a pastor. Rennecke got better in Arkansas, returned to Milwaukee, and then was called to the church in Town Jackson in 1883. However, by 1889 he became ill again and then resigned his position for good. He lived first with his son-in-law, Teacher Janz in Milwaukee, and from 1892 with his son-in-law, Phil. Schatz in Wayside, Wis. While traveling there in January he caught so bad a cold that at the end of March of that year he received a stroke of nerves which paralyzed the entire left side of his body.

From now on he was completely unable to walk, stand or do any work. However, he always stuffed his pipe with his healthy hand, with which he also ate. He thought that even if physical and mental overstrain, as well as illness, had weakened his body and caused him to suffer a stroke, the journey in winter had been the direct cause of this stroke. "But," he writes, "the Lord's will be done! According to his wise and yet good will, he has allowed me to undertake this journey. Even if I have to suffer a great deal as a result, I still want to surrender to his will and bear it patiently. He can still bring good out of it for myself and also for others, to his praise and honor. This then do, the gracious and merciful Father which is in heaven, for the sake of JEsu Christ his dear Son. Amen." Another stroke put an end to his life in a few days, after he had still expressed with a slurred tongue his desire to receive Holy Communion, which he did receive. He died on July 12 at night, after 39 years of holy preaching and 74 years, 5 months and 18 days. May his memory remain among us in blessing!

E. Dürr.

Our magazines.

As the year draws to a close, another volume of the periodicals and magazines published by our Synod for our Christian people is coming to a close. We would therefore like to take this opportunity to say a word for their distribution. Above all, the oldest and main organ of our Synod, the "Lutheran," should be kept and read in every family of our Synodical district. There will hardly be a home where a secular paper does not regularly enter. But should not every Lutheran Christian also keep a periodical which reports to him on the happenings in the ecclesiastical sphere, which above all also wants to found him in the

Is it the knowledge of salutary doctrine that will sharpen his eye to judge ecclesiastical occurrences correctly? Now, fortunately, the "Lutheran" has increased its readership by several thousand in the past year, and we confidently hope that they will come to know and love it better and better. But there are still many, many families in our synodal area who have not yet opened their doors to it. Will not our old and new readers, as time and opportunity bring, put in a word of recommendation for him? Experience has taught us that it is especially helpful to the spread of a newspaper when a friend calls the attention of a friend, a neighbor the attention of a neighbor. The dear women in our congregations, many of whom are among the most attentive and faithful readers of the "Lutheran," are also cordially requested to perform such a service of love. And if the pastors, teachers, and leaders of the congregations also make the distribution of our newspaper a public and special concern, and also bring this matter up in the congregational meeting, then the sphere of activity of the "Lutheran" will expand even more in the new century and, with God's blessing and help, it will bring blessings in even wider circles. May God be with you!

But there are several other publications in our publishing house, to which we would like to draw special attention. First of all, there are the mission leaflets published by the Synodal Conference, the "MissionsTaube" in German and "***The Lutheran Pioneer"***". in English language. The "Mtssions-Taube" tells especially about the blessed work of the negro mission in the south and southeast of our country, but at the same time also gives an overview of the events in the mission field of the whole world. The little "Pioneer" is itself a real "missionary", which you will enjoy reading with your children and which you should then give to your English-speaking neighbor, so that he may also learn what the Gospel actually is. For he does not hear it in the sect churches.

But your big and little kids want something to read for entertainment too? Well, that's taken care of too. You probably already know our "Children's and Young People's Journal", you have no doubt seen it before. But have you ever held it and enjoyed its instructive and varied contents with your own? Let a volume come to you once and you will not regret it. And if your children are still too young to understand the "Kinder- und Jugendblatt," they can still read the little paper "Für die Kleinen" and enjoy its rich pictures. If, however, because your sons and daughters like to read English, you wish to have an entertainment paper in that language, we recommend to you the " *Concordia Magazine,*" which announces some important changes just for the new year now beginning. And in order that you may know what you are ordering, let your pastor or our publishing house (Concordia Publishing House, 8t. I^ouis, Llo.) send you free of charge a sample of one of the papers mentioned. Such sample copies will be sent to all pastors on request and in the desired number.

L. F.

To the ecclesiastical chronicle.

America.

With regard to the continual reminders to give for church purposes that appear in the "Lutheraner", even dear Christians here and there think that too much is being done for the cause. In particular, it is the "Inner Mission" and the support of poor congregations for church buildings for which the love of Christians is claimed in almost every issue of the "Lutheran". We are now convinced that the "Lutheraner" has not done too much for the cause. The "Lutheran" has only ever asked for gifts when he was convinced: "The Lord needs them" (Matth. 21, 3.), namely for the spreading of his word. But we admit that the "calls" in the "Lutheran" could and should become fewer. How, indeed? Not in such a way that we limit our work in spreading the gospel, but in such a way that our dear congregations without "calls" give the Lord Christ what He needs for His entrance into grace here in the world. This can be done by each congregation arranging from the outset regular annual collections for the purposes mentioned and for other purposes of the Kingdom of God. Some congregations have long since introduced this order. They regularly hold about 12 to 16 collections in the course of the year, in which all the main castes are considered. However, very many congregations have either no order of meetings at all or only a very incomplete one. It is not as if these congregations lack the will to serve the Lord Christ even with earthly goods. No, there is plenty of willingness, and it is always awakened by the gospel. But the collections, because not previously ordered, are simply forgotten. Hence come the many "calls" in the "Lutheran." To the question, "How do we get rid of the many 'calls' in the 'Lutheran'?" the answer is therefore: "By the general introduction of a collection order on the part of our dear congregations." Then, it is true, not all "calls" will disappear from the "Lutheran" - and who would wish that! -, but the many "calls" which continually keep us in .breath will then be dispensed with. We now have in the Synod 377 traveling preachers who must be maintained in whole or in part. The annual mission festival colleets, in which experience shows that only a part of the congregation participates, are not sufficient for this. Thus it would certainly be appropriate if, as a delegate advised at one of our District Synods, all of our congregations were to collect two to four times a year on a regular basis for the "Inner Mission", in addition to the Mission Feast Collect. As is well known, regular collections are not a "legal thing", but are genuinely Christian, advised by the Holy Spirit Himself, as is evident from 1 Cor. 16, 1. 2. F. P.

Mature teacher in the Inner Mission. In this academic year, our local seminary is often asked to send out students for a few months to help with church emergencies. As a rule, these are cases in which itinerant preachers have a large area to cover and, in particular, cannot provide the necessary care and attention to the growing youth through school and confirmation instruction. In one case it concerns the instruction of 30 children and young people, among them those who are already twenty years old. Another vicar writes: "Some of the confirmands are already quite old, one is almost as old as I am. If they are not confirmed this year, it may never happen. Pastor... who serves this congregation, lives 50 miles from here and only came every four weeks. This is usually the case where a missionary has to serve several or even a whole series of preaching places and, as a result, has to travel a lot. It will hardly be possible for him to give proper Christian school instruction in one place, let alone in several or all of them. For this reason, in our opinion, the question should be approached in the mission areas as to whether it would not be advisable to employ travelling teachers in the Inner Mission, who would work hand in hand with the travelling preachers. And we are glad to inform you that the Gulf States Conference of the Southern District, at its last meeting, suggested this matter, and appointed a committee to discuss it thoroughly and all round, and to bring it before the next District Synod. L. F.

The Lutheran District Synod of Michigan, the small part of the old Michigan Synod remaining in the Synodal Conference, held its meetings this year at the end of October in Seio, Washtenaw Co, Mich. In the opening sermon, the Vice-President, Rev. P. Kionka, spoke on the basis of 1 Cor. 15:58. of the need for efficiency in the work of the Lord. The doctrinal discussions were based on theses about the secret societies in the light of the divine Word. This had already been discussed at the two previous Synodal Assemblies, and we remember the printed Synodal Report, which was very interesting and instructive to read. In that year the Lodges were considered in the light of the Holy Gospel, and it was shown how the religion of the Lodges is pure rationalism, that is, faith in reason, sometimes coarser, sometimes finer, but always in opposition to the faith of the Bible. In the report to the "Ev.-luth. Gemeindeblatt" it says: "On the basis of natural knowledge, with the exclusion or fleeting utilization of revealed knowledge, the Lodge not only wants to recognize God, but also to find and lead the way to Him. It persistently denies the doctrine of the triune God; it denies Jesus Christ as the Son of God and the only Saviour of the world, even when it cites his name and his word. The Holy Spirit, His ministry, and His work are simply ignored by the lodges. As they deny or evaporate the Scripture teachings of sin, of the unfree will, so they consequently reject the Scripture teachings of repentance and conversion, of justification, of sanctification, of the means of grace, of enlightenment, of the church. The presence of the Bible and the reading of certain passages does not change this. How tolerant they are, we always experience in our church life, namely at funerals. They impudently push aside the church founded by God and seek to take its place. Nor do they know much about the resurrection, eternal life, heaven and hell; what they say about them is a denial of the truth of Scripture. Prayer plays quite a part with them, but it is not prayer before God and is therefore condemnable. They deny instead of confess; they do not pray to the triune God, they do not pray for those for whom one should pray according to God's word, they not only allow ungodly men to join in prayer, but often allow ungodly men to act as chaplains. That they use the Lord's Prayer is done to deceive simple-minded souls; no Jew, for example, will think of the triune God when he hears the word "Father. They only hinder the sanctification of the sacraments and the exercise of right church discipline."-In addition, the Synod heard a paper on the doctrine of original sin and transacted the usual Synodal business. L. F.

Divine Healing... Recently, unfortunately, it turned out that sick people from our circles here in Denver sought help for their bodies in a "Divine Healing Institute". But such healing is not proper for a Christian in Colorado or anywhere else. Whoever comes to Denver for his health, let him breathe in the local healing pleasure with l thanksgiving, and if he is otherwise in need of medical care, let him be a Christian.

If he needs help, he should turn to a proper physician. Since there is danger on this side as well, be warned of it. He who puts himself in danger perishes in it. And what good would it do a bodily sick man if he were to get well, if he were to suffer damage to his soul in the process? Such divine healers seek to treat their patients according to their religious creed. So also in this case the healer wanted to have belonged to the Lutheran church in former times. But during further negotiations it became clear how hostile these circles are against the faithful Evangelical Lutheran Church. Yes, how easily a Christian can deny Christ was only too clearly and sadly demonstrated here! - May God have mercy on us in these last perilous times, and protect and shield His poor Christendom from the many and great dangers which surround it on all sides! I. F. S. H.

Again an Order has fallen, a Lodge bankrupt. "Chosen Friends" was the alluring name. Still its age was that of a youth of 20, but its spread was great, covering 30 states with more than 550 "Councils." Yet despite its youth as an order, the average age of the "insured," as the members were called in derision, was 50. This was an ominous sign of its existence. The "Chosen Friends" therefore had to think that most of their "chosen ones" were rapidly approaching the dark grave, and that there would then be a lack of money, so they increased the contributions in the case of deaths. But this did not save them. The claims amount to -300,000.00. UeberdieS had also embezzled "friend" Chief Treasurer Wilson -30,000.00, which, however, would be covered by surety after his death. Oh, that these people would become wise and seek their lost God! But a high "friend" from among them has already called for the formation of a new order and even promised the secretaries remuneration for the acquisition of members, who will then be physically pressed and spiritually murdered in the arms of their caring "friendship". Lutheran Christians do not begrudge even the unbelievers and worldlings the loss of their money; yet they rejoice when again one of their idolaters breaks their necks, since these plan to rob them of their earthly goods and seek to defraud them of faith and blessedness. - The rapid increase of the lodges in our time and their restless activity and seduction is truly a sign of the last day. These people have no faith and therefore no God; they often belong to the scoffers of the last days and walk according to their own lusts, as Peter writes (I. 3, 3.); they weigh down their hearts with eating and drinking and with worries about food, therefore this day will quickly come upon them, as Christ warns. (Luc. 21, 34.) But also many other so-called support societies, which are not and do not want to be secret lodges, yes, call themselves Christian societies, are a sign of the last time, of which the Lord Jesus says: "Because iniquity shall abound, love shall wax cold in many." (Matt. 24:12.) If true love, especially among Christians, were quite fresh, brave, and warm, then truly not a single such association would be necessary for them, nor would it be called into being, either within or without the church, our spiritual mother, who, according to God's will and by His grace, should, can, and will supply us in bodily and spiritual need. But he who thinks that because love is lacking he has a right to use a means which is supposed to replace the love God wants, but which in reality dampens it and makes it grow even colder, is very much mistaken. Only God's word can heal the damage and replace the lack, but other means never can. W.

Abroad.

Recent reports show **that the well-known English branch of the Salvation Army,** which has only been represented in Germany for about ten years, has already experienced considerable growth, especially in the larger cities. It already counts 110 army divisions (corps) with 350 officers and, in addition, 400 local officers. It has also founded a number of charitable institutions, three so-called rescue homes, a maternity home, a children's home, a girls' home, and seven Samaritan stations. Of the 35 cities in which it is active, Berlin is at the top of the list; Breslau, Essen, Cologne, Stuttgart, Strasbourg, and Frankfurt am Main are also mentioned. As in England and America, so also in Germany the Salvation Army is working among the most neglected and outcast classes of the population. And the fact that it is gaining ground in the large cities, that it is working in eighteen sections in Berlin, for example, is a sign that large masses of the people are not being reached by the city mission that is so widespread there. What misery and wretchedness, what a life of sin and godlessness may often be found there! Oh, if only the Salvation Army would proclaim the pure, truthful gospel of Christ, the Saviour of sinners! L. F.

The German Catholics recently held their assembly in Bonn, which was attended by 7500 of their followers. A special sensation was caused there, as the "Luth. Herold" relates, by a Dominican preacher from Berlin, Bonaventura, who preached the "holy crusade" against Protestantism in a ravishing, flaming speech. Of him the well-known Reichstag member and Catholic leader, Dr. Lieber, said, "A new Peter of Amiens (that was the name of the great crusading preacher of the Middle Ages) has risen. We all warmly tempted to jump up and raise the cry: 'God wills it! God wills it!'" (Such was the enthusiasm in the Middle Ages for the Crusades to the Promised Land in response to the preaching of Peter of Amiens). In the flowing garb of the Dominican monks, Bonaventure stood on the high speaker's platform and, supported by his actor-like movements, was able, by his glowing descriptions of the sad situation of the Catholics among the Protestants, to carry away the crowd and to arouse a zeal which manifested itself in almost unbelievable expressions of applause. And what was the aim of his speech? What was the aim of the Catholic Bonifaciusverein, which he particularly praised in his speech? He himself declared, "To unite Germany again in her ancient faith," that is, to make Germany wholly Catholic again. That is clearly spoken. But, praise be to God, the Pabst Church will never, ever attain this end. L. F.

Since the assassination of King Humbert of Italy, no fewer than nine Catholic priests have been convicted by the courts there for glorifying the murder and the murderer, as the "Kirchenblatt" reports. The ninth convicted priest, a parish priest in Umbria, had called upon his parishioners to pray for the "martyr" Bressi, "by whose hand the just God had chastised a great evil-doer. For this he received six months' imprisonment and a fine of 100 dollars from the criminal court in Camerino. But it is very significant that the papal press takes no notice of all these cases of "priestly" glorification of regicide, nor does it express with a single word its disapproval of the doings of the clergy. How often Luther is held up by her as the spiritual originator of all revolution, as the real father of all anarchists and nihilists. But the subversive Bresfi came out of the Catholic Church, and his atrocity is approved and praised by teachers of that Church. L. F.

From World and Time.

The Association of German Natural Scientists and Physicians gathered last autumn in the old imperial city of Aachen. On this occasion, a Berlin professor, among others, gave a lecture on the development of the natural sciences in the nineteenth century. Now it is true that in the last hundred years great things have been accomplished in this field, and that discoveries and inventions have been made which have completely changed the daily life of men. All Christians should acknowledge this, give God the glory for it, and not glorify the spirit of man in an idolatrous way. But there is little evidence of such an attitude in the circles of today's naturalists; on the contrary, it can be seen everywhere how man, in his arrogance and presumption, wants to go beyond the limits set for him. Thus, this speaker also claimed that natural science celebrates its greatest triumph in the prediction of what is yet to happen. One could form a fairly certain picture of the development of the earth: the movement of the earth around itself must gradually become slower as a result of the influence of the ebb and flow of the tide and other resistances. Day and night would gradually lengthen until they coincided with the seasons, each lasting half a year. Added to this would be the gradual cooling of the sun. The water would only be present in the form of ice and would probably enclose quite a few human remains for eternity. Above this would lie a thick layer of crystallized nitrogen and a layer of argon (a newly discovered gaseous substance), and in fine weather the cooled sun would hover over the whole. To this the "Freimund", from which we take this, remarks: "For the fellow-world it is indeed reassuring that it will still take many millions of years until this decrepitude of the earth and the sun will occur. But mankind will eventually have to be prepared to die out through starvation or freezing, while the celestial bodies, cooled down and extinguished, will forever be rolling about in the space of the world; for what purpose, it is not quite possible to see, when there is no longer any science to supervise them!" These unbelieving, haughty scholars should not forget that there is still a living God, who created and still sustains heaven and earth, and who says in his infallible word: "As long as the earth standeth, seed and harvest, frost and heat, summer and winter, day and night shall not cease." Gen. 8:22. This Almighty God also has a word to say concerning what shall one day become of heaven and earth, of the whole rotten edifice of the world; yea, he hath already declared it, when he saith by his apostle, "But the day of the LORD shall come as a thief in the night; in the which the heavens shall pass away with a great noise; but the elements shall melt with fervent heat, and the earth and the works that are therein shall be burned up." 2 Pet. 3, 10.
L. F.

The hand that saves us.

Two painters were busy decorating the walls of a large church. Both were standing on scaffolding some forty feet above the ground. One was so eager that his mind was entirely taken up with the work. He gazed at the picture in wonder and delight. Forgetting altogether where he was, he moved slowly backward, gazing at the work of his art, and measuring it with his looks, until he was close to the end of the board on which he stood. At this moment the other workman turned suddenly turns around and is almost paralyzed with terror when he sees the terrible danger of his friend. Another moment and he had to fall head over heels.

What was the other to do? If he spoke and shouted, the man was sure to die; if he remained silent, misfortune was equally certain. Suddenly, however, he regained his presence of mind. He seized a wet brush, threw it against the wall, and thus soiled the picture with great stains. Then the painter flew forward and turned on his companion with a furious gesture. But he drew back before his deathly pale face, listened to the report of the danger in which he was hovering, looked shuddering over the edge of the scaffolding into the depths, and with tears of gratitude he blessed the hand that had saved him.

In the same way, we are often enraptured by the pictures of this world, admire them, and step backwards more and more without being aware of the danger. Then the Almighty, in his mercy, blurs the beautiful paintings and draws us, even if we first complain about what he has done, into his outstretched arms full of compassion and love.

Are you happy?

To be happy you do not need much money and goods, otherwise the richest would be the happiest every time. Even he who is in misery and in the deepest suffering can be happy, if only he has found the fountain of true happiness.

"You are happy, aren't you?" someone once asked old Baron Rothschild, the money king of Europe. "Happy?" replied the rich man, "happy? when you have to sleep with loaded pistols under your head?" And when someone praised the American money prince Astor as happy because of his wealth, the latter spoke wistfully: "Alas, I must leave all this when I die; I must daily buy myself with difficulty free from care and sorrow, but I cannot buy myself free from death!"-

An old widow lived in the deepest misery in a small floor chamber. She herself was afflicted with gout and could hardly get up from her bed. For support she had only a half-witted son, who begged her a few gifts every day. One day the parson, who helped to care for the old woman as much as he could, came and asked, "Well, how are you, mother?" "Oh," replied the sufferer, "I am quite contented; my God is so gracious; he also gives me as much for food as I need."

Dear reader, whether thou be rich or poor, if thou wilt be content and happy, mark:

**Seek JEsum and his light, All else
will not help thee!**

Just One Life!

A well-known English scholar, who died some time ago, relates the following incident: "Recently I made a voyage across the ocean. One evening we were talking with the captain, who told us among other things about an incident he had experienced some years ago. He was leading a ship whose propeller suddenly broke. In order to repair it, the shaft was pulled out; but as the crate had not been closed at the proper time, the water poured through the opening, and in a few minutes the ship began to sink. The boats were put in readiness, and the captain got into a boat already crowded. Dark



was the night and the sea stormy, so that there was little prospect of saving the boat. After a time they noticed the lights of an approaching steamboat; but how were they to make themselves known to it? They searched the boat, and found an old lantern with an inch-long stump of light in it; then they looked for a match. Every one searched his pockets; but in vain, not a single one was found. The captain ordered them to search again, and to turn the lining of each pocket inside out. And behold, at last a match came out of the corner of one pocket. The man who found it gave it to the captain. The sailors stood close about him, holding their jackets in front to keep out the wind, and not turning an eye from him. The captain said he had faced many a difficulty and many a danger with confidence, but never had he felt such a responsibility as at that moment when he had to strike the match; but he did so. The match burned, the lantern was lighted, and as it was waved to and fro to signal, the sign was noticed by the ship, which now changed course and picked up all. But what gave that little match such value? It was the only one. And that is what gives your life such great value. Thy life is the only life thou hast. If it be lost, thou hast no other to repair the hurt with. "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what can a man give, that he may redeem his own soul?" Matth. 16, 26.

The longest ""d the shortest word.

They talked with each other about riddles. Several, good and bad, had already been guessed, when a pious old gentleman put the question to those present as to which was the longest word. When no one found the answer, he said: "The longest word is "eternal. But can you perhaps tell me which word is the shortest of all!" And when again general embarrassment was the end, the questioner ended the back-and-forth by saying, "DaS kürzeste Wort heißt "jetzt*; die schnelle, rasch dahineilende Zeit ist, in der wir sich auf die Ewigkeit vorbereiten sollen!" Do you always remember that, dear reader?

Obituaries.

In his marvelous counsel it has pleased the Lord of the Church to call again a young, zealous, and intrepid laborer to take his leave in his vineyard. This is Fr. August F. A. Sallmann, formerly pastor of the Evangelical Lutheran congregation at Highland Park, III. God transferred him from the contending to the triumphant church on October 8, at the age of 34 years and 11 months. In 1888 he entered the holy preaching ministry at Pomeroy, O., and has labored faithfully in church and school. After some years God led him to Ashland, Ky. where he preached the word of God with great joy under many adversities. Then God laid upon him an illness under which his strength was so consumed that in 1896 he felt compelled to resign his ministry with a heavy heart. He sought medical advice and help in Chicago, and God made him so strong that after eleven months he was able to return to the holy ministry. With joy he accepted a call to Highland Park, III. There he also kept school, in spite of great physical weakness at times, and served the mission post of Winnetka several years besides.

for a long time. As weak as he was, as firm and undaunted he was in the confession of the pure doctrine and in the fight against all worldly and sinful beings that threatened the church, and so full of love was he for his Savior and the poor sinners redeemed through him. In his last year his sufferings increased. Thus, last summer, the much afflicted man had to undergo an extremely painful operation, from the consequences of which he was not able to recover. Tuberculosis had seized all his internal organs. On July 1 he stood in his pulpit for the last time. His early death is mourned by a widow who is also suffering physically, and an underage child? none. At his coffin in Highland Park stood, among other dear relatives and friends, an aged mother, a sorely afflicted congregation and a number of pastors from the vicinity, especially from Chicago, Rev. L. Hölter offered a fervent prayer in the house. He had administered Holy Communion to the dear departed the day before his departure. In the church the undersigned, a former classmate, preached on the saying Is. 57, 1. At the grave M. Fülling officiated and gave a heartfelt address. May the memory of the deceased remain in blessing! May God grant His Church faithful servants, who with all self-denial and joyfulness place themselves and everything they find and have in His service and build His Kingdom! J. D. Matthius.

On December 5, in Alma, Kansas, died in faith in his Savior, teacher Carl Terra. After completing his studies at our seminary in Addison, III, in 1894, he worked for a little over three years at the congregation of Father Oelschlaeger at West Point, Nebr. Persistent sickliness, which finally developed into emaciation, forced him to give up his school in the spring of 1898. He passed his last years here in Alma with his parents and in-laws. The deceased, who leaves a grieving widow and a little daughter, brought his age to 28 years, 10 months and 5 days.

A. Schmid.

New Deuckferrhen.

Postilla, that is the interpretation of the Sunday Gospels throughout the year. By Father Tilemann Heßhusius. XVI and 796 pages 11X8. Half-fringed binding. Reduced price: $2. 50.Concordia Publishing House. St. Louis, Mo.

When this postilion appeared 22 years ago, the blessed D. Walther called it "an old gem in a new setting" and said the following about its recommendation in the "Lutheran": "As great as the number of old sermon books is, which are pure in doctrine and truly evangelical in spirit, the number of such sermon books of the old, better times is not very great, which are written in such a language and form that they are enjoyable in every respect for every Christian reader of our time and can serve as a model for a preacher of our day. Since the writer of this advertisement knew that Hesshusius' sermons were such models (he saw this from several collections of Hesshusian sermons that he had), he has been trying for a long time to get hold of the complete Hesshusian Gospel Postilion, with the intention of publishing it anew; but until recently all his efforts to this end were in vain. But when Schreiber finally succeeded in getting hold of a copy, and he and his colleagues immediately took the first steps to re-publish this delicious work by means of the press of our Synod, Mr. Dette surprised us with the news that he had already begun a reprint of the book in a German printing house and that it was already rapidly approaching completion. As distressed as this news made us on the one hand, since in this way our dear Synod was deprived of a publishing article that was desired in every respect, we had to rejoice on the other hand that the "wonderful" work had been published in such a way that it could not have been printed.

faster than would otherwise have been possible, could come into the hands of preachers and laymen. It is with great joy, therefore, that we hereby announce its appearance. It is above all praise. Whoever desires old sermons that are pure as gold, written in a wonderful flowing language, in which the text is thoroughly interpreted and excellently arranged, and which are as rich in spirit as they are in experience, will find here what he is looking for. The Postil contains on more than 800 pages in large quarto, besides the valuable new and old preface, 108 sermons on all Gospels of the Sundays, feast days and apostles' days of the church year. Printing, paper and binding leave nothing to be desired. .. . May many preachers and laymen take the opportunity to procure this treasure, which has become so rare and has now been brought back to life, and it will undoubtedly be of incalculable blessing to our dear church." To this warm recommendation it is only to be added that the wish of D. Walther's wish has been fulfilled after all and the excellent work has been transferred to the publishing house of our Synod. The price has been reduced quite significantly, from -4.00 to -2. 50.

L.F.

The Necessity of the Christian Congregational School for the Christian Family, Church, and State. Separate reprint of the doctrinal proceedings of the Synodal Conference at Bay City, Mich. 1900, conducted by Prof. Schaller. 39 pp. 9X6. Concordia Publishing House. St. LouiS, Mo. price: 5 cents; dozen price: 40 cents; hundred price: -2.00 and postage.

When the Synodal Conference, meeting in August, heard and discussed this work, it unanimously decided to organize a cheap edition of these instructive and beneficial doctrinal treatises, intended for mass distribution, and to recommend to its congregations that they strive for the widest possible distribution of this print. The importance of the subject, the faithful care for the jewel of our Christian Lutheran parochial schools, seemed to demand this. The Synodal Conference has now done what it could. The reprint is available, printed in tens of thousands of copies, cheap but good. Now, however, it is important that all the congregations of the Synodal Conference do their part so that the goal is achieved and the Scriptures reach all homes. We would therefore like to advise all our dear congregations to order as many copies as the congregation has families, and then to give each family a copy free of charge. The same will probably be done in the whole venerable Synod of Wisconsin, Minnesota, and Michigan, which has long had this institution for the purpose of distributing its synodal reports, and has found it very convenient. In order that the English Synod of Missouri, which also belongs to the Synodal Conference, should not go away empty-handed, care has also been taken for an English edition of these doctrinal proceedings, which will appear in the near future and to which we wish to refer today. But may the Lord bestow his rich blessing on this writing for the good of our parochial schools and thus of our whole church. L. F.

The living hope of Christians. Sermon on 1 Pet. 1:3-9. left to print by H. Kanold, pastor at Augsburg, Ont. can. 10 pp. 6^X4^. To be obtained from the author, or from the M. L. Orphanage, West Roxbury, Mast. Price: 6 cents; the dozen 50 cents; the hundred -3.00 postpaid.

An instructive and edifying sermon on the glorious text from the First Epistle of Peter. It shows us on the basis of this text "the living hope of Christians, its most precious treasure", and shows its glorious origin and firm foundation, its delicious content and its certain fulfillment. The faith-strengthening sermon is hereby highly recommended.

L.F.

Dr. Martin Luther's Life and Work. Told to the dear youth by Alexander v. Schlichten, Pastor. Printed by resolution of the Lutheran Holy Trinity Parish in Cincinnati. 1900. 35 pages 7^X5^ bound in cloth. To be obtained from the author, Rsv. v. SodliedtsQ, 1522 Laos 8t., Oincinnati, O.

The honored author writes: "This booklet is not only intended for the head teachers of our schools as a preparation for the Reformation feast. Our actual plan is to spend about 20 to 28 minutes a week during the school year on this. In this way, the teacher has the opportunity to explain what is being taught as thoroughly as possible and to make his students understand it, so that they can really assimilate the content. And since there are so many subjects to be taught, and since the children today are on average very behind in German, I have made every effort to be as brief as possible. This plan to acquaint the children with the main events of Luther's life, and thus at the same time with the history of the Reformation, is certainly a good one, will bring them lasting benefit and blessing, and will foster their love for their Lutheran church. And the little handbook presented here is also good, and the teacher who introduces and uses it will be grateful to the author for presenting everything essential on such a small scale.

L. F.

Introductions.

By order of the Honorable Praeses Niemann, Fr. Heine was introduced to his congregation near Woodburn, Ind. by Otto Henkel.

By order of the Honorable President Spiegel, Fr. H. Boß was introduced as assistant pastor in the parish of St. Lorenz, Frankenmuth, Mich. on 1 Sonnt, d. Adv. by E. A. Mayer, assisted by Fr. G. Bernthal.

By order of Hon. Praeses Pfotenhauer, Rev. A. C. Bode was introduced to his congregations at West Duluth, Barnum and Wrenshall, Minn. on 2 Sonnt, d. Adv. by L. Schmidtke.

On the 2nd Sunday, the Adv. Rev. J. Pslantz was installed in the congregation at West Ely, Mo. assisted by ck. Drewes and Gallmeier introduced by W. C. Lauer.

By order of the Hon. Praeses Niemann, Fr. O. Burhenn on 2 Sonnt, d. Adv. in his parish near Bedford, O., under assistance of Fr. M. Ilse introduced by H. Schlesselmann.

By presidential commission, Rev. H. B. Kohlmeier was introduced at Auburn and Garret, Ind. on the 2nd of Sonnt, d. Adv. by E. G. Jüngel.

By order of the Hon. President of the Eastern District, W. F. H. Malte was introduced to his congregation at Cohoeton, N. U., December 6, by A. T. Hanser.

Initiations.

On the 19th of Sunday, A.D., St. John's parish celebrated the dedication of a school at Cläre mont, Minn. Festive preachers: kk. A. Dubberstein and H.Schulz. (Size of school: 40X24X12 feet.) G. Rumsch.

On the 1st of Sunday, the Adv, St. Paul's parish at Austin Station, Chicago, Ill, dedicated their new church (47X78 feet, steeple 105 feet high) to the service of God. Celebrant preacher: ck. C. Noack, E. Zapf and K. Schmidt (English). The consecration act was performed by Ad . Bartling.

On the 1st Sunday, Adv. the Zion congregation at Hastings, Nebr. consecrated their purchased and rebuilt church (28X44 feet) to the service of God. Festive preachers were Prof. G. Weiler, Rev. H. Wm. Meyer and (Engl.) Walter F. Schmidt.

On the 1st Sunday, Adv. the Immanuels congregation atFreeport, Ill, dedicated their new church (50X60 feet) to the service of God. Festive preachers: H. G. Schmidt, O. Gruener (English), andA . C. Landeck.

On the 1st Sunday, Adv. the Salems congregation near Orlando, Okla. dedicated their new church (20X36 feet) to the service of God. Festive preachers: kk. Henry Mueller, R. Neitzel (English) andJul . Huchthausen.

On the 2nd Sunday, the Adv. the St. Peter's congregation at P etersburg, Mich. dedicated their new school (18X30 feet, with bell tower) to the service of God. The sermon was preached by O . Lübke.

On the 2nd Sunday, Adv. a little church (18X30 feet) was dedicated to the service of God at Denver, Jdaho. It was preached byW . Koss.

Groundbreaking.

On Thanksgiving Day, the Trinity congregation in Clara, Tex. laid the cornerstone of their church (28X42 feet). It preached F. M. Rudi.

Inbiinnrn.

On the 24th of Sunday, A.D. Trin, the Trinity congregation at Peoria, III, celebrated their 2nd anniversary of church dedication. Festive preachers: IV. P. Heid, C. A. Mennicke, and Prof. A. Gräbner (English). Otto L. Hohenstein.

Discord festivals.

On the 8th of Sonnt, n. Trin.: The congregations ofWefemann, Naumann and Wichmann. Preachers: IV. Rudolph and Grimm. Collecte und Ueberfchuß: "125. 67.-

On 1b. Sonnt, n. Trin.: The parish of Adrian, Butler and Virginia, Mo. preachers: IV. R. Mießler and W. Richter. Collecte: -21.00.

On the 18th of Sunday, A.D.: The congregation at Leetonia, O., with guests from Doungstown. Preachers: IV. Westerkamp and Wesel (English). Collecte: -30th 50th - The congregation at Vincennes, Ind. with guests from neighbouring churches. Preachers: Prof. A. Gräbner and P. P. Lehmann. Collecte: -93. 10. - The congregation at Shiner, Tex. Preachers: IV. Btrkmann and Osthoff. Collecte after deduction: -46. 85. - The congregation at Wathena, Kans. Preachers: IV. E. A. Frese and Wagner (English). Collecte after deduction: -24. 45. - The St. John's congregation at Gilmantomn, Minn. with guests from Sau! Rapids. Preacher: IV. Dysterhest (Polish) and Groh (and Polish). Collecte: -79. 30th - The congregation at Logan, Can. Preachers: k?. Weinbach and Wahl. Collecte: -42. 21st - The Zion congregation at Wilton Junction, Iowa. Preachers: IV. Deckmann and Francke. Collecte after deduction: -50. 25th - The congregation at Los Angeles, Cal. preachers: IV. Mature and Pebble. Collecte after deduction: -48. 55. - St. Paul's congregation at Neu-Gehlenbeck, III. preachers: IV. F. S. Bünger and Oesch. Collecte: -100.00. - The congregation at Mine Hill, III. with guests from neighboring congregations. Preachers: IV. A. Grörich and H. Hallerberg. Collecte after deduction: -62. 63. - The Gt. JohanniS congregation at Wisner, Nebr. preachers: IV. Kühnert and Hilpert. Collecte: -36. 88. - The Trinity congregation at Point Prairie, Mo. preachers: IV. Mangelsdors and Ambacher. Collecte: -25. 30. - The congregation at Carlinoille, III. preachers: IV. Dallmann and Almstedt (English). Collecte: -47th Aug. - St. John's parish at Town Grant, Wis. Preachers: IV. C. Schmidt and O. Moellmer. Collecte after deduction: -11/18 - St. Paul's parish at Rochelle, III. preachers: IV. Engelbrecht, Jr. and Staats. Collecte: -61. 60. - The Christ congregation at Prasser, Nebr. preacher: IV. C. Firnhaber and Reuter. Collecte after deduction: -67.00. - Zion's church at Clyman, Wis. Preachers: IV. P. Schmidt and Kirchner. Collecte: -40. 71. - The congregation at Soest, Ind. preachers: IV. Kleist and W. Franke. Collecte: -60.00. - The Trinity congregation at Hegewisch, III. preachers: IV. Feiertag and M. Käppel. Collecte after deduction: -16. 27. - St. Paul's congregation at Baltimore, Md. preachers: I??. Vermiede and Eberlein. Collecte: -96.00. - The Galenite congregation at Rose Hill, Tex. Preacher: IV. Ernst and Nische. Collecte: -34. 50. - St. John's parish near Claremont, Minn. Preachers: IV. Nickels and Ferber. Collecte: -53.00. - Trinity parish at Janesville, Minn. with guests from Town Josco. Preachers: IV. Brinkmann and C. Strasen ssn. Collecte after deduction: -46. 75.- The Trinity congregation at School Creek, Nebr. preachers: IV. Ziebell and Predöhl. Collecte: -45.00. - The Zion congregation at Ulm, Ark. with guests. Preachers: IV. Will, H. E. Norden, and M. Schmidt (English). Collecte: -59. 25th - The Trinity congregation" at Jasper, Minn. Preachers: IV. Naumann and Malkow. Collecte after deduction: -23. 35. - The Zion congregation at South Manchester, Conn. Preachers: IV. Mönkemöller and Düffel. Collecte after deduction: -51. 43. - The St. JohanneS congregation at Beardstown, III. preachers: IV. C. Bergen, Gchwandt, and Blievernicht. Collecte: -138. 27. - Immanuels parish at LoutSvAe, Nebr. with the parish at Murdock. Preachers: IV. Zagel and Hartmann. Collecte after deduction: -80. 15. - The Trinity congregation at Bingham, Mich. Preachers: IV. Born and E. Bohn (and Engl.). Collecte: -28. 25. - St. PaulS parish at Paducah, Ky. Preachers: IV C. C. Schmidt and Summer. Collecte: -34.00. - St. Paul's parish at Hammond, Ind. preachers: IV. N. Schülke, W. Dau, and K. Schmidt (English). Collecte: -51. 35th - The congregation at Mount Pulasli, III. preachers: IV. Jaß and G. Kühn. Collecte after deduction: -80.00. Extra from Mrs. Henn 25.00. - The congregation at Gteeleville, III. preachers: IV. Lohrmann and Pieper. Collecte: -48.00. - The two congregations at Louisville, Ky. Preachers: IV. Eirich and Kais." Collecte after deduction: -83. 50. - The Ge. with guests from neighboring congregations. Preachers' IV. Behrens and Splice. Collecte:-87. 50. (Partly rained out.) - St. Paul's parish at Arlington, Neb. Preachers: pros. Lohr and k. Giese. Collecte after deduction: -70. 57. - The Immanuels parish at Giddings, Tex. Preacher: IV. Gresens and Tegeler. Collecte: -90.00. - The Salems - congregation at Elwood, Nebr. with guests from the preaching place. Preachers: IV. Baths and Lück. Collecte: -22.00.

On the 16th, rosp. 19th Sunday, n. Trin.: The churches at Brady, Paradife, and Punxsutawney, Pa. Preachers: IV. Hein and G. J. Muller. Collecte: -27.00.

On the 17th of Sonnt, n. Trin.: The St. Petri congregation at Joliet, III. preachers: IV. G. Schüßler and Blievernicht. Collecte -77th 81st - St. John's congregation at St. Louis, Mo. preachers: L. Dornseis and Pros. Mezger. Collecte: -55. 34. - The congregation at DallaS, Tex. Preachers: IV. Rudi and Höh (Engl.). Collecte: -36.00. - The congregation of St. Paul at Dorans, III. preachers: IV. A. Gübert, Daib (engl.) and Neuendorf. Collecte after deduction: -43. 50. - The Zion congregation at Endicott, Wash. Preacher: P. Heuer. Collecte: -31. 35. - The congregation at Flensburg, S. Dak. Preachers: IV. Uhlmann and Kraft. Collecte: -71. 70. - The congregation of St. Paul at St. Thomas, N. Dak. Preachers: IV. Schedler and Stirrup (English). Collecte: -56.00. - The Trinity congregation at Grand Island, Nebr. with guests from Worms. Preacher: IV. Möllering, Willens and A. Müller. Collecte after deduction: -76.00. - St. John's congregation at Port Richmond, N. H. Preachers: IV. Heck and Schumm. Collecte: -42.00. - The Concordia congregation at Fair Haven, Minn. Preachers: Pros. Bünger and P. Michlau. Collecte after deduction: -21. 10. - The congregation at Prairie Town, III. preachers: IV. o. Schenk and Dallmann. Collecte: -80. 37. - The congregation at Eldora, Iowa. Preachers: IV. Beer and Hitzemann. Collecte after deduction: -57.00. - The St. Peter's congregation at Alexandria, S. Dak. Preachers: IV. Wächter and H. F. Lange. Collecte after deduction: -31. 45. - The congregations bet Butt", Nebr. with guests from neighboring congregations. Preachers: IV. Walther, Holm and Schneider. Collecte after deduction: -60. 50. - The congregation at Kewanee, III. preachers: IV. Iah and Jacobs. Collecte: -33.00. - The congregation at Mackey, Iowa. Preachers: IV. Schliepsiek and Enseleit. Collecte: -65.00. - The congregation at Lake Charles, La. with guests from Jennings and Port Arthur. Preachers: IV. Biermann and Gardener. Collecte: -21.00. - The Trinity congregation at Merrill, WiS. Preachers: IV. Vages and Daib. Collecte:-30.00. - The church at Bethlehem, III. preachers: IV. Huxhold and Zagel. Collecte:-60. 10. - St. John's parish at Merrill, Wis. Preachers: IV. Voges and Daib. Collecte: -50.00. - The two congregations in Hutchinson Co, S. Dak. Preachers: IV. DSge, Wyneken and J. D. Ehlen. Collecte: -101.00. - St. Peter's parish in Detroit, Mich. Preachers: IV. F. 8. schroeder and Meinecke. Collecte: -46. 82. - St. John's parish at Wapakoneta, O. Preacher: P. G. Koch. Collecte: -21. 24, (Rained out.) - St. John's parish at Detroit, Mich. Preachers: IV. G. Claus and Ebendick. Collecte: -35. 76. - The Gt. Paul's congregation at Midway, Iowa. Preacher: P. Linse. Collecte: -17.00. - Holy Cross congregation at St. Louis, Mo. preachers: IV. Dorn and Herzberger. Collecte: -189.00. - The parish at St. Charles, Mo. preachers: IV. H. J. Müller and Kowert. Collecte: -63. 70. - The congregations of IV. Heinicke and Frank at Evansville, Ind. with guests from the congregations of IV. Mohr, Zimmermann and Barth. Preachers: IV. Obermeyer and C. F. G. Koch. Collecte:-164.00. (Rained out.) - The Bethlehem congregation at St.Louis,Mo. Preachers:IV.AlmstedtandKretzschmar. Collecte:-154. 90. - The ZionS congregation" at Chippewa Falls, Wis. Preachers:IV. Randt and Georgi. Collecte after deduction:-28. 34.

IForH-tzung folM

Conference display.

The Teachers' Conference of Northern Nebraska will meet, O. v., January 8 and 4, 1901, in North Omaha at Coll. H. Bath." Papers: 1. Biblical history: Abraham's calling. (Nimmer.) 2. Catechesis on the sixth petition. (Bernthal.) 3. Listlessness in sedool. (Metschke.) 4. Hear wa^ td" odUärsn da intsrastsä in tde Stucks ot natnre? (Singer.) 5. Lore ma^ Leograpdx aoä Ilistoix da aomdinoä In snod a reax as bo raaks It elleetiv" in our sodools? (Bade.) 6. the teacher's library. (SaßmannShausen.) Fred. F. Satzmannshausen, Secr.

BekaxNtmachLuge".

Mr. F. Giering, e. r. m., of the Ohio Synod Seminary, has come forward for admission to our Synod.

Freistadt, Wis. November 27, 1900. Cl. Seuel.

?. Kurt Müller of Spencer, S. Dak., until recently a member of the General Synod, seeks admission to our Synodal Union.

F. Pfotenhauer,
President of the Minnesota and Dakota Distrtct.

Teacher Karl W. Hohnhaus, presently of Carnegie, Pa-, has come forward for admission to our Synod.

Dork, Pa-, December 13, 1900. H. H. Walker.

Reminder.

All who have reports to send in for the "Statistical Yearbook" of our Synod for the year 1900 are requested to do so immediately in the first days of January 1901. The gentlemen

District Presidents,
Pastors,
Director"" of the teaching institutions,
Chairmen of the Mission Commissions and the General Support Commisston,
Directors of charitable institutions (orphanages, hospitals, old people's homes, institutions for the deaf and dumb)

are therefore urged to prepare their reports in good time so that they can send them to the undersigned at the beginning of the new year.

Schemes for the Parochial Reports With exact instructions will again be sent in several copies to all pastors. Also, these schemata will again be printed from the cover of the "Lehre und Wehre" and the "Magazin". Whoever does not have a scheme by January 1 should report this to the Ooneorüia kublisdinx Louse by a postcard, whereupon the sending of several copies will take place.

L. Fuerbringer, Ooneorclia ÖoUsgs, 8t. Donls, Llo.

Please.

Whoever has relatives, friends or acquaintances in or near Waupun, Wis. should inform the undersigned, or inform the relatives, etc., that we now have a true Lutheran congregation in Waupun, Wis.

Barnett Junction, Wis. E. C. Monhardt, ?.

Proceeds to the treasury of the Minnesota ". Dakota District:

(From Nov. 1 to Dec. 1, 1900.)

Inner" Mission: Gemm. of??: Buescher, Lester Prairie, -3. 75, Runne, Walnut Grove, 1. 60, lapel 2.00. From N. N. that. . . 50. Gemm. of ???: Hilger, Tyro, 6th 65, Nauss, Sherburne, 5th 70, Kimball 3rd 75, Schoknecht, Valley Creek, 4th 07, Muller, Wood Lake, 36.00, Hilgendors, Belford, 5th 92, Walther at St. Paul 10th. 70, Sievers, Minneapolis, 22. 50, Hertwig, Gaqlord, 7.00, v. Niebelschütz, St. Paul, 45. 64, Hertrich at Plato 7. 50, Porisch, St. James, 25.00. By F. W. M. das. 50.00; I Meyer das. 1.00. ?. Achmbach's gem. of, Minneapolis, 19.00; by Mrs. Hildebrandt . 50. gem. of ??: Meyer, St. Paul, 20. 41, Döge, Hartford, 34. 30, Baumhöfener, Aoung America, 20.00, Zemke, Amboy, 6. 30, Brasch, Fulda, S.OO, Zabel, Gibbon, 11. 50. P. Walther, Elam, Hochzcoll. at Böhlke-Hansen, 8. 95. Gemm. d. ??.: Gaiser, Elmare, 11. 29, Reuter, Princeton, 1.06, Schmiege, Wildert, 7.00, Schedler at Fischer 4. 70. Dch. P. F. Wenger v. d. Gem. at Dalesboro, Assiniboia, Can., 19. 25. Gem. d. ??.: Meichsner, Munson, 3rd 52, Wheaton 3rd 51, Dumont 3rd 97, Mertz, Helena, 21st 00. Dch. P. Werdermann by Samuel Klatt in Sully Co., S. Dak., 3.00. Gemm. d. ??.: Zimmermann, Great Falls, 18th 42nd, Kirmis, Potsdam, 10th 00th, Sell, South Branch, 31st 25th, Oetjen at Blue Earth 8th 40th, Reuter bet Green JSle 18th 00th, Metz, Lydia, Missionsscoll. 70th 00th, Gahl at Elk River 6th 33rd, C. Kollmorgen, Helvetta, 2nd 93rd (S. -609th 07th).

Synodal treasury: Gemm. d. ??.: Troh, Perham, 10. 18, Gorman 5. 36, Hinck, Great Bend, 13. 10, Hilpert, Niagara, 4.00, Karstensen at Parker, North Comm., 2.00, Schedler at Fisher 3. 38, Albrecht, Fairfield, 5. 75, Ghible 7. 16. (S. -50. 93.)

Synodal building fund: Gemm.d.?..: Seltz, Louisville, 8.00, Fackler, Ofieo, 8. 45, Hitzemann, Dreiernigkeits-Gem., 8. 17, Immanuel"-Gem. 3. 28, Kaiser, Cologne, 3rd Zahlg-, 16th 25, Geith, Berefina, Assiniboia, 5.00, List, Elysian, 7.00. (S. -56th 27th).

Household fund in St. Paul: P. Gahl's Gem. at Elk River 5. 41.

Poor Student Fund for South Dakota: P. Brauer's Gem. in Freeman 5.00.

General Poor Student Fund: P. Hlnck, GreatBend, High timecoll. Bull-Koppelmann, 15.05, guest - Stoltenau 16. 60. P. Schlitt", Comtland, high time coll. Rodewald-Bruns, 5. 75. Gemm. d. ??.: Bartz, Lake Amelia, 4. 50; G. F. Mueller, Echo, 1. 90; Reuter, Princeton, 1. 48. P. Geith, Landestreu, Hochzcoll. Lindenburg-Kier, 3rd 75th, P. Schoknecht, Valley Creek, silb. Hochz. W. & M. Riecke, 4th 27th (p. -53rd 30th).

Support fund: Gemm. d. ??.: Robert at Arlington 5. 44, Beck, Belllngham, 7.00, Kuntz, Silo, 13. 12. P. Daberkow, Kindtaufcoll. at H. Gunz, 1. 20. P. Hy. Mueller's Gem. in Brewster 4. 32, from himself 2.00. Pres. Pfotenhauer's Gem, Hamburg, 44.07. P. Waack, thank offering from Mr. and Mrs. N. N. 2.V0. P. SchmiegeS Gem. at Wilbert 7.00. P. Grabarkewitz v. C. Sperlich, Good Thunder, . 75. Gem. of the ??.: Brinkmann at Blue Earth for Mrs. ? Maaß 11. 30, Malkow, Rost, 6. 45, Erthal at At water 7. 65, Brasch, Jona, 2. 50. P. DrewS, Hochzcoll. at Bindler-Böhlke, 12. 85. Gemm. of ??: Potratz at Willow City 8.00, Hilger, Tyro, 7. 25, List, Elysian, 10. 75, contribution by himself 2. 50. P. Gahl, Hochzcoll. Wm. tzodde at Elk River, 3. 75. (p. -159. 90.)

Poor students in St. Louis: Gemm. d. ??.: Becker, Jane "ville, for Aug. Schlüter 9. 70, Schlüter, Courtland, for Hermerdtng 15.00. (S. -24. 70.)

Poor pupils at St. Paul: Bro. v. Niebelschütz of Bro. Hartlteb, St. Paul, 2.00. Bro. Gaiser, Hochzcoll. Dzuck-Matthews, Elmor," 5. 21. I'. Grabarkewitz's Gem in Good Thunder for A. Lauser 14.00. Fr. Albrecht, Conferenzcoll. in Fairfield, 17.00. Fr. E. F. Müller's Gem, Echo, 1, 22. (pp. -39. 43.)

Poor Students in Milwaukee: P. E.F.Mueller'sGem., Echo, 10.00.

Poor students in Springfield: P. Langes Gem., Hau Creek, for Olaf Schroeder Jan. 12. P. Schedler at Fisher, Hochzcoll. Ross-Wagner, 6. 25th (S.-18th 26th).

Arm" seminarians in Addison: Fr. Porisch, Hochzcoll. Rry "UHlHorn for Marquardt, 19.00.

Poor pupils in Reperan, N. U-! ?- Nauss, Hochzcoll. at Alb. Rodmann for Ed. Nauss, 5.00.

Negermission: P. v. Niebelschütz by Fr. Hartlieb, St. Paul, 1.00. Gemm. of the I??..: Friedrich, Wacom', 11. 50, Porisch at St. James 7.S1, a. d. Miss.-Reger 1. 90. Gemm. of the ??..: Beck, Bellmgham, 5th 50, Hilpert, Niagara, 1st 65, Schlüter, Courtland, 20th 19, Waack, Corinna, 7th 00, Reuter at Green JSle 4th 25, C. C. Metz, Lydia, 7th 00, Drews, Plainview, 5th 44th (O. -73rd 44th).

Judenmission: P. Drews' Gem. in Elba 3. 37.

Heathen Mission: Bro. Becker v. Frank in Waseca 1.00. Bro. Albrecht". W. Sachs at Fairfield 5.00. (S. -6.00.)

English Mission: Fr. DrewS' Gem. in Plainview 5.00.

Indian Mission. P. Oberheu of R. N. at Wentworth 1. 50. 1'. Drews' Gem. in Plainview 5.00. (p. -6. 50.)

Mission in Brazil: Fr. Udes Gem. at Willow Creek 14.00.

Deaf and Dumb Mission: Fr. Hertwig's Gem. in Gaylord 3.00. ?. Zemke, Amboy, by Mrs. Apitz . 50. P. Schoknecht, Hochzcoll. Stäbenow Stoltzmann at Valley Creek, 10. 76. (S. -14. 26.)

Danish Free Church: Fr. Kollmorgen's congregation in Helvetia 2. 10.

Deaf and Dumb Church in Milwaukee: P. BoumanS Schoolk. in Sebeka 2.00. Of F- Heine's children . 65. P. Sell o. H. Keding . 10. I'. Kollmorgen, Children's Coll. 4th 97, Thank Offering v. H. C. Rolf 2.00. (p. -9. 72.)

Children's Friendship Society: P. Rosenwinkels Gem. in Woodbury, 1.00. P. Döge, Hochzcoll. Mühow-Kau at Hartford, 7. 80. P. Schmiege, Hochzcoll. Fröhlich-Platt, 6. 75. p. Nauss, Hochzcoll. H. Groth, 5.00, v. N.R. 1.00. (S. -21. 65.)

Mission school in St. Louis: teacher H. C. Bode" Schulk. in Dryden 2. 50.

Parish at Wharton, Tex.: Fr. ".Niebelschütz, St. Paul, of N. N. 2.00. Gemm. d. ??.: Hertwig, Gaylord, 4.00, Baumhöfener, Aoung America, 6. 50, Brasch, Fulda, 4. 65, Wm. Meyer, Millard, 14. 35, Oberheu, Wentworth, 12.00, Kirmis, Potsdam, 7.00. P. Bouman of etl. Glied, in Sebeka 5.00. Of Mr. Apitz in Amboy 1.00. (P. -56. 50.)

Congregation in Mountain Lake: P. Sell, Hochzcoll. Scherer-Ader mann in South Branch, 7.00.

Community in Spokane, Wash.: Gemm. of the??: Baumhöfener. Doung America, 6. 50, Kaiser, Cologne, 16. 30. (pp. -22. 80.)

Parish of Hartsord, Conn: Gemm. d.??: Echerf, Frazer, 5. 24, Kretzschmar, St. Paul, 3.06, Kuntz, Silo, 15. 20. (p. -23. 50.)

Church building fund: Gemm. of the??.: "artz, Lake Amelia, 5.00, Reuter at Green Isle 12.00. (S. -17.00.)

St. Paul, Minn. December 1, 1900, Theo. H. Menk, Cassirer.

Income to the Nebraska district treasury:

Synodal treasury: Gemm. der??.: 'Glue' -14.00, HarmS 14. 80, to Bancrost 1. 61, 'Leulhäus', Reformation Fcoll., 7.00, to Wahoo S.OO. (S -39. 91.)

Synodal building fund: Gemm.d.?..: Gutknecht 11. 10u. 14. 73, Becker, 2. payment, 37. 50, v. Gemmingen 8. 50, A. W. Frese 2.00, Cholcher 14. 50, WUkenS 16.00, SeeSk" 3.00. P. Hüsemann v. Herm. Weiß 20.00. P. Häll" v. 19 members 72.00. (p. -199. 33.)

Indian Mission: Gem. P. OetjenS, Theil d.Mifsionsfcoll., 20. 57.



Inner Mission: Communion coll. d.Gemm. d. ??.: Becker 6 p.m., Caienhusen 5. 57; Lincoln congreg. dch. Tribe 5. 82. Fr. Kühnert, mission coll. to Omaha, 15.00. Fr. Grass, support back-sanctified, 14.00. I>. E. tz. Meyer, reverend. Hoxoll-Hauser, 18. 45. Fr. Ludwigs Ecclesiastes 1. 33. I>. E. J. Frese v. Mrs. Heise u. v. Mrs. N. N. 1.00 each. gemm. of ??.: Frese, Omaha, 25.00, Hüsemann 50.00. P. Hüsemann v. H. Weiß 25.00. ?. Gehrkes Gem. 8. 55. (p. "187. 82.)

Jewish Mission: P. Mi tzler v. Mrs. Viergutz 1. 86.

Negro Mission: P. Hüsemann v. H. Weiß 5.00.

Heathen Mission: Gem. P. Oetjens, Theil d. Misstonsfcoll., 35.00.

Free Church in Saxony: P. A. W. Frese ". J. L. 3.00.

Widows and orphans support fund": Gemm.d.??.: Schormann 8. 20, Holm 5.00. P. A. Firnhaber, silb. Hochz. Hartmann, 5. 76. Gemm. der??.:.Calenhu;on dch. F. Winkelmann 10.00, Mießler, Iceland, Polk Co., 8. 60, Schröder dch. Alb. Schmidt 22. 50, Harms, Pastorenlaffe, 50.00. P. Seltz, Hochz. Harms - Pieper, 7. 50. Gemm. of ??..: Winter, Abendmcoll., 6. 25, Vahl 8.00, Oelsch äger, Theil der Reformationsfeste ll., 5.00, Rittamel desgl. 8. 57. P. Vayl v. Frau E. Banker 2. 10. P. Lermer, Abendmcoll., 13.03, v. Wwe. SchUrrer 5.00. Gem. P. Eckhardts 2. 75, Hochz. Edens 3. 80. parishioners Fr. Gehrkes s.00. Fr. Becker, cilb. Hochz. O. E. B., 10 a.m. Congregation P. TreskowS 5. 62. Congregation ?- A. W. Freses 14.00, by H. W. C. . 50. Gemm. d. ??: Lholcher 11. 52, Becker, Erntefcoll., 24. 33. P. Häßler by Mrs. Kiages 2. 50, P. Merz 1.00.;S. "246. 53.)

Orphanage at Fremont: P. Längs Schulk. 12. 30. Gem. P. Häßlers, Ermescoll. 41.00. (p. "53. 30.)

New construction in Seward: Wm. Ah Swede 5.00. Gemm.d.?..: Engel, Ashton, 5.00, Kelso 3. 25; Reformatronssesicoü.: Bergt 12. 27, Seltz 22. 10, Schubkegel 12. 25, Oelschläger 5.00, A. W. Frese 18.05, tzofius 11.00. ?. Häßler by E. Bartels 2.00. P. Hildebrandt, Reformation coll., 4.00, by N.N. 2.00. (p. "101. 82.)

Church building fund of the district: P. Holm a.d.Klingelb. 1.00.

Famine in India: Fr. Vahl ".Frauenver. 15.00.

Students in Seward: P. Becker o. O. E. B. & Mrs. 10.00.

Parish of Spokane, Wash.: Gemm. of ??.: Ludwig 5th 87, Willens 4th 40, G. J. Frese 3rd 00. (p. "13. 27.)

Parish inHastings, Nebr.: Gemm.d.??.: Oelschläger 5.00, Willens 1.00, E. J. Frese 3.00, MillioS 11. 30. (S. "20. 30.)

Danish Free Church: P. A. W. Free v. J. L. 2.00.

Parish of Hartford, Eonn.: P. Klawitters Schulk. 3. 50.

School for poor children in St. Louis: ?.Häßlerv.FrauKlageS 2. 50, v. Geo. Schneider . 50. (p. "3.00.)

Kansas City Parish, Kans.: P. E. J. FrefeS Gem. 2.00.

Parish of Wharton, Tex.: Gemm. d. ??.: Seltz7.00, Holm 1.00, Merz 7. 80. (p. "15. 80.) Total: "880. 11.

Seward, Nebr. 30 Nov. 1800, O. E. Bernecker, Cassirer.

Receipts into the Western District coffersr

Synodical Fund: Gemm.: St.Charles "21. 50, Beck 11.00, Tilsit 6.00, at Jefferson City 1. 62, La Grange 3. 50, Sweet Springs 6. 85. P. Schmidt, St. Louis, v. Wwe. Wiechmann 2.00. IS. 452. 47.)

General building fund: Gemm.: Frohna 54.00, Kreuz-Gem. in St. Loms 7.00, Wentzoille 15. 87. ?- Nething, Lyon, v. N. R. 1.00. ?. Biltz, Concordia, in the bellb. s. . 90. (S. "78. 77.)

Progymnasium at Concordia: Gemm.: Lixville 2.00, Jefferson City 5.00, Appleron City 2. 50, St. Charles 23. 25, La Grange 4.00, Farrar 25 30, Rorborne 14.00, Washington 21. 75, St. Peter's, St. Loms, 6.00, Lockwo ob 6. 25. P. Jeffe, Corder, v. N. N. 2.00. P. Nething, Lyons, v. H. Bohle . 75, W. Krämer. 50. (S. "113. 30.)

Inner Mission of the District: Gemm.: Jefferson City 40.00, Friedheim 8. 86, La Grange 14.00, Jackson 15. 30, Farrar 15. 25, Edmonson 5.00, Lone Elm 8. 68, St. Peter's, St. LouiS, 10.00, Pavucah 20.00. Theile v. Misstonsfcoll. d. Gemm.: Fr. Bartels, St. LouiS, 34. 34, Gt. Charles 3U.00, Little Rock, Ark-, 29. 50, Pocahontas and New Wells 35. 86. P. Janzow at St. LouiS by Mrs. Christmann 2.00, Cl. J. . 25, L. J . 25, Wwe. Bohner . 50. ?. Schmidt das. by Wwe. Wiechmann 5.00, salary paid back by Teacher Koch 30.00. P. tzeckel, Kirkwood, by Carl v. Eime sen. 2.00. P. Roschke, Freistatt, by C. Holrmann 2. 50. P. Wangerin, St. Louis, by Mrs. Ellebrecht 2.00. (P. "312. 28.)

Sladtmission in St. LouiS: Gemm.: Jefferson City 9. 50, Beck . 35, at Mora 5. 85, Jamestown 2.00, Lyon 3. 30, Ebenezer, St. LouiS, 11. 25, St. Peter's das. 10.00, Cross das. 14. 50, Stover 4.00, Bethlehem, St. LouiS, 22. 21, Paducah 3.00, Wellston 1.00. mission scoll. d. Gemm.: Pocahontas and New Wells 5.00, Fr. BartelS, St. Louis, 10.00. Fr. Richter, Washington, v. F. S. 2.00. Fr. Roschle, Freistatt, ". N. N. 5.00, Anna Hultmann 2. 50. P. Jeffe, Corder, v. N. St. 2.00. P. Janzow, St. Louis, by Wwe. Boehner . 50. P. Schmidt das. v. E. JunghanS 5.00. (S. P 118. 96.)

City Mission School: by Schult, d. teachers: at St.LouiS; Paul 2nd 60, PieSle 1st 68, Krenke 3rd 10, Grote 2nd 22, H. H. Meyer 1st 65. Schöneberg, Luzerne, 3rd. 75, Hoffmann, Aurora, 2. 48, Arndt, Ehester, 7. 56, Kastrier, Hinsdale, 5. 30, Staymer, tzoyleton, 9. 50, Kosche, Aoungslown, 6. 56. V. Schulk. d. ??-: Norden, Jarois, 1.05, Schroeder, Macun, 2. 23, Heyners, Monbovi, WiS., 33. 55. P. Hanser, St. Lou:S, by Mrs. Goedsker 1.00. A geller, Detroit, 1.00. Women's Ass., Alma, 5.00. Kaff. Ruppel 4.06, Kaff. Wendt 8. 70. P. Mueller, McFarland, by the children of Mr. W. Wanversee, Paxrco, Kans., . 56. Jefferson City congregation, Bivelstundencoll., 5.00. Teacher Schumacher, St. Louis, by hurry. Friends 18. 25. boys' rver. at Altenburg, 10.00. N. N. at Denison, Iowa, 1.00. (p. "137. 80.)

Negermission: Theile v. Misstonsfcoll. d. Gemm.: P. Bartels m St. Louis 5.00, St. Charles 5 00, Pocahontas & New Wells 5.00. comm.: Jefferson City 5.00, La Grange 4.00. P. Hanser, St. Louis, from Mrs. Gvdeker 2.00. Mr. B. Fehner & wife, Alma, thank offering for God's gracious guidance in their 50 years of marriage, 50.00. (p. "76.00.)

English Mission: Theile v. Misstonsfcoll. d. Gemm.: St. Charles 3.00, Pocahontas and New Wells 5.00. Gemm.: Jefferson City 3.00, Bethlehem, St.Louis, 22. 21. Fr. Horst, Ft. Smith, v. s. Sunday School s. English Synod Fund 10.00. (p. "43. 21.)

Jewish Mission: Parts of the Mission Coll. of the Gemm.: St. Charles 3.00, Pocahontas & New Wells 5.00. (S. "8.00.)

Heathen Mission: Theile ".Missionssestcoll. d. Gemm.: St. Charles 12. 25, Pocahontas & New Wells 5.00. Gemm.: Des Peres 6. 25, La Grange 2.00, Wellston 10. 67. P. Meyer, Jefferson City, by Mrs. K. B. 1.00. ?. Schmidt, Sl. Louis, v. E. JunghanS 5.00. P. Hanser the. v. Miss M. Mustard . Mr. B. Fehner & wife, Alma, thank offering for God's gracious guidance in their 5 years of married life, 50.00. (p. "92. 67.)

Deaf and Dumb Mission: Theilev. Missionary coll. of congregation: ?.Bartels, St. Louis, 5.00, St. Cbaries 2. 70, Pocahontas & New Wells 5.00. congregation at Wellston 1.00. Fr. Gielow, CharloUe, by N. N. 5.00. Fr. Hallerberg ". the deaf and dumb 5.00. Fr. Hanser, St. Louis, by Mrs. Goedeker 1.00. Mr. B- Fehner & Fcau, Alma, thank offering for God's gracious guidance in their 50th wedding anniversary. Marriage, 25.00. (p. -48. 70.)

Emigrant Mission: Theile". Masses: St. Charles 3.00, Pocahontas and New Wells 5.00. Mass in Altenburg 15. 65. (p. "23. 65.)

Support Fund: Gemm.: Washington 4th 90, Farley 6th 45, Orch. Farm 4. 20, Stones Prairie 2. 75, West Ely 8. 40, Lutherville 7. 27, Lake Cre,k 15.00, New Molle 7.00, Little Rock, Mo., 4. 55, at North Rioer 7.00, Pyrmont 4. 75, Wellston 1.00, Trinity, St. Louis, 51. 50. P. Schmidt in St.Louis v.E. JunghanS 5.00. St. LomserLehreccons. 3. 50. (S. -133. 27.)

Orphanage at St.Louis: Gemm.: Beck 2nd 75, Perrymlle 9th 10, Concordia 18th 00, Butler 5th 00, Cross, St. Louie, 26th 31st From Schoolk.: ?. Schmidt, Earrollton, 3. 60, Fr. Rupprecht, Claris Fvrk, 5 70, Teacher Will, Concordia, 8. 25 & Fr. Biltz' Confirmands 2. 45, Teacher Schroeder, Farror, 5. 50, in Freistatt 6. 10, Teacher Meyer, West Ely, 3. 40. Fr. Janzow, St. Louis, v. Heinr. Schlmgmann 3. 50, Wwe. Boehner . 50th Hochzcoll.: Kruse-Lehenbauer, West Ely, 7th 60th, Stüve-Rautz, Farrar, 4th 25th, Best-Voßhage, Tilsit, 8th 65th, Kling porn-Kaiser, Freistatt, 8th 35th, P. Roschke das. v. Anna Holtmann 2nd 50th, P. hönetz v. N. N. in Lincoln 6th 00th, P. Lauer, Palmyra, v. Mrs. M. S. 1st 00th, Jungsrver. 5.00, Women's Ver. 5.00. Women's Ver. in Springfield, Ill, 6.00. Mr. B. Fehner & wife, Alma, thank opers for God's gracious guidance in their 50>äyr. Marriage, 50.00. (p. "204. 51.)

Hospital in St. Louis: P. Janzow, St.Louis, by Wwe. Böhner . 50, P. Höneß by N. N. in Lincoln 5.00. P. Hanser, St. Louis, by Frl. Burkhardt 2.00. Gem. in Wellston 2.00. (S.-9. 50.)

Deaf and Dumb Institution: ?.Jeffe, Corder, v.N.N. 2.00, v.s.Schulk. 3. 15 f. Flora Reff. (p. "5. 15.)

Indian Mission: Gemm.: St. Charles, Theil d. Missionsscoll., 2.00, Bismarck 2. 14. (S. "4. 14.)

Students in St. Louis: Congregation at Drake for J. Hartmeister 3.00. Bethlehem Congregational Women's Association, St. Louis, for. E. Biegener 2.00, boys' rever. f. Gust. Müller 10.00, Sewing S. dens. 5.00. Congregation in Frohna, cost money f. Ad. Vogel, 18.00. Dch. P. Lüffenhop, Coll. a. d. Hochz. Wöbbeking-Lüflenhop s. W. Cook, 4.00. (p. "42.00.)

Students at Springfield: P. Kolb', Howard Lake, Minn. sent to s. Gem. for M. Bushes, 16. 50. P. Hartenberger v. s. Gem. in Paducah 6. 50, in Melber 3. 50 s. Household fund. (S. "26. 50.)

Seminarians in Addison: P. Hüschen, Uniontown, v. N. N. s.I. Hüschen 2.00. Gem. in Bliendurg s. dens. 11. 90. P. Griebe, Perrymlle, coll. a. d. Hochz. Hoffstetter-Hansen s. dens., 5. 25. comm. in Altenburg for Wart. Once, board money, 15.00. (S. -34. 15.)

Pupils at Concordia: P. Jeffe, Corder, v. N. N. s. C. Jeffe 2.00. comm. at Concordia 6.00, s. Schnürch 10.00. comm. at Blackburn f. dens. 8. 26. ?. Lüffenhop, Coll. a. d. Hochz. Wödbeking-Lüffenhop for dens. 3.00. (p. -29. 26.)

Pupils in Fort Wayne: P. Richter, Washington, from the Youth and Boys' Association f. M. Müller 2. 55. comm. in Altenburg, boarding fee f. C. Beyer & A. Lohmann, 36.00. P. Jeffe, Corder, by N. N. s. R. Jeffe 2.00. (S. -40. 55.)

Students in Milwaukee: P. Richter, Washington, from Jüngl.-u. Jungst vor. f. J. Kowert 2. 55.

Mission in Brazil: P. Roschke, Freistatt, v. C- Holtmann 2. 50.

Studying Orphans: Young Frver. of Bethlehem Parish at St. LouiS 10.00. Fr. Schmidt, Sl. Louis, v. Lerriog Olrels . 80, v. N. N. 5.00. (S.-15. 80.)

Students at Conover: Fr. Horst, Fort Smith, v. f. Sunday School 5.00.

Students at Winfield: Gemm.: Memphis 15.00, Ft. Smith 4th 50th (S. -19th 50th).

Church Building Funds: Gemm.: Uniontown 12.00, Farley 5. 75, Farmington 5. 60, Lyons 3.00, Altenburg 25.00. (S. -51. 35.)

German Free Church: Gemm.: St.Charles, Theild. Misstonsfcoll., 2.00, Frohna 12. 14. (S. "14. 14.)

Danish Free Church: congreg. in St. Charles, part of Missionsscoll., 2.00.

Deaf and Dumb Church" in Milwaukee: P. Klindworth, Feuersville, by Geo. and Anna Tiede 1.00.

Kansas City, Kans.: Tri-County, St. Louis, 50.00.

Township at Spokane, Walh.: Gemm.: Des Peres, 6th 25, Flora 2nd 53, Jefferfon City 5th 50, Pleasant Grove 2nd 80, Farmington 3rd 85, Edmonson 6th 00, Pyrmont 2nd 25, Wellsville 3rd 00. (S. "32. 28.)
Hartford Congregational: Fciedheim Congregational 5.00.
Philadelphia Parish: Parish inFarmington4.00.
Parish at Wharton, Tex.: Gemm.: Uniontonm, 5. 50, Pilot Knob 2.00, Cape Giraideau 2.00, Friedheim 5.00, Gillett 14. 85, Trinity, St. Louis, 33.00, Paducah 7.00. 1?. Frederick, Knoxville, by Phil. Schneider 1.00. P. Mießler, Prairie City, by N. N. 5.00. (p. "88. 15.)
Parish in Granite" City: Fr. Hanser, St. Louis, ".women's ver. 10.00.
Parish of Sheboygan, Wis: Trinity Congreg.,St.Louis, 40.00. Total: "1880. 12.
St. Louis, Mo., Dec. 15, 1800. H. W. E. Waltke, Cassirer.
1525 ^znes St.

Receipts into the treasury of the Wisconsin District: (November.)
Synodical treasury: Gemm. d. L?.: Löber, Milwaukee, "22. 10, Schlerf das, 17. 52, Erck, Oshkosh, 25. 60, Wolbrecht, Sheboygan, 30. 20, Seuel, Freistadt, 15. 83, Schilling, Logansvllle, 10. 25, Traub rn Hancock, Mich., 7.00. (S. "123. 60.)
Synodal building fund: P. Hoffmann, Hochheim, v. C. L. 1.00, W. Br. 2.00. Dch- d. ??. in Milwaukee: Rubel v. s. Gem. 45. 70, Schmidt, last Sendg. s. Gem-, 20. 93, Schlerf v. Ernst Pommer 50.00. Gemm. d. ??.: Keller, Racine, 3rd Sendg., 7.05, Bräm, Nugusta & Beargrass Creek, 5.00, Ebert, Berlin, 20.00, Kuring, Colby, 16. 25, Heyner, Medina, 15.00, Wilhelm, Mayville, 5. 75. (p. "183. 88.)
General Inner Mission: Fr. Bretscher's congregation, Wausau, for the school in the poor district of St. Louis, Mo., 10.00.
InnerMission: Gemm. d.: Diehl, Ellisville, 10. 85, Schmidtke, Lake Nebagemain, 3.00, Ohldag, Hurley, 1.00, Erck, Oshkosh, 50.00; in Milwaukee: Brand 10. 72, Strasen 45.00, Albrecht 13. 79, Matthes 45.00, Rubel 25.00; Naumann, Parker, 2. 50, New Richmond 3.00, Präger. N. Milwaukee, 9.02, by Miss Hasse! that. 2.00. L. Pröhl, Plymouth, by H. C. B. 5.00. Gemm. d 1>k.: Kleinhans, Deer Park, 1.00, Mueller, Springfield & Westfield, 20.00. Mrs. J. Jung Sr, Sheboygan, 5.00. Gemm. of: Gutekunst, Iron River, 2, 11, Bräm, Nugusta & Beargrass Creek, 5.00, Fackler, Milton and Highbridge, 5.00, Möcker. Spirit, 1.05, Ogema 1.00, Lugenheim, Emery, . 81, Prentice 1. 17, Park Falls 1. 60, Grothe, Reeseville, 5.00. (p. "274. 62.)
General English" Mission: P. Latsch' Gem., ChippewaFalls, 5.00.
English Mission in Milwaukee: Gemm. d. kk. in Milwaukee: Strasen7. 50, Matthes 8.00, Rubel 5.00; Engel, Tigerton, 2.00. (p. "22. 50.)
General Mission to the Deaf and Dumb: Gemm.d. 1'L.: Diehl, Ellisville, 5 00 Nammacher, Ashippun, 2.00. P. Bürger, Sheboygan, by A. R. . 25. p. Mueller, Springfield & Westfield, 5.00. m., Opechee. Mich. 10.00. For Milwaukee: Dch. d. Distrwtskaffirer: Wendt (Michigan) 22. 56, Spilman (Oestl.) 23. 75, Menk (Minn. & Dak.) 21. 35, Reisig (SUdl.) 3. 41. Gemm. of LL. -. Erck, Oshkosh, 1.00, Grothe, Reeseville, 5.00. By Schulk. dch. d.
: Luebkemann, Forestville, . 72, Wilhelm, Mayville, 6.00, Traub, Hancock, Mich., 5. 10. (S. "111. 14.)
Emigrant Mission to New Dork: l?. Hoffmann, Hochheim, v. N.N. . 75.
Oregon and Washington District Inner Mission: Gem. P. Grothes, Reeseville, 5.00.
Heathen Mission: P. Diehl, Ellisville, by Wilh. Dahlke 5.00. Gemm. d.: Lätsch, Chippewa Falls, 5. 70, Naumann, Woodville, 2. 55, Matthes, Milwaukee, 5.00, Muller, Springfield & Westfield, 5.00, Grothe, Reeseville, 5.00. (S. "28. 25.)
Nothleivende in India: P. Mueller, Springfield & Westfield, by Gebr. Wachhol) 2. 50. P. Daib, Merrill, by H. Erdmann 1.00. (S. K3. 5O.)
Negermission: Gemm. d. 1'l?. in Milwaukee: Strasen, Matthes u. Rubel each 10.00. P. Bürger, Sheboygan, v. Anna Kleinow 2.00, A. R. . 25. I>, Grothe's Gem., Reeseville, 5.00. P. Präger, N. Milwaukee, v. Miss Hafsel 2.00. Matthes, Milwaukee, v. R. N. f. the Gem. in Southern Pines, N. L., 25.00. P. Präger, N. Milwaukee, v. Miss Hafsel s. poor negro children in k. Nickels' parish, Southern Pines, N. C-, 3.00. (p. "67. 25.)
Indian Mission: l?. ErckS Gem., Oshkosh, 13. 75. floral wreath, high). Meyer-Völz, Lavalle, 12. 22. gem. d. k?.: Rubel, Milwaukee, 4. 59, Grothe, Reeseville, 5.00. l?. Präger, N. Milwaukee, by Miss Hassel, 2.00. I'. Schlerf das. by Mrs. E. Kreuser for Indian children in P. Nickels Gem. 1.00. (p. "38. 56.)
General mission to the Jews: P. Pöllots Gem., BellePlaine, 4. 10.
East India Mission: M., Opechee, Mich., 10.00.
Saxon Free Church: P. Seuel, Freistadt, Hochz.Zwintscher-Trenz, 12. 20. L. Präger, R. Milwaukee, v. Frl. Hassel 2.00. (S. "14. 20.)
Danish Free Church: P. Steltec's congregation, Fall Creek, 2. 61. E. Eggert, Sr. of Milwaukee, contribution, 1.00. Congregational d.: Mueller, Springfield and Westfield, 4. 50, Grothe, Reeseville, 5.00. P. Präger, N. Milwaukee, v. Miss Haff"! 2.00. (S. "15. 11.)
Hannoeversche Kirche: L. Präger, N.Milwaukee, v.Frl. Hafsel 2.00.
South American Mission: Dürr, Wayside, Hochzcoll., 3. 43. students in St. Louis: Fr. Sievers, Milwaukee, v. Frauenver. f. E. Meyer 10.00.
Staventen in Springfield: P. Nammacher, Ashippun, silb.Hochz. F. Fischer, 5.00. P. Dürr, Wayside, silb. hochz. Böder, 7. 16- (p. "12. 16.)
Springfield household: P. Halboths Gem., Cascade, 12. 29.

Pupils in Milwaukee: P. Langes Gem., Ashland, f. Carl Plu^ 6.00. Baumann's Gem., Saliers, for Alvin Baumann 7. 89. P. Wichmann, Cedarburg, Hochz. Nero-Becker for denf, 3. 50. l?. Roehrs, Clinton, Hochz. Graves-Hasse, 3.00. l?. Keller, Racine, by Mrs. Pühn, 1.00. Gem. k. Heyners, Canton, 5. 95. (p. "27. 14.)
Students at Addison: P. Wichmann, Cedarburg, Hochz. VolimannKannenberg f. Th. Wichmann, 4.00.
Milwaukee household: P. Eggers' Gem., Watertown, 26. 30. ?. Wolbrecht, Sheboygan, v. Bodenstein Bros. 5.00, Kühn Bros. 4.00, H. Nagel, H. Scheer, J. Jung Sr. and G. Grube 1.00 each, B. Zimmermann & E. Akin each. 50. (S. "40. 30.)
Poor Michigan Students: M., Opechee, Mich., 8 p.m.
Unterstützungskasse: Gemm. d. kk.: Hoffmann, Hochheim, lower, 7. 25, Diehl, Ellisville, 8.00, Lugenheim, Phillips, 9. 42, Schmidt, Reeseville, 13. 50, Bretscher, Wausau, 21. 10, Woltmann, Beloit, 8.00, Möllmer, Amherst, 3rd 50, Grimm, Antigo, 6th 00, Platz, Neosho, 5th 88, Brown Co. 2nd 58, Naumann, Town Washington, 8th 00, Nickel, Shawano, 14th 00, Houses, Portage, 13th 50, Rathjen, Sr, Bonduel, 8. 70, Schilling, Loganville, 29.00, Wesemann, Grafton, 11. 95, Traub, Hancock, Mich. 5.00, Bartling, Waterford, 6. 25, Siebrandt, Merrill, 7. 25, Grothe, Reeseville. 3. 6", Heidelberger, T. Wine, 2. 25, Schmidt, Milwaukee, 8. 15, Karth, T. Union, 2.00, Gerike, Granton, 6. 82, Präger, R. Milwaukee, 12.00, Bräm, Nugusta & Beargratz Creek, 6. 10, Engel, Tigerton, 2.00, Heyner, Medina, 4. 32, Albarry 6. 20. Contributions of l'U.: Heyner, Mondovi, 2. 53, Stetter, Fall Creek, & Naumann, Glenwood, 5.00 each, Nickel, Shawano, 1.00, Schmidtke, Lange & Ohldag 4.00 each, Kuring, for P. Moecker at Whittlesey, 2.00, Loren; 5.00, N N. 2.00. P. Naumann, Shawano Co.Conscoll., 2. 75. P. Ahrens, Coll. of Milwaukee Teachers' Cons., 8. 20. P. Matthes, Proff. & Uk. Cons., 13.00. P. Nickel, Shawano, v. Women's Cons. 5.00. Out of the Ellg. Supp. Sec. 200.00. (S. "503. 42.)
Church building fund: Gemm. d. : Lübkemann, Forestville, 1st 58, Keller, Racine, 6. 18. P. Präger, N. Milwaukee, v. Miss Hassel 2.00. (p. "9. 76.)
Spokane, Wash, church building fund: gem. d. k?.: Duerr, Way sid", 3.00, Erck, Oshkosh, 10.00, Stelter, Fall Creek, and Grothe, Reeseville, 5.00 each, Engel, Tigerton, 2.00. (S. "25.00.)
Parish tn Orlando, Olla.: P. Sprengelers Gem., Milwaukee, 27. 86.
Congregation at Hartford, Conn: Gemm. d. kk.: Keller, Racine, 6. 17, Sprengeler, Milwaukee, 27. 88, Engel, Tigerton, 2.00. (p. "36.05.)
Parish in Philadelphia, Pa.: Gemm.d.??: Daib, Merrill, 11. 31, Engel, Tigerton, 2.00. (p. "13. 31.)
Waupun congregation; P. Grothes Gem., Reefeville, 5. 44.
Congregation at Wharton, Tex.: Gemm. d. kk.: Nammacher, Nshiv pun, 1. 50, Mueller, Hanooer, 3. 81, Sprengeler, Milwaukee, 27. 86. Dch. H. F. Knuth, Cass. d. Wis. synod, 29. 15. P. Naumann, Woodville, of Herm. Fcrg . 50, R. R. 1.00. wreath of flowers, Lavalle, High;. Bollbrecht Zietlow, 8. 32. P. Präger, N. Milwaukee, by Miss Hassel 2.00. (p. "74. 14.)
Congregational Church of Charlottesville, Va..: M., Opechee, Mich. 10.00. Deaf and Dumb Institution: for payment of debt: t>. Keller, Racine v. Young Men's Assoc., Lutherseier's, 15. 53, by Bro. Pühn 1.00. Bro. Daib, Merrill, Stistungsfcoll. d. Jüngl.- u. Jungfrver., 10.00. (p. "28. 53.)
Orphanage in Wittenberg: Fr. Eriks Gem., Ofhkosh, 11. 17.
Kindersreundgesellschast: P. Schlerf, Mlwaukee, v. Joh. Lau benstein 1.00. Dch. Kaff. Menk (Minn. & Dak. Distr.) 2.00. P. Blumenkranz' Gem., Lavalle, 11. 75. (S. "14. 75.)
Storm-damaged community in Sheboygan: Gemm.d. I"?..: Hoffmann, Hochhetm, upper, 15. 50, lower 6. 50, Diehl, Ellisville, 10.00, Nammacher, Ashippun, 5.V0, Schmidt, Coons Valley, 6. 78, Pleasant Valley 1. 69, Eleva Valley 1.02, Wilhelm, Mayville, 20.00, Brewer, New Fane, 9.W, Loeber. Milwaukee, 26.00, Feustel, W. Bloomfield, 23. 18, Strasen, Milwau kee, 15. 50, Keller, Racine, 6. 18, Wichmann, Cedarburg, 15. 65, Fredonia 7. 85, Stelter, Fall Creek, 10 00, Oetjen, Boaz, 4.00, Pine Knob 1. 30, Egger" at Watertown 28. 25, Schmidt, Milwaukee, 8. 60, Horn, Pt. Washington, 12. 12, Karth, T. Union, 22. 30, Engel, Tigerton, 11. 31, Albrecht, Milwaukee, v. etl. limb. 2. 50. (S. "267. 83.)
Norwegian Lutheran Hospital in La Erosse: Fr. Hübner" Gem., Adell., 14. 14.
Orphanage in Des PereS, Mo.: P. Präger, N. Milwaukee, v. Frl. Hassel f. debt repayment 3.00.
Hospital tn St. Louis: P. Präger, N. Milwaukee, v. Frl. Hassel 2.00. Total: "2102. 98.
Martin Keller, Kassirer,
237 4tü 8t., bHIvauko", Vis.

Received for the orphanage at Addison, III:
(Since July 31.)
From Illinois: Addison: Chr. Heidemann 3 S. Apples; Nrlingt. HeightS: Mrs. Battermann 6 dresses, 2 petticoats, 4 dd. Clothes, Peter Hartmann 3 pr. shoes, Mrs. Hinz 1 pr. shoe', 1 jacket, 8 Dv. Calico, Miss. Heiser 10 girls' hats, Mrs. Läge sptel things, Rosina Wägers 1 lotto and tr. things, Martha Flentje 7 dd. Calico and separate things, Joh. Wies 5 neckbands & getr., C. Schönbeck 2 packets of separate things, H. Meier & Fr. Klaufing 1 packet each; Chicago: dch. Bro. Warnecke, Alb. Brockob and Bro. Maronn 1 large flag for orphan festival, Joh. Frese 11 petticoats, 25 straw hats, 81 girls' caps and 7 hats, 8 boys' blouses, 12 woolen jackets, 2 aprons, 27 hats, 8 boys' blouses, 12 jackets, 2 aprons, 27 hats. Jackets, 2 aprons, 27 dd. Clothes, 15 dd. Gingham, 3 bodices, 1 pair of trousers, 1 shirt, 1 baby coat, 1 cape, 1 undershirt, lot of cotton stockings, 1 tablecloth. stockings, 1 tablecloth, some cards, batting, "several" packages and 1 box of separate "clothes" from unnamed persons, handkerchiefs, "shoes", hair ribbons etc., N. N. from Büngers Gem.



Latereck "t tuy Rost OLoe "t 8t. Douis, blo., "s soooucк-class matter

1 boy's skirt, from P. Dich' Gem. by Mrs. Wingefeld 1 petticoat, 4 dd. Flannelette, from P. Engelbrecht's Gem. of Lug. Brubach 1 boy's suit, Mrs. MiH 10 dd. Calico, Mrs. Schwerin 4 petticoats, 8 hair bands and 18 handkerchiefs, Mrs. Wolf 2 undershirts, 1 jacket, 2 hd. garters, 8 dd. Gingham, 6 dd. Calico, 8 handkerchiefs, John Stell 17 pr. shoes, v. d. women: Böge 1 jacket, Ludwig 10 ab. Gingham, 10 dd. Calico and 6j Ho. Towels, Büge 1 Jacket, from P. Halter's Gem. v. Jungfr.-Nähver. 1 Quilt u. 1 Coat, v. der sel. M. Wiechmann 2 shirts, 10 dd. Calico, 10 dd. flannelette, 1 jacket, Mrs. Rud. Hewelt 2 "petticoats", 3 girls' hats, 2 boys' caps, 3 handkerchiefs, 1 neck tie, lot of "buttons" and inset ribbon, Mrs. M. Schnabel 1 boys' suit, 1 pr. trousers, 2 shirts, 1 purse, 2 dresses, 2 hd. of clothes, 1 pr. of stockings, 1 doll, 1 knife, hair ribbons and neck ties, Mrs. Adams 2 pr. of stockings, 1 pr. of shoes, 1 blouse and stuff to 1 dress, from?.. W. C. Kohn's Gem. by Mrs. F. Mecklenburg 6 aprons, "8 hd. muslin, dch. G. Brauns v. N. N. 4 pr. stockings, 3 dresses, 4 skirts, 1 waist, 1 shirt, 4 caps, 4 jackets, Mrs. Grünst tr. dresses, Miss E. Mans 4 dd. Clothes, 1 handkerchief, from P. Th. Kohn's Gem. by Mrs. A. S. 25 Dd. Clothes, 5 dd. Gingham, 3 spools of thread, 1 shirtwaist, Ottilie Jäger 1 petticoat, Grohmutter Stock 2 sets of underwear and 2 bodices, Marie Adler 1 dress, H. A. Ziemann 10 dd. Calico, 10 Dd. Flannel, 1 dress, 2 undershirts, hair ribbon, Bertha Brüste 2 pr. stockings, F. Pekat 1S pr. shoes, Mrs. R. Krams!" 8 Dd. Calico, 2 Dd. Lawn, from ?. Leeb's Gem. from C. F. Claussens 8 handkerchiefs, stuff to 1 dress, hair bands, tadlet, bleiseder, Mrs. Beckmann 2 sets of undergarments, 1 pair of trousers, 3 pr. stockings, 2 bloufen, 2 caps, toys, Miss Beere 1 pr. trousers, dch. ?. L. Lochner several pallets of separate clothing, Mrs. K. Rennert 1 pair of gloves, 1 pair of stockings, 1>. Mervitz v. Anton Scheinemann 1 hat, 7 hd. calico u. 10 hd. muslin, from P. J. E. A. Müllers Gem. v. Frau Louife Klankowski 4 Ho. Muslin, 2 Do. Lawn, Auguste Witt 1 Pr. shoes, a. R. Nützel's Gem. by Miss A. Bonow 3 pr. boys' trousers, C. Misch 4 pr. stockings, a. P. Pardieck's Gem. by W. Meyne 6 dd. Clothes, 4 Dd. Flannelette, Mrs. A. Brandenburg & W. Struwe 1 pack each of separate children's things, a. P. E. Reinkes Gem. from Miss Oberg 1 skirt, 2 blouses, Mrs. Kieper 1 basket of peaches, 1 jacket, Albert Kusch 3 coats & 1 jacket, F. Hewelt 12 Dd. Clothes, from P. K. Schmidt's Gem. by Mrs. A. Heuer separate things, from the women: M. Henk 10 dd. Calico, 1 skirt, 1 cap, D. Schmidt 5 Dd. Flannelette & tr. waists, Hetz 1 pair of trousers, W. C. Pfister 1 box of tr. things, shoes etc., Abramovstt 4 pr. stockings, 2 pr. gloves, 4 shirts, stuff to 2 dresses, from ?. Succops Gem. by Mrs. K. Betzel 6 girls hats, hat flowers & ribbon, 1 pr. stockings, several tr. skirts, jackets, waists, Bro. Pittelkow 8 shirts, 8 hd. flannel, Geo. Frank Festbedürfnisse, Mrs. Dabelstein 4 blouses, 2 petticoats, 2 caps, Gebr. ThomS Festbedürfnisse for -6. 88, household things for 8. 60, Mrs. N. N. 1 dress, petticoat, ribbon, nightdress, Bro. Krieger 1 Pak. aetr. garments, Aug. Wilm getr. men's things, Mrs. Bro. Benke 1 Pr. trousers, J. Strieving 20 Dd. Clothes and small scraps, from the women: J. Thier 10 dd. Muslm, Tb. Ezech 2 feather pillows, 2 covers, 7 dd. Calico and 5 dd. Lace, Hardtke 10 dd. calico, 10 dd. Satin and separate dresses, from P. W. Ussenbeck's collection of Mrs. Anna Dietz 1 jacket, Miss Lydia Hoger 10 balls, Gustav Wunglück 2 trousers, 1 jacket, from A. Wagner's collection of women: B. Schwanebeck 10 dd. Clothes, 6 Dd. Cottonflannel, 8 shirts, 6 pr. stockings, Aug. Schwanebeck 10 dd. Calico, 6 dd. Dress stuff, 12 handkerchiefs, Treichler 1 jacket, Marquardt tr. dresses, from P. Wunders Gem. by Mrs. Sophie Fleischer 10 pr. wool, tr. stockings, Mrs. Lehrer Dörsfler 1 parcel. tr. stuff, N. N. tr. stuff, Miss Jürgensen 1 dress, 1 boy's shirt, 1 set of undergarments, J. Gose tr. dresses, N. N. 2 shirts, 2 pr. underpants; from R. Frrcke's Gem, West Chicago, o. Mrs. Bertha Becker 10 dd. Calico, 8 ho. Flannelette, Mrs. Grobklaus 9 Dd. Flannelette; Bro. P. Anna BrauerS Sewing Club, Eagle Lake, 4 dresses, 4 boys' shirts, 2 aprons, 1 blouse, 18 girls' pants, 3 pr. stockings; Elgin: v. d. women S. and M. Zimmermann, K. Pfeiffer, A. Zander, D. and M. Wolfs, M. Völsch, A. Rackow & Bro. Bolstorff 20 girls' pants, 12 sheets, 23 pillows, Mrs. Henriette Volstorfi 17 dd. Clothes; Elmhurst: teacher Abel 1 parcel of separate clothes, J. Bnll 1 dress, hair ribbon, cap, separate jacket; Eoanston: from Matthius' Gem. by Gustav Konitz 3 Pr. shoes, by the women: H. Suhr 2 pr. rubbers, 3 caps, 1 dress, 1 waist, 2 pr. stockings, 3 do. hair ribbon, S. Siems 1 jacket, 4 dresses, 1 pr. shoes, Westreicher 1 cape, Minna Stephan 1 skirt, 1 jacket, 1 hat; Joliet: women's ver. 120 pak. Cracker Jacks; La Grange: dch. Miss M. Ullrich v. Jungfrver. 38 bodkins, 3 weed covers, Mrs. L. Stubec 1 pak. tr. dresses; Lansing: K. Labahn 4 tr. skirts; Maywood: A. Amling 2 tuberose canes, Mrs. Zöllner 11 dd. Muslin, 8 dd. Calrco, 3 pr. stockings, 3 shirts, 10 hd. lace; Oak Park: from R. M. Great Gem. by L. Zimmermann 1 jacket, 5 do. apron gingham, 21 dd. Clothes, 6 pr. boys' underpants, 3 boxes paper collars, sundry. Remnants of stuff & shoelaces, Mathilde Wühler 3 dresses; Secor: E. F. Dierking 18 pr. shoes, 10 straw hats, 7 caps, lot of separate stuff. From Hobart, Ind. 1 box of meat, brov & cakes from the church fair. From Reinbeck, Iowa, from Mrs. Christiane Runge, 3 boys' suits, 6 pr. wool, tr. stockings. From Adrian, Mich., from E. Mathes 1 package of separate things. Many thanks to the kind donors. God bless you.

Addison, III, November 13, 1900.

Ernst Leubner, orphan father.

Received for nursing home in Monroe, Mich:

(Since May 21.)

From Monroe: Mrs. Johann Bicktng, Sr. 1 woman's dress, F. C. Deinzer 4 skirts, 3 straw hats, 2 felt hats, reading desk, 1 vest, 1 pr. pants, 4 colored shirts, 2 pr. shoes, Bro. Gutmann 1 box cakes, B. Freidenberg's sisters 8 pr. undergarments, 2 pr. stockings, 3 bustle shirts, Miss Weier 2 gall. Applesauce, Andreas Wagner 2 Bu. Apples, Greening Bros. 18 Bu. Pears, 8 Bu. Peaches, 28 Bu. Apples, Mrs. Geo. Greening 1 shirt, Fc. Meier j doz. Lead feathers, Wm. Schmidt s cd. Wood. From Detroit: Mrs. Siebert year 48 of the "Evening School," Mrs. v. d. Heide 126 skeins of stocking yarn, 3 vests, 3 pr. pants, 4 skirts, 1 pocketbook, 12 suspenders, 3 eyeglasses, 1 handkerchief, 1 pr. rubber shoes. Many thanks I

Monroe, Mich. November 22, 1900. ad. Gruhl, father of the house.

For poor iowa students

cordially received with thanks: By F. Meier, ges. a. d. Hochz. Wendt Meier, "8. 80. P. Steege v. Jugendver. 15.00, v. T. 1.00. P. Franckes Gem. 4.00. Coll. of my congregation on thanksgiving day 16. 24. P. Knief, coll. a. H. Schutte's silb. Hoch;., 8. 40. P. Janzow, Coll. of thanksgiving day s. Sem. f. P. Wiegner, 12. 12. Dch. Kaff. J. H. Abel 116. 93 and 181. 91.

In response to the letter of request sent out recently, not quite enough has been received to enable us to pay the second quarter's board for all our foster children, which became due on November 15. The congregations of the Iowa District are therefore asked to continue to diligently cover the fund with their gifts of love.

Lowden, Iowa, December 8, 1900. J. H. Brammer, Cassirer.

Received for the seminary household in Springfield, III: From the Gem. ?.. Schwandts, New Berlin, III, 1 horse. From Mrs. Bunge, Farmingdale, III., 2 bu. Plums. Hearty thanks and God's rich blessings to the dear givers. F. Riehmann, superintendent.

Received through Bäse "6. 50, thank you coll. sr. Gem. John C. Koch 8.00 for the Christmas tree. P. Nützet of the Women's Ass. sr. Comm. 8.00 for A. Wagner. God's blessings to all who give.

Milwaukee, Wis. 12 Dec. 1900 M. J. F. Albrecht.

Received from the worthy women's society of the parish of R. Nützels in Chicago for Stud. Gerland -5.00. F. Pieper.

Having received from H. A. Bentrup, Director of the Institution for the Deaf and Dumb at North Detroit, Mich. -5.00, certifies with heartfelt thanks

Addison, III. ' H. F. L. Schröd "r.

Through R. J. Deckmann from N. N. -5.00 received for the mission for the deaf and dumb.

Chicago, III. Karl Schmidt.

For the building of the church at Rock Rapids, Iowa, by J. H. Abel -85.00 received. On behalf of the congregation, many thanks to the dear donors.

Max Friedrich.

Acknowledgements.

To the congregation of Fr. Schwandt in New Berlin, III, we hereby express our heartfelt thanks for the handsome horse which they have given as a gift to our seminary household. May the Lord richly reward the dear givers for their gift.

Concordia College, Springfield, III Fr. Stretchfoot.

The receipts of Messrs. Kassirer H. F. Oelschlager and Wm. A. A. Hamann had to be deferred due to lack of space.

NovLrrdevte addresses:

Rev. 4.. 0. Locke, 528 8. 60tü 4vs, IVest Dulntü, Lliuu.

Rev. 6. 6. R. Rravckt, OorckouviUe, Oaps Oirarckeau Oo., blo.

Rev. 0. Rurüeuu, Reckkorck, O,

Rev. 6th R. b . b'riueke, 3100 Lver^reeu Derrace, LalUmore, Llck.

Rev. R. P. Oroueiuexer, Sox 69, Diueotu, Raus.

Rev. II. Raeppel, Rox I-, Ranker Rill, 111.

Rev. R. S. Roiilmsier, Oarcet, lock.

Rev. V R. R. Halte, Ooüoctou, Steuden Oo., oo. V.

Rev. 6eo. Hieher, 720 Orauckvlew 4v" , Hansa" Oitx, Raus.

Rev. 4rtkur I, Reinke, 580 II. I-lneoln 8t , Oüieago, III.

Rev. R R. IVallver, Hira Oreek, Vaiiex Oo., 8edr.

oil vinnroann 1244 lStü 8t iAiirvaukee Vis

The ""ntherlmer" is published every fourteen days" for the annual subscriptionipreli the one dollar for the out-of-town subscribers who have to pay the same dorauSzub "ablen. Where the same is brought from Drtaom in" Hau" the subscribers have St! Ernt" Drlwerlohn extra to pay.

To Germany the "Lutheran" is sent by mail, postage paid, for 81.SS berfandi.

Letters containing" business, orders, cancellations, monies, etc., are to be sent to the address: Oosaorckla IMdUskinx öonss, asSsrso" 4vo. öd Lliaini St., St. I "uls, Ll"., to be sent here.

Letters containing notices for the paper, advertisements, receipts, changes of address, etc., should be sent to the editorial office at the address: "Imtüeransr", Ooneoraia Snininarv. In order to be included in the following issue of the Blatter, all shorter advertisements must be in the "hands" of the editorial office no later than Thursday morning before the Tuesday whose date the issue will bear.